BASAAIR AL-DARAJAAT FI FAZAIL ALAY MOHAMMED[asws]

BY

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Companion of Imam Hassan Al-Askary[asws]

Part One

" الجزء الاول " هذا هو النسخة الكبرى من كتاب بصائر الدرجات في فضائل آل محمد عليهم السلام للثقة الجليل المحدث النبيل شيخ القميين وسند المحدثين ابى جعفر محمد بن الحسن بن الفروخ الصفار ادرك ابا محمد الحسن بن على (العسكري) عليه السلام وله مسائل كتب بها إليه توفى سنة 290 تسعين ومأتين

This is the great version from the book Basaair Al-Darajaat (An Insight Into The Virtues of Alay Mohammed[asws]) regarding the virtues of the Progeny[asws] of Muhammad[saww] by the trustworthy narrator and nobleman Sheykh, and the signature of the narrators, Abu Ja’far Muhammad Bin Al-Hassan Bin Al-Farookh Al-Saffar, who knew Abu Muhammad Al-Hassan Bin Ali Al-Askari[asws], and wrote this down from the questions posed to him[asws]. He died in the year 290 AH.

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In the Name of Allah[azwj] the Beneficent the Merciful

1 باب (في العلم ان طلبه فريضة على الناس)

CHAPTER 1 – REGARDING THE KNOWLEDGE, THE SEEKING OF WHICH IS AN OBLIGATION ON THE PEOPLE

(1) محمد بن الحسن الصفار المعروف بممولة قال حدثنى ابراهيم بن هاشم عن الحسن بن زيد بن على بن الحسين عن ابيه عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله طلب العلم فريضة على كل مسلم الا و ان الله يحب بغاة العلم.

Muhammad Bin Al-Saffar said : -

1 - It has been narrated by Ibrahim Bin Hashim, from Al-Hassan Bin Zayd Bin Ali Bin Al-Husayn, from his father, from Abu Abdullah[asws], said:

The Messenger of Allah[saww] said: 'Seeking of knowledge is an obligation on every Muslim and verily Allah[azwj] Loves the seeking of knowledge.'

(2) حدثنا محمد بن حسان عن محمد بن على عن عيسى بن عبد الله العمرى عن ابى عبد الله عليه السلام قال طلب العلم فريضة على كل حال.

2 - It has been narrated to us Muhammad Bin Hasaan, from Muhammad Bin Ali, from Isa Bin Abdullah Al-Amar, from Abu Abdullah[asws], said:

'Seeking of knowledge is an obligation under all circumstances.'

(3) يعقوب بن يزيد عن ابن ابى عمير عن رجل من اصحابنا عن ابى عبد الله ع قال قال امير المومنين عليه السلام قال رسول الله صلى الله عليه وآله طلب العلم فريضة على كل مسلم

3 - Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from a man from our companions, from Abu Abdullah[asws], said:

'Amir-ul-Momineen[asws][1] said that the Messenger of Allah[saww] said: 'Seeking of knowledge is an obligation on every Muslim.'

(4) حدثنا محمد بن حسان عن محمد بن على عن عيسى بن عبد الله العمرى عن ابى عبد الله عليه السلام قال طلب العلم فريضة من فرايض الله

4 - It has been narrated to us Muhammad Bin Hasaan, from Muhammad Bin Ali, from Isa Bin Abdullah Al-Amary, from Abu Abdullah[asws], said:

'The seeking of knowledge is an obligation from the Obligations of Allah[azwj].'

(5) حدثنا محمد بن الحسين عن محمد بن عبد الله عن عيسى بن عبد الله عن احمد بن عمر بن على بن ابى طالب عليه السلام قال طلب العلم فريضة من فرايض الله

5 – It has been narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah, from Isa Bin Abdullah Bin Ahmad Bin Amr Bin Ali Bin Abu Talib[asws], said:

'Seeking of knowledge is an obligation from the Obligations of Allah[azwj].'

[1] The Commander of the Faithful[asws]

2 - باب (ثواب العالم والمتعلم)

CHAPTER 2 – REWARD FOR THE TEACHER AND THE STUDENT

(1) قال حدثنا احمد بن محمد عن عبد الرحمن بن ابى نجران ومحمد بن الحسين عن عمرو بن عاصم عن المفضل بن سالم عن جابر عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله ان معلم الخير يستغفر له دواب الأرض وحيتان البحر وكل ذى روح في الهواء و جميع اهل السماء والأرض وان العالم والمتعلم في الأجر سواء يأتيان يوم القيمة كفرسي رهان يزدحمان.

1 – Said, narrated to us Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, and Muhammad Bin Al-Husayn, from Amro Bin Aasim, from Al-MufazzAl-Bin Saalim, from Jabir, from Abu Ja'far[asws], said:

'The Messenger of Allah[saww] said: 'For the good teacher, Pray for Forgiveness all the animals of the earth, and the fish in the sea, and all that have souls that are in the air, and the inhabitants of the sky and the earth; and as for the teacher and the student they have equal Recompense, for they will both come on the Day of Judgment like racing horses.'

(2) حدثنا احمد بن محمد عن الحسين بن السعيد عن حماد بن عيسى عن عبد الله بن ميمون القداح عن ابى عبد الله عن ابيه عليه السلام قال قال رسول الله من سلك طريقا يطلب فيه علما سلك الله تعالى به طريقا إلى الجنة وان الملئكة لتضع اجنحتها لطالب العلم رضا به وانه ليستغفر من في السموات ومن في الأرض حتى الحوت في البحر وفضل العالم على العابد كفضل القمر على سائر النجوم ليلة البدر وان العلماء لورثة الأنبياء ان الأنبياء لم يورثوا دينارا ولا درهما انما ورثوا العلم

2 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Al-Saeed, from Hamaad Bin Isa, from Abdullah Bin Maymoun Al-Qadaah, from Abu Abdullah[asws], from his[asws] father[asws], said that the Messenger of Allah[saww] said:

'One who travels on the path of seeking knowledge, Allah[azwj] Makes him to travel by it the path to the Paradise, and that the Angels lay out their wings for the satisfaction of the seeker of knowledge, and for him seek forgiveness the ones that are in the heavens and the ones in the earth, even the fish in the sea; and the preference of a scholar over the worshipper is like the preference of the moon over all the stars on the night of the full moon, for the scholars are the inheritors of the Prophets[as]. The Prophets[as] do not bequest *Dinaars* nor *Dirhams* (money), for they bequest knowledge.'

(3) حدثنا ابراهيم بن هاشم عن ابن ابى عمير عن عبد الرحمن بن الحجاج عن ابى عبد الله عليه السلام قال طالب العلم يستغفر له كل شئ والحيتان في البحار والطير في جو السماء.

3 – It has been narrated to us Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Abdul Rahmaan Bin Al-Hajjaj, from Abu Abdullah[asws], said:

'For the seeker of knowledge, seek forgiveness everything, and even the fish in the seas and the birds in the atmosphere of the sky.'

(4) حدثنا الحسن بن على عن العباس بن عامر عن فضيل بن عثمان عن ابى عبيده عن ابى جعفر عليه السلام قال ان جميع دواب الأرض لتصلى على طالب العلم حتى الحيتان في البحر.

4 – It has been narrated to us Al-Hassan Bin Ali Bin Al-Abbas Bin Aamir, from Fazeyl Bin Usman, from Abu Ubeyda, from Abu Ja'far[asws], said:

'All the beasts of the earth pray for the seeker of knowledge, even the fish in the sea.'

(5) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن عمرو بن شمر قال حدثنى جابر عن ابى عبد الله عليه السلام قال ان معلم الخير لتستغفر له دواب الأرض وحيتان البحر وكل صغيرة وكبيرة في ارض الله وسمائه.

5 – It has been narrated to us Ibrahim Bin Hashim, from Al-Husayn Bin Sayf, from his father, from Amro Bin Shimr who said that it was narrated to him from Jabir, from Abu Abdullah[asws], said:

'As for the good teacher, seek forgiveness for him the beasts of the earth, and the fish of the sea, and everything small and great in the earth of Allah[azwj] and the skies.'

(6) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن وهب بن سعيد عن الحسين بن الصباح النخعي قال حدثنى جرير بن عبد الله البجلى عن النبي صلى الله عليه وآله قال اوحى الله إلى انه من سلك مسلكا يطلب فيه العلم سهلت له طريقا إلى الجنة

6 – It has been narrated to us Ibrahim Bin Hashim, from Al-Husayn Bin Sayf, from his father, from Wahab Bin Saeed, from Al-Husayn Bin Al-Sabaah Al-Nakhai'e who said that it has been narrated to him from Jareer Bin Abdullah Al-Bajaly, who has narrated the following from the Prophet[saww]:

'Allah[azwj] has Revealed to the one who travels on the path for the seeking of knowledge that He[azwj] will Make his path to the Paradise to be easier.'

(7) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن سليمان بن عمرو النخعي عن عبد الله بن الحسن بن الحسن بن على عن ابيه عن على عليه السلام قال طالب العلم يشيعه سبعون الف ملك من مفرق السماء يقولون رب صل على محمد وآل محمد

7 - It has been narrated to us Ibrahim Bin Hashim, from Al-Husayn Bin Saf, from his father, from Suleyman Bin Amro Al-Nakhai'e, from Abdullah Bin Al-Hassan Bin Al-Hassan Bin Ali, from his father, from Ali[asws], said:

'If the seeker of knowledge is a Shiite, seventy thousand Angels from the crossroads of the heaven say: 'Lord[azwj]! Send salutation on Muhammad[saww] and the Progeny[asws] of Muhammad[saww].'

(8) حدثنا احمد بن محمد عن الحسين بن محبوب عن عمرو بن ابى المقدام عن جابر بن يزيد الجعفي عن ابى جعفر عليه السلام قال قال رسول الله العالم والمتعلم شريكان في الأجر للعالم اجران وللمتعلم اجر ولا خير في سوى ذلك.

8 - It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Amro Bin Abu Al-Maqdaam, from Jabir Bin Yazeed Al-Ju'fy, from Abu Ja'far[asws], said:

'The Messenger of Allah[saww] said: 'The teacher and the student are partners in the recompense for the knowledge – double for the teacher and single for the student, and no better or worse than that.'

(9) حدثنا محمد بن الحسين بن عمرو بن عثمان والحسن بن على بن فضال جميعا عن جميل بن دراج عن محمد بن مسلم عن ابي جعفر عليه السلام فقال ان الذى تعلم العلم منكم له مثل اجر الذى يعلمه وله الفضل عليه تعلموا العلم من حملة العلم وعلموه اخوانكم كما علمكم العلماء.

9 – It has been narrated to us Muhammad Bin Al-Husayn Bin Amro Bin Usmaan, and Al-Hassan Bin Ali Bin Fazaal-together, from Jameel Bin Daraaj, from Muhammad Bin Muslim, from Abu Ja'far[asws], said:

'Those of you who have learnt the knowledge, there is a similar reward for you to teach that knowledge to your brothers just like for the teachers who have taught you.'

(10) حدثنا عبد الله بن محمد عن محمد بن الحسين عن على بن اسباط عن بعض اصحابه عن ابي عبد الله قال قال امير المؤمنين عليه السلام المؤمن العالم اعظم اجرا من الصائم القائم الغازى في سبيل الله وإذا مات ثلم في الأسلم ثلمة لا يسدها شئ إلى يوم القيمة

10 – It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Hassan, from Ali Bin Asbaat, from one of his companions, from Abu Abdullah[asws], said:

'Amir-ul-Momineen[asws] said: 'The believer who is a teacher has a greater reward than the one who Fasts and fights in the way of Allah[azwj] and when he is laid to rest in the grave, he will be safe and nothing will affect him till the Day of Judgment.'

(11) حدثنا احمد بن محمد عن على بن الحكم عن ابى حمزة عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول من علم خيرا فله مثل اجر من عمل به قلت فان علمه غيره يجرى ذلك له قال ان علمه الناس كلهم جرى له قلت فان مات قال وان مات

11 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Hamza, from Abu Baseer who said, 'I heard Abu Abdullah[asws] say:

'One of good knowledge, for him will be the recompense of the one who acts by it.' I said: 'If he teaches it to another one and he makes that flow forward?' He[asws] said: 'He would have taught all those to whom the knowledge has flowed.' I said: 'And if he dies.' He[asws] said: 'Then he dies.'

(12) حدثنا احمد بن محمد عن على بن الحكم عن فضيل بن عثمان عن ابى عبد الله عليه السلام ان دواب الأرض لتصلى على طالب العلم حتى الحيتان في الماء

12 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Fazeyl Bin Usman, from Abu Abdullah[asws]:

'The beasts of the earth pray for the seeker of knowledge, even the fish in the water.'

(13) حدثنا احمد عن البرقى عن ابن ابى عمير عن على بن يقطين عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول من علم خيرا فله اجره قلت فان علم ذلك غيره قال يجرى له وان علمه الناس كلهم وزاد فيه بعضهم قلت وان مات قال و ان مات.

13 – It has been narrated to us Ahmad, from Al-Barqy, from Ibn Abu Umeyr, from Ali Bin Yaqteen, from Abu Baseer who said:

'I heard Abu Abdullah[asws] say: 'One of good knowledge, he will have recompense.' I said, 'If he teaches that to another one?' He[asws] said: 'It flows to him, and he has taught all the people and more.' I said, 'If he dies?' He[asws] said: 'Then he dies.'

(14) حدثنا احمد بن محمد عن محمد بن على عن الحسين بن على بن يوسف عن مقاتل بن مقاتل عن الربيع بن محمد المسلمى عن جابر عن ابى جعفر عليه السلام قال ما من عبد يغدوا في طلب العلم ويروح الا خاض من الرحمة خوضا.

14 – It has been narrated to us Ahmad Bin Muhammad, from Muhammad Bin Ali Bin Al-Husayn Bin Ali Bin Yusuf, from Maqaatil Bin Maqaatil, from Al-Rabi'e Bin Muhammad Al-Musallamy, from Jabir, from Abu Ja'far[asws], said:

'There is no one from the servants (of Allah[azwj]) who has decided to seek knowledge and he sincerely strives for it but is splashed with the Divine Mercy a splashing.'

(15) حدثنا احمد عن البرقى عن سليمان الجعفري عن رجل عن ابي عبد الله عليه السلام قال العالم والمتعلم في الاجر سواء.

15 – It has been narrated to us Ahmad, from Al-Barqy, from Suleman Al-Ja'fary, from Abu Abdullah[asws], said:

'The teacher and the student are equal in being recompensed.'

(16) حدثنا عبد الله بن محمد عن محمد بن الحسين عن محمد بن الحماد الحارثى عن ابيه عن ابى عبد الله عليه السلام قال قال رسول الله يجئ الرجل يوم القيمة وله من الحسنات كالسحاب الركام أو كالجبال الرواسى فيقول يا رب انى لى هذا ولم اعملها فيقول هذا علمك الذى علمته الناس يعمل به من بعدك.

16 – It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn, from Muhammad Bin Al-Hamaad Al-Harisy, from his father, from Abu Abdullah[asws], said:

'The Messenger of Allah[saww] said: 'The man will come on the Day of Judgment and to him will be Rewards like accumulated debris or properties like mountains. He will say, 'O my Lord[azwj]! This is for me, and I have never done these deeds.' He[azwj] will Say: "This is your knowledge which you taught the people, and they acted by it after you.'

3 - باب (معرفة العالم الذى من عرفه عرف الله ومن انكره انكر الله تعالى والسبب الذى يوفق لمعرفته

CHAPTER 3 – RECOGNITION OF THE KNOWLEDGEABLE ONE[asws] WHOM, ONE WHO KNOWS HIM[asws] KNOWS ALLAH[azwj] AND ONE WHO DENIES HIM[asws] HAS DENIED ALLAH[azwj] THE HIGH, AND THE REASON WHICH MAKES ONE RECOGNISE HIM[asws] ACCORDINGLY

(1) حدثنا احمد بن محمد عن الحسين بن السعيد عن محمد بن الحسين بن صغير عمن حدثه عن ربعى بن عبد الله عن ابى عبد الله ع انه قال ابى الله ان يجرى الاشياء الا بالاسباب فجعل لكم سبب شرحا وجعل لكم شرحا علما وجعل لكل علم بابا ناطقا عرفه من عرفه وجهله من جهله ذلك رسول الله صلى الله عليه واله ونحن.

1 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Al-Saeed, from Muhammad Bin Al-Husan Bin Sagheer, from Rabai'e Bin Abdullah, from Abu Abdullah[asws] that he[asws] said:

'Allah[azwj] Disdains to Make matters to flow except with a reason. He[azwj] Made for you a reason for the explanation, and Made for you a banner for explanation, and Made on every banner a speaking door. One who recognises him[asws] recognises him[asws], and one who is ignorant of him[asws] is ignorant of him[asws], for that is the Messenger of Allah[saww] and us[asws].'

(2) حدثنا على بن محمد القاشانى عن محمد بن عيسى العبيدي يرفعه قال قال أبو عبد الله عليه السلام ابى الله ان يجرى الأشياء الا بالأسباب فجعل لكل شئ سببا وجعل لكل سبب شرحا وجعل لكل شرح مفتاحا وجعل لكل مفتاح علما وجعل لكل علم بابا ناطقا من عرفه عرف الله ومن انكره انكر الله ذلك رسول الله ونحن.

2 – It has been narrated to us Ali Bin Muhammad Al-Qashany, from Muhammad Bin Isa Al-Ubeydi from an unbroken chain said that Abu Abdullah[asws] said:

'Allah[azwj] Disdains to Make matters to flow except with a reason. He[azwj] Made for you a reason for the explanation and Made for you a key for the explanation, and Made for every key a banner, and Made on every banner a speaking door. One who recognises him[asws] recognises him[asws], and one who is ignorant of him[asws] is ignorant of him[asws], for that is the Messenger of Allah[saww] and us[asws].'

(3) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن المنذر عن عمر بن قيس الماصر عن ابي جعفر ع قال سمعته يقول ان الله لم يدع شيئا تحتاج إليه الامة إلى يوم القيمة الا انزله في كتابه وبينه لرسوله وجعل لكل شئ حدا وجعل عليه دليلا يدل عليه

3 - It has been narrated to us Abdullah Bin Ja'far Bin Isa, from Al-Husayn Bin Al-Munzar, from Umar Bn Qays Al-Maasir, from Abu Ja'far[asws] saying that he hear him[asws] say:

'Surely Allah[azwj] never Called to anything that the community needs from Him[azwj] up to the Day of Judgment, but He[azwj] Brought it down in His[azwj] Book and explained it to His[azwj] Messenger[saww], and Made for everything a Limit, and Made to him[saww] the evidence, demonstrated by him[saww].'

(4) وروى ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن الحسين بن منذر عن عمر بن قيس عن ابي جعفر عليه السلام مثل ذلك.

4 - And Ibrahim Bin Hashim reported from Yahya Bin Abu Imran, from Yunus, from Al-Husayn Bin Munzar, from Umar Bin Qays, from Abu Ja'far[asws] the like of that.

4 - باب (فضل العالم على العابد)

CHAPTER 4 – PREFERENCE OF THE LEARNED OVER THE WORSHIPPER

(1) حدثنا يعقوب بن يزيد وابراهيم بن هاشم عن ابن ابى عمير عن سيف بن عميرة عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال عالم ينتفع بعلمه افضل من عبادة سبعين. الف عابد.

1 - It has been narrated to us Yaqoub Bin Yazeed, and Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Saf Bin Umeyra, from Abu Hamza Al-Thumaly, from Abu Ja'far[asws], said:

'The learned who gives benefit by his knowledge is more preferable than seventy thousand worshippers.'

(2) حدثنا احمد بن محمد عن الحسين سعيد عن حماد بن عيسى عن عبد الله بن ميمون عن ابي عبد الله عليه السلام عن ابيه قال قال رسول الله صلى الله عليه وآله فضل العالم على العابد كفضل القمر على سائر النجوم ليلة البدر.

2 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Saeed, from Hamaad Bin Isa, from Abdullah Bin Maymoun, from Abu Abdullah[asws], from his[asws] father[asws] who[asws] said that the Messenger of Allah[saww] said:

'The preference of the learned over the worshipper is like the preference of the moon on the night of the full moon over the rest of the stars.'

(3) وعنه بهذا الاسناد قال فضل العالم احب إلى من فضل العبادة

3 – And from him[saww] by this chain, said:

'The virtues of the learned are more beloved to me[saww] than the virtues of the worshipper.'

(4) حدثنا محمد بن حسان وزيد عن الراوندي عن جعفر ابن محمد عليه السلام قال يأتي صاحب العلم قدام العابد بربوة مسيرة خمس ماة عام.

4 - It has been narrated to us Muhammad Bin Hasaan and Zayd, from Al-Rawandy, from Ja'far Ibn Muhammad[asws], said:

'The learned comes before the worshipper in eminence, by a distance of five hundred years of travel.'

(5) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن سيف بن عميره عن ابى حمزة الثمالى عن على بن الحسين أو عن ابى جعفر عليه السلام قال متفقه في الدين اشد على الشيطان من عبادة الف عابد.

5 – It has been narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Sayf Bin Umeyra, from Abu Hamza Al-Thumaly, from Ali Bin Al-Husayn[asws] or from Abu Ja'far[asws], said:

'Conformity in Religion is harsher on the Satan[la] than the worship of a thousand worshippers.'

(6) حدثنا احمد بن محمد عن محمد اسماعيل عن سعدان بن مسلم بن معاوية ابن عمار قال قلت لابي عبد الله عليه السلام رجل راوية لحديثكم يبث ذلك إلى الناس ويسدده في قلوب شيعتكم ولعل عابدا من شيعتكم ليست له هذه الرواية ايهما افضل قال الراوية لحديثنا يبث في الناس ويسدده في قلوب شيعتنا افضل من الف عابد.

6 - It has been narrated to us Ahmad Bin Muhammad, from Muhammad Ismail, from Sa'daan Bin Muslim Bin Muawiya Ibn Amaar who said:

'I said to Abu Abdullah[asws] that a man reports your[asws] Hadeeth and transmits that to the people and establishes it in the hearts of your[asws] Shiites, and to the worshipper from among your[asws] Shiites, he who does not have these reports, which of these two is preferable?' He[asws] said: 'The reporter of our[asws] Hadeeth who transmits it to the people and establishes it in the hearts of our[asws] Shiites is more preferable than a thousand worshippers.'

(7) حدثنا محمد بن عيسى بن يونس بن عبد الرحمن عمن رواه عن ابى عبد الله عليه السلام قال إذا كان يوم القيمة بعث الله عزوجل العالم والعابد فإذا وقفا بين يدى الله قال للعابد انطلق إلى الجنة وقيل للعالم فاشفع للناس بحسن تأديبك لهم

7 – It has been Narrated to us Muhammad Bin Isa Bin Yunus Bin Abdul Rahmaan, from Abu Abdullah[asws], said:

'When it will be the Day of Judgment, Allah[azwj] Mighty and Majestic will Resurrect the teacher and the worshipper. When they pause in front of Allah[azwj], He[azwj] will Say to the worshipper: "Go to the Paradise." And Say to the learned: "Intercede for the people by the beauty of your writing to them.'

(8) حدثنا عمر بن موسى عن هارون بن مسلم عن مسعدة بن زياد عن جعفر عليه السلام عن ابيه ان النبي صلى الله عليه وآله قال ان فضل العالم على العابد كفضل الشمس على الكواكب وفضل العابد على غير العابد كفضل القمر على الكواكب.

8 – It has been narrated to us Amr Bin Musa, from Haroun Bin Muslim, from Mas'adat Bin Ziyad, from Ja'far[asws] from his[asws] father[asws] that the Messenger of Allah[saww] said:

'The preference of the learned over the worshipper is like the preference of the sun over the stars, and the preference of the worshipper over the non-worshippers is like the preference of the moon over the stars.'

(9) حدثنا احمد بن محمد عن البرقى عمن ذكره عن ابي عبد الله عليه السلام قال عالم افضل من الف عابد والف زاهد وقال عليه السلام عالم ينتفع بعلمه افضل من عبادة سبعين الف عابد.

9 – Narrated to us Ahmad Bin Muhammad, from Al-Barqy mentioning from Abu Abdullah[asws], said:

'A learned one is more preferable than a thousand worshippers and a thousand ascetics.' And he[asws] said: 'A learned one who benefits others by his knowledge is more preferable than the worship of a thousand worshippers.'

(10) حدثنا احمد بن محمد عن الحسين بن محبوب عن معاوية بن وهب قال سئلت ابا عبد الله عليه السلام عن رجلين احدهما فقيه راوية للحديث والاخر عابد ليس له مثل روايته فقال الراوية للحديث المتفقه في الدين افضل من الف عابد لا فقه له ولا رواية.

10 – Narrrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Mahboub, from Muawiya Bin Wahab who said:

'I asked Abu Abdullah[asws] about two men, one of whom is a '*Faqih'* the reporter of the Hadeeth, and the other one a worshipper who does not have the like of these reports, he[asws] said: 'The reporter of the Hadeeth conforming in the Religion is more preferable than a thousand worshippers who do not have his understanding and no reports.'

5 - باب (ان الناس يغدون على ثلثة عالم ومتعلم وغثآء وان الائمة من آل محمد صلوات الله عليهم هم العلماء وشيعتهم المتعلمون وسائر الناس غثاء

CHAPTER 5 – THE PEOPLE ARE CATEGORISED INTO THREE: THE KNOWLEDGEABLE ONES, AND THE STUDENTS AND THE WORTHLESS AND THAT THE IMAMS[asws] FROM THE PROGENY[asws] OF MUHAMMAD[saww], THEY[asws] ARE THE KNOWLEDGEABLE ONES, AND THEIR[asws] SHIITES ARE THE STUDENTS, AND THE REST OF THE PEOPLE ARE WORTHLESS

(1) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن جميل قال سمعت ابا عبد الله عليه السلام يقول يغدوا الناس على ثلثة صنوف عالم ومتعلم وغثاء فنحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء

1 - Narrated to us Ibrahim Bin Hashim, from Yahya Bin Abu Umran, from Yunus, from Jameel who said, 'I heard Abu Abdullah[asws] say:

'The people are divided into three categories; the knowledgeable one, and the student, and the worthless, and we[asws] are the knowledgeable ones, and our[asws] Shiites are the students, and the rest of the people are worthless.'

(2) حدثنى الحسن بن على عن العباس بن عامر عن سيف بن عميرة عن عمرو بن شمر عن جابر عن ابى عبد الله عليه السلام قال ان الناس رجلان عالم ومتعلم وساير الناس غثاء فنحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء.

2 - It has been narrated to me Al-Hassan Bin Ali, from Al-Abbas Bin Aamir, from Sayf Bin Umeyra, from Amro Bin Shimr, from Jabir, from Abu Abdullah[asws], said:

'As for the people there are two; knowledgeable one and the student, and the rest of the people are worthless. We[asws] are the knowledgeable ones, and our[asws] Shiites are the students, and the rest of the people are worthless.'

(3) حدثنا محمد بن الحسين بن عبد الرحمن بن ابى هاشم عن سالم عن ابى عبد الله عليه السلام قال الناس يغدون على ثلثة عالم ومتعلم وغثاء فنحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء

3 – It has been narrated to us Muhammad Bin Al-Husayn Bin Abdul Rahmaan Bin Abu Hashim, from Saalim, from Abu Abdullah[asws], said:

'The people are categorised into three; a knowledgeable one, and a student, and worthless. We[asws] are the knowledgeable ones, and our[asws] Shiites are the students, and the rest of the people are worthless.'

(4) حدثنى محمد بن عبد الحميد عن سيف بن عميره قال حدثنى أبو سلمة قال سمعت ابا عبد الله عليه السلام يقول يغدوا الناس على ثلثة عالم ومتعلم وغثآء فسئلوه عن ذلك فقال نحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء.

4 - It has been narrated to me Muhammad Bin Abdul Hameed, from Sayf Bin Umeyra who said that it was narrated to him from Abu Salma, who said:

'I heard Abu Abdullah[asws] say: 'The people are categorised into three; Knowledgeable ones, students, and worthless.' I asked him[asws] about that, he[asws] said: 'We[asws] are the knowledgeable ones, and our[asws] Shiites are the students, and the rest of the people are worthless.'

(5) حدثنا احمد بن محمد عن الحسن بن على الوشا عن احمد بن عايذ عن ابى خديجة عن ابى عبد الله عليه السلام قال ان الناس يغدون على ثلثة عالم ومتعلم وغثاء فنحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء.

5 - It has been narrated to us, Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa, from Ahmad Bin Aayaz, from Abu Khadija, from Abu Abdullah[asws], said:

'Surely, the people are categorised into three; knowledgeable one, and student, and worthless. We[asws] are the knowledgeable ones, and our[asws] Shiites are the students, and the rest of the people are worthless.'

6 - (باب ما امر الناس بان يطلبوا العلم من معدنه ومعدنه آل محمد عليهم السلام)

CHAPTER 6 – THE PEOPLE HAVE BEEN ORDERED TO ACQUIRE THE KNOWLEDGE FROM ITS QUARRY, AND ITS QUARRY IS THE PROGENY^asws OF MUHAMMAD^saww

(1) حدثنى السندي بن محمد عن ابان بن عثمان عن عبد الله سليمان قال سمعت ابا جعفر عليه السلام وعنده رجل من اهل البصرة يقال له عثمان الاعمى وهو يقول ان الحسن البصري يزعم ان الذين يكتمون العلم يؤذى ريح بطونهم اهل النار فقال أبو جعفر عليه السلام فهلك إذا مؤمن آل فرعون وما زال العلم مكتوما منذ بعث الله نوحا عليه السلام فليذهب الحسن يمينا وشمالا فوالله ما يوجد العلم اهيهنا.

1 - It has been narrated to Al-Sanady Bin Muhammad, from Aban Bin Usman, from Abdullah Suleyman who said:

'I heard Abu Ja'far^asws, and with him^asws was a man from the people of Basra saying to him, 'Usman Al-A'amma was saying that Al-Hassan Al- Basry thinks that the ones who hide their knowledge will have such a bad smell from their stomachs, that it will hurt the inhabitants of the Fire.' Abu Ja'far^asws said: 'He did perish, when the believer of the people of Pharaoh^la did not stop hiding until Allah^azwj sent Noah^sa. Let Al-Hassan go left and right, by Allah^azwj, he will never find the knowledge except over here.'

(2) حدثنى أبو جعفر احمد ابن محمد عن الحسن بن سعيد عن النضر بن سويد عن يحيى بن الحلبي عن معلى بن ابى عثمان عن ابى بصير عن ابى عبد الله عليه السلام قال قال لى ان الحكم بن عتيبه ممن قال الله ومن الناس من يقول امنا بالله وباليوم الاخر وماهم بمؤمنين فليشرق الحكم وليغرب اما والله لا يصيب العلم الا من اهل بيت نزل عليهم جبرئيل عليه السلام.

2 – It has been narrated to me Abu Ja'far Ahmad Ibn Muhammad, from Al-Hassan Bi Saeed, from Al-Nazar Bin Suwed, from Yahya Bin Al-Halby, from Moala Bin Abu Usman, from Abu Baseer, from Abu Abdullah^asws, said:

'Al-Hakam Bin Otaiba said to me^asws, who said that Allah^azwj said;***[2:8] And there are some people who say: We believe in Allah and the last day; and they are not at all believers.*** Al-Hakam can go to the East and to the West, but, by Allah^azwj, he will not succeed in acquiring knowledge except from the People^asws of the Household upon whom^asws Came Jibraeel^as.'

(3) حدثنى السندي بن محمد ومحمد بن الحسين عن جعفر بن بشير عن ابان بن عثمان عن ابى بصير قال سالت ابا جعفر عليه السلام عن شهادة ولد الزنا تجوز قال لا فقلت ان الحكم بن عتيبة يزعم انها تجوز فقال اللهم لا تغفر له ذنبه ما قال الله للحكم انه لذكر لك ولقومك وسوف تسئلون فليذهب الحكم يمينا وشمالا فوالله لا يوجد العلم الا من اهل بيت نزل عليهم جبرئيل.

3 – It has been narrated to me Al-Sandy Bin Muhammad and Muhammad Bin Al-Hassan, from Ja'far Bin Bashir, from Aban Bin Usman, from Abu Baseer who said,

'I asked Abu Ja'far^asws about the bearing of the witness of an illegitimately born person, whether it is permissible, he^asws said: 'No.' I said, 'Al-Hakam Bin Oteiba thinks that it is permissible.'

He^asws said: 'Our Allah^azwj! Do not Forgive his sins, did not Allah^azwj Say for Al-Hakam ***[43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned***. Al-Hakam, he can go to the right and to the left, by Allah^azwj, he will not find the knowledge except from the People^asws of the Household upon whom^asws Came Jibraeel^as.'

(4) حدثنا احمد بن محمد عن الحسين بن على عن ابى اسحق ثعلبة عن ابى مريم قال قال أبو جعفر عليه السلام لسلمة بن كهيل والحكم بن عتيبه شرقا وغربا لن تجدا علما صحيحا الا شيئا يخرج من عندنا اهل البيت.

4 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Ali, from Abu Is'haq Tha'albat, from Abu Maryam who said:

'Abu Ja'far[asws] said to Salmat Bin Kaheel and Al-Hakam Bin Oteiba: 'Go East and go West, you will not find the correct knowledge except for the things that come out from us[asws] People[asws] of the Household.'

(5) حدثنا الفضل عن موسى بن القسم عن حماد بن عيسى عن سليمان بن خالد قال سمعت ابا جعفر عليه السلام يقول وسأله رجل من اهل البصرة فقال ان عثمان الأعمى يروى عن الحسن ان الذين يكتمون العلم تؤذى ريح بطونهم اهل النار قال أبو جعفر عليه السلام فهلك إذا مؤمن ال فرعون كذبوا ان ذلك من فروج الزناة ومازال العلم مكتوما قبل قتل ابن آدم فليذهب الحسن يمينا وشمالا لا يوجد العلم الا عند اهل العلم الذين نزل عليهم جبرئيل.

5 – It has been narrated to us Al-Fazl, from Musa Bin Al-Qasam, from hamaad Bin Isa, from Suleman Bin Khalid who said:

'I heard Abu Ja'far[asws] say that when a man from the people of Basra questioned him[asws], 'Usman Al-A'amma has reported from Al-Hassan that the ones who hide the knowledge will have a smell coming out from their stomachs that it will hurt the inhabitants of the Fire.' Abu Ja'far[asws] said: 'Perished! Then the believer of the People of Pharaoh[la] lied and that from chicken of adulterers, and hiding of the knowledge has not stopped even from before the killing of the son[as] of Adam[as]. Al-Hassan, he can go right and left, he will not find the knowledge except with the People of Knowledge[asws] upon whom[asws] Came Jibraeel[as].'

(6) حدثنا محمد بن عيسى عن الحسن بن على بن فضال عن الحسين بن عثمان عن يحيى بن الحلبي عن ابيه عن ابي جعفر عليه السلام قال قال رجل وانا عنده ان الحسن البصري يروى ان رسول الله صلى الله عليه وآله قال من كتم علما جاء يوم القيمة ملجما بلجام من النار قال كذب ويحه فاين قول الله وقال رجل مؤمن من آل فرعون يكتم ايمانه اتقتلون رجلا ان يقول ربى الله ثم مد بها أبو جعفر عليه السلام صوته فقال ليذهبوا حيث شاؤا اما والله لا يجدون العلم الا هيهنا ثم سكت ساعة ثم قال أبو جعفر عليه السلام عند آل محمد.

6 – It has been narrated to us Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazaal, from Al-Husayn Bin Usman, from Yahya Bin Halb, from his father, from Abu Ja'far say when a man said, and I was with him, 'Al-Hassan Al-Basry has reported from the Messenger of Allah[saww] that he[saww] said:

'One who hides knowledge will go on the Day of Judgment chained in the reins from the Fire.' He[asws] said: 'Lie! Woe be unto him. So where are the Word of Allah[azwj]?' And said: 'A believing man from the people of Pharaoh[la] hid his belief for men were being killed for saying Allah[azwj] is my Lord[azwj].' Then Abu Ja'far[asws] increased his[asws] voice and said: 'He can go wherever he so desires, but, by Allah[azwj], he will not find the knowledge except over here.' Then after remaining silent for a while, Abu Ja'far[asws] said: 'With the Progeny[asws] of Muhammad[saww].'

(نادر من الباب وهو منه ان العلماء هم آل محمد ص)

RARE FROM THE CHAPTER AND THEY ARE PART OF IT – AS FOR THE KNOWLEDGEABLE ONES, THEY ARE THE PROGENY^asws OF MUHAMMAD^saww

(1) حدثنى احمد بن محمد عن محمد بن خالد عن ابى البخترى وسندي بن محمد عن ابى البخترى عن ابى عبد الله عليه السلام قال ان العلماء ورثة الأنبياء وذلك ان الانبياء لم يورثوا درهما ولا دينارا وانما ورثوا احاديث من احاديثهم فمن أخذ شيئا منها فقد اخذ حظا وافرا فانظروا علمكم هذا عمن تأخذونه فان فينا اهل البيت في كل خلف عدولا ينفون عنه تحريف الغالين وانتحال المبطلين وتأويل الجاهلين.

1 - It has been narrated to me Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Al-Bakhtary and Sanady Bin Muhammad, from Abu Al-Bakhtary, from Abu Abdullah^asws, said:

'The knowledgeable ones are the inheritors of the prophets^as, they^as do not bequest Dirhams and Dinaars, for they^as bequest Hadeeth from their^as Hadeeth. The one who takes anything for these it is as if he has taken abundant good. Take a look at your knowledge, if you have taken this from us^asws the People^asws of the Household then you will deny every enemy, every distortion of the exaggerators, and the plagiarism of the falsifiers and the explanations of the ignorant.'

(2) حدثنى الحسن بن موسى الخشاب عن غياث بن كلوب عن اسحق بن عمار عن جعفر عن ابيه عليه السلام ان رسول الله صلى الله عليه وآله قال ما وجدتم في كتاب الله فالعمل به لازم لا عذر لكم في تركه وما لم يكن في كتاب الله وكانت فيه سنة منى فلا عذر لكم في ترك سنتى وما لم يكن فيه سنة منى فما قال اصحابي فخذوه فانما مثل اصحابي فيكم كمثل النجوم فبايها اخذ اهتدى وباى اقاويل اصحابي اخذتم اهتديتم واختلاف اصحابي لكم رحمة قيل يارسول الله صلى الله عليه وآله ومن اصحابك قال اهل بيتى.

2 - It has been narrated to me Al-Hassan Bin Musa Al-Khashaab, from Gyaas Bin Kaloob, from Is'haq Bin Amaar, from Ja'far^asws from his^asws father^asws that the Messenger of Allah^saww said:

'What you find in the Book of Allah^azwj, the doing of which is a necessity, there is no excuse for you to avoid it, and that which is not in the Book of Allah^azwj and it was in my^saww Sunnah, there is no excuse for you in the avoidance of my^saww Sunnah, and that which is not in my^saww Sunnah, what my^saww companions say, take it, for the example of my^saww companions is like the example of the stars, take guidance from any one of the statements of my^saww companions. Take them and be guided, and the differences of my^saww companions are a Mercy to you.' It was said to him^saww, 'O Messenger of Allah^saww, and who are your^saww companions?' He^saww said: 'People^asws of my^saww Household.'

(3) حدثنا احمد بن محمد عن الحسن بن على بن فضال يرفعه إلى ابى عبد الله عليه السلام قال ان العلماء ورثة الأنبياء وذلك ان الأنبياء لم يورثوا دينارا ولا درهما وانما ورثوا احاديث من احاديثهم فمن اخذ بشئ منها فقد اخذ حظا وافرا فانظروا علمكم هذا عمن تأخذونه فان فينا في كل خلف عدولا ينفون عنه تحريف الغالين وانتحال المبطلين وتأويل الجاهلين.

3 - It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin FazaAl-with an unbroken chain going up to Abu Abdullah^asws, said:

'The knowledgeable ones^asws are the inheritors of the Prophets^as, and that the Prophets^as do not bequest Dinaars nor Dirhams, and they^as bequest Hadeeth from their^as Hadeeth. Anyone who takes anything from these has taken abundant good. Take a look at this knowledge of yours, if it is from us^asws against all the enemies, you will deny the distortions of the exaggerators, and the plagiarism of the falsifiers, and the explanations of the ignorant.'

(4) حدثنا احمد بن محمد عن البرقى عن ابراهيم بن الاسحق الأزدي عن ابى عثمان العبدى عن جعفر عليه السلام عن ابيه عن على عليه السلام قال قال رسول الله صلى الله عليه وآله قراءة القرآن في الصلوة افضل من قراءة القرآن في غير الصلوة و ذكر الله افضل من الصدقة والصدقة افضل من الصوم والصوم جنة ثم قال رسول الله صلى الله عليه وآله لا قول الا بعمل ولا عمل الا بنية ولانية الا باصابة السنة.

4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from Ibrahim Bin Al-Is'haq Al-Azdy, from Abu Usman Al-Abady, from Ja'far[asws], from his[asws] father[asws] said that the Messenger of Allah[saww] said:

'The recitation of the Quran during Prayers is more preferable than the recitation of the Quran in other than Prayers, and the Remembrance of Allah[azwj] is more preferable than *Sadaqa* and the *Sadaqa* is more preferable than Fast, and the Fast is a garden.' Then the Messenger of Allah[saww] said: 'There are no words except by deeds, and no deed except by intention, and no intention except by harvesting the Sunnah.'

7 - (باب في ائمة آل محمد صلى الله عليه وآله مستقى العلم عندهم وانهم علماء لا يظلمون ولا يجهلون)

CHAPTER 7 – REGARDING THE IMAMS^asws OF THE PROGENY^asws OF MUHAMMAD^saww, WHOSOEVER DERIVES KNOWLEDGE FROM THEM^asws, AND THEY^asws ARE THE KNOWLEDGEABLE ONES, WILL NOT BE WRONGED AND WILL NOT BE IGNORANT

(1) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن صباح المزني عن الحارث بن حصيرة عن الحكم بن عتيبة قال لقى رجل الحسين بن على بالثعلبية وهو يريد كربلا فدخل عليه فسلم عليه فقال له الحسين عليه السلام من أي البلدان أنت فقال من اهل الكوفة قال يا اهل الكوفة اما والله لو لقيتك بالمدينة لاريتك اثر جبرئيل من دارنا ونزوله على جدى بالوحى يا اخا اهل الكوفة مستقى العلم من عندنا افعلموا وجهلنا هذا مالا يكون.

1 - It has been narrated to us Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Sabaah Al-Mazny, from Al-Haris Bin Haseer, from Al-Hakam Bin Oteiba the following:

'A man met Al-Husayn Bin Ali^asws during Thalbiyya, and he^asws wanted to go to Karbala. He came up to him^asws and greeted him^asws. Al-Husayn^asws said to him: 'From which of the cities are you?' He said, 'From the people of Kufa.' He^asws said: 'O person of Kufa! Had you met me^asws in Medina I^asws would have shown to you the effects of Jibraeel Coming down on our^asws House on my^asws grandfather^saww with the Revelation. O brother from the people of Kufa, derive the knowledge from us^asws, you will learn, and there can never by anything beyond us^asws.'

(2) حدثنا الهيثم النهدي الكوفى عن الحسن بن على عن ابن هراسة الشيباني عن شيخ من اهل الكوفة قال رايت على بن الحسين عليه السلام بمنى فقال فمن الرجل فقلت رجل من اهل العراق فقال لى يا اخا اهل العراق اما لو كنت عندنا بالمدينة لاريناك مواطن جبرئيل من دويرنا استقانا الناس العلم فتريهم علموا وجهلنا.

2 – It has been narrated to us Al-Haysam Al-Nahdy Al-Kufy, from Al-Hassan Bin Ali, from Ibn Haraasat Al-Shaybany, from Sheykh from the people of Kufa who said,

'I saw Ali^asws Bin Al-Husayn^asws at Mina. He^asws said: 'Where does the man come from?' I said, 'From the people of Iraq.' He^asws said to me: 'O brother from the people of Iraq, had you been with us^asws in Medina, we^asws would have shown you the place of Jibraeel^as in our^asws houses. If the people derive knowledge from us^asws, we^asws would show them what we^asws know and where we remain silent.'

(3) حدثنا احمد بن محمد عن الحسن بن محبوب قال حدثنا يحيى بن عبد الله ابى الحسن صاحب الديلم قال سمعت جعفر بن محمد عليه السلام يقول وعنده ناس من اهل الكوفة عجبا للناس انهم اخذوا علمهم كله عن رسول الله صلى الله عليه وآله فعملوا به واهتدوا ويروا فانا اهل بيته وذريته لم نأخذ علمه ونحن اهل بيته وذريته في منازلنا نزل الوحى ومن عندنا خرج العلم إليهم افيرون انهم علموا واهتدوا وجهلنا نحن وضللنا ان هذا لمحال.

3 – It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, who said that it has been narrated from Yahya Bin Abdullah Abu Al-Hassan the master of Al-Daylam who said:

'I heard Ja'far Bin Muhammad^asws say, and with him^asws were people from Kufa: 'I^asws am surprised at the people that they try to take all of their knowledge from the Messenger of Allah^saww, learn from it and be guided and report it, and I^asws am the person from his^saww Household, and of his^saww descent, they never take it from me^asws, and we^asws are the people of his^saww Household, and of his^saww descent, and regarding our^asws status the Revelation Came down, and ones to whom comes the knowledge from us^asws will see that they will learn and be guided, and that ignorance and straying is an impossibility for us^asws.

(نادر من الباب وهو منه)

RARE FROM THE CHAPTER AND IT IS FROM IT

(1) حدثنى محمد بن الجعفي عن جعفر بن بشير والحسن بن على بن فضال عن مثنى عن زرارة قال كنت قاعدا عند ابى جعفر عليه السلام فقال رجل من اهل الكوفة يسئله عن قول امير المؤمنين سلونى عما شئتم ولا تسئلوني عن شئ الا انباتكم به فقال انه ليس احد عنده علم الا خرج من عند امير المؤمنين عليه السلام. فليذهب الناس حيث شاؤا فوالله ليأتيهم الأمر هيهنا واشار بيده إلى المدينة.

1 - It has been narrated to me Muhammad Bin Al-Ju'fy, from Ja'far Bin Bashir, and Al-Hassan Bin Ali Bin Fazaal, from Masn, from Zarara, said:

'I was sitting with Abu Ja'far[asws], a man from the people of Kufa said, asked him[asws] about the statement of Amir-ul-Momineen[asws]: "Ask me[asws] what you like, and you will not ask me[asws] anything but you will progress by it.' He[asws] said: 'There was no one who had knowledge except that, which came out from Amir-ul-Momineen[asws]. Let the people go wherever they want, but by Allah[azwj], the Commands will come to them from here.' He[asws] pointed by his hand to Medina (the city).'

8 - (باب في الضلال الذين ضلوا من ائمة الحق واتخذوا الدين راياه بغير هدى من ائمة الحق)

CHAPTER 8 – REGARDING THE STRAYING ONES BEING THOSE THAT HAVE STRAYED AWAY FROM THE TRUE IMAMS[asws] AND TAKE TO THEIR OWN OPINIONS WITHOUT GUIDANCE FROM THE TRUE IMAMS[asws]

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن القسم بن سليمان عن المعلى بن خنيس عن ابى عبد الله عليه السلام في قول الله عزوجل ومن اضل ممن اتبع هويه بغير هدى من الله يعنى من يتخذ دينه رأيه بغير هدى ائمة من ائمة الهدى.

1 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasam Bin Suleyman, from Al-Moala Bin Khunays, who said:

Abu Abdullah[asws] said regarding the Statement of Allah[azwj] Mighty and Majestic ***[28:50] and who is more erring than he who follows his low desires without any guidance from Allah?*** : 'It means one who takes his religion by his own opinion without guidance from the guiding Imams[asws].'

(2) وعنه عن الحسين عن احمد بن محمد عن ابى الحسن عليه السلام في قوله الله عزوجل ومن اضل ممن اتبع هويه بغير هدى من الله يعنى من اتخذ دينه رأيه بغير هدى من ائمة الهدى.

2 - And from him, from Al-Husayn, from Ahmad Bin Muhammad said:

Abu Al-Hassan[asws] said regarding the Statement of Allah[azwj] Mighty and Majestic ***[28:50] and who is more erring than he who follows his low desires without any guidance from Allah? :*** 'It means one who takes his religion by his own opinion without guidance from the Imams[asws] of guidance.'

(3) حدثنا محمد بن الحسين عن النضر بن شعيب عن محمد بن الفضل عن ابى حمزة الثمالى قال سمعت ابا جعفر عليه السلام عن قول الله عزوجل ومن اضل ممن اتبع هويه بغير هدى من الله قال عنى الله بها من اتخذ دينه رأية من غير امام من ائمة الهدى.

3 - It has been narrated to us Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Muhammad Bin Al-Fazal, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far[asws] regarding the Statement of Allah[azwj] Mighty and Majestic ***[28:50] and who is more erring than he who follows his low desires without any guidance from Allah?*** Say: 'Allah[azwj] Means by it the one who take his religion from the opinions of the (false) imams other than the Imams[asws] of guidance.'

(4) حدثنا عبد الله بن محمد بن الحسين عن الحجال عن غالب النحوي عن ابى عبد الله عليه السلام في قول الله تعالى ومن اضل ممن اتبع هويه بغير هدى من الله قال اتخذ رأيه دينا.

4 - It has been narrated to us Abdullah bin Muhammad Bin Al-Husayn, from Al-Hajaal, from Ghalib Al-Nahwy the following:

Abu Abdullah[asws] said regarding the Statement of Allah[azwj] the High ***[28:50] and who is more erring than he who follows his low desires without any guidance from Allah?*** Imam[asws] Said: ' (it is) To take religion by one's own opinion.'

(5) حدثنا عباد بن سليمان عن سعد بن سعد عن محمد بن فضيل عن ابى الحسن في قول الله عزوجل ومن اضل ممن اتبع هويه بغير هدى من الله يعنى اتخذ دينه هويه بغير هدى من ائمة الهدى.

5 - It has been narrated to us Abaad Bin Suleyman, from Sa'd, from Muhammad Bin Fazeyl the following:

Abu Al-Hassan said regarding the Statement of Allah[azwj] Mighty and Majestic ***[28:50] and who is more erring than he who follows his low desires without any guidance from Allah?*** Imam[asws] said: 'It means taking his desires as religion, without guidance from the Imams[asws] of guidance.'

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا يعقوب بن يزيد عن اسحق بن عمار عن احمد بن النضر عن عمرو بن شمر عن جابر بن يزيد عن ابى جعفر عليه السلام انه قال من دان الله بغير سماع عن صادق الزمه الله التيه إلى يوم القيمة.

1 - It has been narrated to us Yaqoub Bin Yazeed, from Is'haq Bin amaar, from Ahmad Bin Al-nazar, from Amro Bin Shimr, from Jabir Bin Yazeed, from Abu Ja'far[asws] that he[asws] said:

'One who makes to be his religion without having heard from the truthful, Allah[azwj] will Necessitate straying for him up to the Day of Judgment.'

(2) حدثنا الحسين بن محمد عن معلى بن محمد عن احمد بن محمد السيارى عن عن على بن عبد الله قال سأله رجل عن قول الله عزوجل فمن اتبع هداى فلا يضل ولا يشقى قال من قال بالائمة واتبع امرهم ولم يجز طاعتهم.

2 - It has been narrated to us Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad Al-Sayyari, from Abu Abdullah[asws] said:

When a man questioned him[asws] about the Statement of Allah[azwj] Mighty and Majestic ***[20:123] then whoever follows My guidance, he shall not go astray nor be unhappy***. Imam[asws] said: 'One who speaks by the Imams[asws] and follows their[asws] orders to him, and not from those whose obedience is not permissible.'

9 - باب (فيه خلق ابدان الائمة ع وقلوبهم وابدان الشيعة وقلوبهم لئلا يدخل الناس الغلو في عجايب علمهم)

CHAPTER 9 – REGARDING THE CREATION OF THE BODIES OF THE IMAMS[asws] AND THEIR[asws] HEARTS, AND THE BODIES OF THE SHIITES AND THEIR HEARTS, LEST THE PEOPLE EXAGGERATE IN THE MYSTERIES OF THEIR[asws] KNOWLEDGE

(1) حدثنا احمد بن محمد عن الحسين بن محبوب قال حدثنى شيخ من اهل المداين يسمى بشر ابن ابى عقبه عن ابي جعفر وابى عبد الله عليه السلام قال ان الله خلق محمدا من طينة من جوهرة تحت العرش وانه كان لطينة نضح فجبل طينة امير المؤمنين عليه السلام من نضح طينة رسول الله صلى الله عليه وآله وكان لطينة امير المؤمنين عليه السلام نضح فجبل طينتنا من فضل طينة امير المؤمنين عليه السلام وكانت لطينتنا نضح فجبل طينة شيعتنا من نضح طينتنا فقلوبهم تحن الينا وقلوبنا تعطف عليهم تعطف الوالد على الولد ونحن خير لهم وهم خير لنا ورسول الله صلى الله عليه وآله لنا خير ونحن له خير.

1 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Mahboub who said that it was narrated to him from a Sheykh from the people of Medina called Bashar Ibn Abu Uqba, from Abu Ja'far[asws] and Abu Abdullah[asws], said:

'Surely Allah[azwj] Created Muhammad[saww] from the clay from the jewel under the Throne, and that it was the clay that seeped from it that became a mountain, Amir-ul-Momineen[asws] was from the clay that seeped from the clay of the Messenger of Allah[saww]. And it was the seepage from the clay of Amir-ul-Momineen[asws] so that it became a mountain that was Our[asws] clay from the grace of the clay of Amir-ul-Momineen[asws], and it was the seepage from our[asws] clay that became a mountain for the clay of our[asws] Shiites. Their hearts yearned for us[asws] and our[asws] hearts were merciful to them, like the mercy of the father to the son, and we[asws] are good to them and they are good to us[asws], and the Messenger of Allah[saww] is good to us[asws] and we[asws] are good to him[saww].'

(2) حدثنا محمد بن عيسى عن ابى الحاج قال قال لى أبو جعفر عليه السلام يا ابا الحجاج ان الله خلق محمدا وآل محمد من طينة عليين وخلق قلوبهم من طينة فوق ذلك وخلق شيعتنا من طينة دون عليين وخلق قلوبهم من طينة عليين فقلوب شيعتنا من ابدان آل محمد وان الله خلق عدو آل محمد من طين سجين وخلق قلوبهم من طين اخبث من ذلك وخلق شيعتهم من طين دون طين سجين وخلق قلوبهم من طين سجين فقلوبهم من ابدان اولئك وكل قلب يحن إلى بدنه.

2 - It has been narrated to us Muhammad Bin Isa, from Abu Al-Haaj who said:

'Abu Ja'far[asws] said to me: 'O Abu Al-Hajaaj, surely Allah[azwj] Created the clay of Muhammad[saww] and the Progeny[asws] of Muhammad[saww] from the clay of *Illiyeen*, and Created their[asws] hearts from the clay higher than that, and Created our[asws] Shiites from the clay of other than *Illiyeen* and created their hearts from the *Illiyeen*. The hearts of our[asws] Shiites are from the bodies of the Progeny[asws] of Muhammad[saww], and surely Allah[azwj] Created the enemies of the Progeny[asws] of Muhammad[saww] from the clay of *Sijjeen* and Created their hearts from clay worse than that, and Created their Shiites from clay other than the clay of Sijjeen, and Created their hearts from clay of *Sijjeen*. Their hearts are from the bodies of those ones, and every hearts longs for its body.'

(3) وحدثني احمد بن محمد عن محمد بن خالد عن ابى نشهل قال حدثنى محمد بن اسمعيل عن ابي حمزة الثمالى قال سمعت ابا عبد الله عليه السلام يقول ان الله خلقنا من اعلى عليين وخلق قلوب شيعتنا مما خلقنا منه وخلق ابدانهم ممن دون ذلك فقلوبهم تهوى إلينا لأنها خلقت مما خلقنا ثم تلا هذه الاية كلا ان كتاب الأبرار لفى عليين وما ادريك ما عليون كتاب مرقوم يشهده المقربون وخلق عدونا من سجين وخلق شيعتهم مما خلقهم منه وابدانهم من دون ذلك فقلوبهم تهوى إليهم لأنها خلقت مما خلقوا منه ثم تلا هذه الاية كلا ان كتاب الفجار لفى سجين وما ادريك ماسجين كتاب مرقوم

3 - And it has been narrated to me from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Nash'hAl-who said that it was narrated to him from Muhammad Bin Ismail, from Abu Hamza Al-Thumaly who said:

'I heard Abu Abdullah[asws] say: 'Surely Allah[azwj] Created us[asws] from the high Illiyeen and Created the hearts of our[asws] Shiites from that which we[asws] had been created, and Created their bodies from other than that. Their hearts desire for us[asws] because they have been created from what we[asws] have been created.' Then recited these Verses ***[83:18] Nay! Most surely the record of the righteous shall be in the Iliyin. [83:19] And what will make you know what the highest Iliyin is? [83:20] It is a written book, [83:21] Those who are drawn near (to Allah) shall witness it.*** '**And Created our[asws] enemies from Sijjeen, and Created their Shiites from what they had been Created from and their bodies from other than that. Their hearts yearn towards them because these have been Created from that which those have been Created.' Then recited these Verses ***[83:7] Nay! Most surely the record of the wicked is in the Sijjin. [83:8] And what will make you know what the Sijjin is? [83:9] It is a written book.***

(4) وحدثني احمد بن محمد عن محمد بن خالد عن فضاله عن على بن ابى حمزة عن ابى بصير عن ابي جعفر عليه السلام قال انا وشيعتنا خلقنا من طينة واحدة وخلق عدونا من طينة خبال من حماء مسنون.

4 – And narrated to me Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Fazaalahu, from Ali Bin Abu Hamza, from Abu Baseer, from Abu Ja'far[asws], said:

'I[asws] and our[asws] Shiites have been Created from one clay, and our enemies have been Created from worn out clay of the rotten mix.'

(5) حدثنى العباس بن معروف عن حماد بن عيسى عن ربعى عن على بن الحسين عليه السلام قال ان الله تعالى خلق النبيين من طينة عليين قلوبهم وابدانهم وخلق قلوب المؤمنين من تلك الطينة وخلق ابدان المؤمنين من دون ذلك وخلق الكفار من طينة سجيين قلوبهم وابدانهم فخلط بين الطينتين فمن هذا يلد المؤمن الكافر ويلد الكافر المؤمن و من هيهنا يصيب المؤمن السيئة ومن هيهنا يصيب الكافر الحسنة فقلوب المؤمنين تحن إلى ما خلقوا منه وقلوب الكافرين تحن إلى ما خلقوا منه.

5 - It has been narrated to me Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Rabai'e, from Ali Bin Al-Husayn[asws], said:

'Surely Allah[azwj] the High Created the Prophets[as] from the clay of *Illiyeen*, their[as] hearts and their[as] bodies, and Created the hearts of the believers from that clay, and Created the bodies of the believers from other than that, and Created the infidel from the clay of *Sijjeen*, their hearts and their bodies. These two clays were mixed up. It is due to this that the believer gives birth to an infidel and an infidel gives birth to a believer, and from this a believer commits sins and from this an infidel does good deeds. The hearts of the believers yearn for that which they have been created from, and the hearts of the infidels yearn for that which they have been Created from.'

(6) وحدثني احمد بن الحسين عن احمد بن على بن هيثم الرازي عن ادريس عن محمد بن سنان العبدى عن جابر الجعفي قال كنت مع محمد بن على عليه السلام فقال عليه السلام يا جابر خلقنا نحن ومحبينا من طينة واحدة بيضاء نقية من اعلى عليين فخلقنا نحن من اعلاها وخلق محبونا من دونها فإذا كان يوم القيمة التفت العليا بالسفلى وإذا كان يوم القيمة ضربنا بايدينا إلى حجزة نبينا وضرب اشياعنا باديهم إلى حجزتنا فاين ترى يصير الله نبيه وذريته واين ترى يصير ذريته محبيها فضرب جابر يده على يده فقال دخلناها ورب الكعبة ثلثا.

6 – And narrated to me Ahmad Bin Al-Husayn, from Ahmad Bin Ali Bin Haytham Al-Razy, from Idrees, from Muhammad Bin Sinan Al-Abady, from Jabir Al-Ju'fy who said:

'I was with Muhammad Bin Ali[asws]. He[asws] said: 'O Jabir! We[asws] and those that love us[asws] have been Created from one clay, white and pure from the high *Illiyeen*. We[asws] have been Created from higher and those that love us[asws] have been Created from other than that. When it will be the Day of Judgment, they will turn higher from lower, and when it will be the Day of Judgment we[asws] will strike our[asws] hands on parts of our Prophet[saww] and our[asws] Shiites afterwards will strike their hands on parts of us[asws]. You will see Allah[azwj] Become (One with) His[azwj] Prophet[saww] and his[saww]

descendants, and you will see his[saww] become one with those that love them[asws].' Jabir struck his hand on his[asws] hand and said, 'We have entered two-thirds of the way, by the Lord[azwj] of the Kaaba.'

(7) حدثنا محمد بن الحسين عن النضر بن شعيب عن عبد الغفار الجارى عن ابى عبد الله ع قال ان الله خلق المؤمن من طينة الجنة وخلق الناصب من طينة النار وقال إذا اراد الله بعبد خيرا طيب روحه وجسده فلا يسمع شيئا من الخير الا عرفه ولا يسمع شيئا من المنكر الا انكره قال وسمعته يقول الطينات ثلثة طينة الأنبياء والمؤمن من تلك الطينة الا ان الأنبياء هم صفوتها وهم الأصل ولهم فضلهم والمؤمنون الفرع من طينة لازب كذلك لا يفرق الله بينهم وبين شيعتهم وقال طينة الناصب من حماء مسنون واما المستضعفون فمن تراب لا يتحول مؤمن عن ايمانه ولاناصب عن نصبه ولله المشية فيهم جميعا.

7 - It has been narrated to us Muhammad Bin Al-Hassan, from Al-Nazar Bin Shuaib, from Abdul Ghaffar Al-Jaary, from Abu Abdullah[asws], said:

'Surely Allah[azwj] Created the believer from the clay of the Paradise, and Created the *Naasibi*[la] (Those who hate them[asws] and their[asws] Shiites) from the clay of the Fire.' And said: 'If Allah[azwj] Intends by His[azwj] good, Makes his soul and body to be good. He will not hear anything from good but he will know it, and will not hear anything abhorrent but will abhor it.'

He said, 'And I heard him[asws] say: 'Clays are of three kinds – clay of the Prophets[sa] and the believer is from that clay except that the Prophets[sa] are the elites and the original, and for them[as] is the preference, and the believers are branches from that clay, similarly Allah[azwj] does not Differentiate between them[sa] and their[as] Shiites.' And said: 'Clay of the *Naasibi*[la] is from the worn out elderly, and as for the weak ones, it is the dust that does not become a believer from his belief nor a *Naasibi*[la] from his hatred, and Allah[azwj] Wills what He[azwj] Wills for all of them.'

(8) حدثنا عمران بن موسى عن ابراهيم مهزيار عن على بن الحسين بن سعيد عن الحسن بن محبوب الهاشمي عن حنان بن منذر عن ابى عبد الله ع قال ان الله عجن طينتنا وطينة شيعتنا فخلطنا بهم وخلطهم بنا فمن كان في خلقه شئ من طينتنا حن الينا فانتم والله منا.

8 - It has been narrated to us Umran Bin Musa, from Ibrahim Mahziyar, from Ali Bin Al-Husayn Bin Saeed, from Al-Hassan Bin Mahboub Al-Hashimy, from Hanaan Bin Munzar, from Abu Abdullah[asws], said:

'Allah[azwj] Kneaded our[asws] clay and the clay of our[asws] Shiites, mixing us[asws] with them and them with us[asws]. As for anything that was Created from our[asws] clay, it will yearn for us[asws], as for you, by Allah[azwj], are from us[asws].'

(9) وعنه بهذا الاسناد عن الحسين بن سعيد عن الحسين بن ميمون عمن اخبره عن ابى عبد الله عليه الصلوة والسلام قال ان الله عزوجل خلقنا من عليين وخلق محبينا من دون ما خلقنا منه وخلق عدونا من سجين وخلق محبيهم مما خلقهم منه فلذلك يهوى كل إلى كل.

9 – And from him by this chain, from Al-Husayn Bin Saeed, from Al-Husayn Bin Maymoun informing from Abu Abdullah[asws], said:

'Surel Allah[azwj] Mighty and Majestic Created us[asws] from Illiyeen, and Created those that love us[asws] from other than what He[azwj] Created us[asws] from, and Created our[asws] enemies from Sijjeen, and Created those that love them from which they had been Created, therefore each (group) loves each (its respective group).'

(10) حدثنى عمران بن موسى عن موسى بن جعفر عن على بن معبد عن ابراهيم بن اسحق عن الحسين بن يزيد عن جعفر بن محمد عن ابيه عن جده عليهم السلام قال قال على بن الحسين عليه السلام ان الله بعث جبرئيل إلى الجنة فاتاه بطينة من طينتها وبعث ملك الموت إلى الأرض فجائه بطينة من طينتها فجمع الطينتين ثم قسمها نصفين فجعلنا من خير القسمين وجعل شيعتنا من طينتنا فما كان من شيعتنا مما يرغب بهم عنه من الاعمال القبيحة فذاك مما خالطهم من الطينة

10 – It has been narrated to me Umran Bin Musa, from Musa Bin Ja'far, from Ali Bin Ma'bad, from Ibrahim Bin Is'haq, from Al-Husayn Bin Yazeed, from Ja'far Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws], said that Ali Bin Al-Husayn[asws] said:

'Surely Allah[azwj] Sent Jibraeel[as] to the Paradise. He came to Him[azwj] with clay from its clays, and sent the Angel of Death to the earth who came with clay from its clays. He[azwj] Brought together the two clays then divided into two parts. He[azwj] made us[asws] from the good half, and made our Shiites from our[asws] clay. If there was one from our[asws] Shiites who indulges in an ugly deed that is as a result of the mix up with the evil clay and his fate is to the Paradise, and if there was one of our[asws] enemies who indulges in righteousness, and Prays, and Fasts and performs good deeds, that is as a result of the mix up with our[asws] clay which was good, and his fate will be to the Fire.'

(11) حدثنا محمد بن حماد عن اخيه احمد بن حماد عن ابراهيم بن عبد الحميد عن ابيه عن ابى الحسن الأول ع قال سمعته يقول خلق الله الأنبياء والأوصياء يوم الجمعة و هو اليوم الذى اخذ الله فيه ميثاقهم وقال خلقنا نحن وشيعتنا من طينة مخزونة لا يشذ منها شاذا إلى يوم القيمة.

11 – It has been narrated to us Muhammad Bin Hamaad, from his brother Ahmad Bin Hamaad, from Ibrahim, from Abdul Hameed, from his father, from Abu Al-Hassan the First[asws], that he heard him[asws] say:

'Allah[azwj] Created the Prophets[sa] and the Trustees[as] on the day of Friday, and this was the day when Allah[azwj] took the covenant from them[sa].' And said: 'He[azwj] Created us[asws] and our[asws] Shiites from the stockpile of clay, there will be no abnormalities from it up to the Day of Judgment.'

(12) حدثنا احمد بن موسى عن الحسن بن موسى عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام قال ان الله عزوجل خلق محمدا صلى الله عليه وآله وعترته من طينة العرش فلا ينقص منهم واحد ولا يزيد منهم واحد.

12 – It has been narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, from Abu Abdullah[asws], said:

'Surely Allah[azwj] Created Muhammad[saww] and his[saww] Family[asws] from the clay of the Throne, did not Leave any one of them[asws] out nor increased it by anyone else.'

(13) حدثنا يعقوب بن يزيد ومحمد بن عيسى عن زياد العبدى عن الفضل بن عيسى الهاشمي قال دخلت على ابى عبد الله عليه السلام انا وابى عيسى فقال له امن قول رسول الله صلى الله عليه وآله سلمان رجل منا اهل البيت فقال نعم فقال أي من ولد عبد المطلب فقال منا اهل البيت فقال له أي من ولد ابى طالب فقال منا اهل البيت فقال له انى لا اعرفه فقال فاعرفه يا عيسى فانه منا اهل البيت ثم اومى بيده إلى صدره ثم قال ليس حيث تذهب ان الله خلق طينتنا من عليين و خلق طينة شيعتنا من دون ذلك فهم منا وخلق طينة عدونا من سجين وخلق طينة شيعتهم من دون ذلك وهم منهم وسلمان خير من لقمان.

13 - It has been narrated to us Yaqoub Bin Yazeed, and Muhammad Bin Isa, from Ziyad Al-Abdy, from Al-Fazl Bin Isa Al-Hashmy who said, 'I and Abu Isa entered into the presence of Abu Abdullah[asws].

He said to him[asws], 'as for the statement of the Messenger of Allah[saww]: 'Salman[as] is a man from us[asws] the People[asws] of the Household'. He[asws] said: Yes.' He said, 'Any from the sons of Abdul Mutualis[m]?' He[asws] said: 'From us[asws] the People[asws] of the Household.' He said to him[asws], 'Any from the sons of Abu Talib[as]?' He[asws] said: 'From us[asws] the People[asws] of the Household.' He said to him[asws], 'I do not know them.' He[asws] said: 'Get to know them, O Isa, for they are from us[asws] the People[asws] of the Household.' Then he[asws] placed his[asws] hand on his chest, and then said: 'This is without you cannot go to (salvation). Surely, Allah[azwj] Created our[asws] clay from

Illiyeen, and Created the clay of our[asws] Shiites from other than that? They are from us[asws], and Created the clay of our[asws] enemies from *Sijjeen* and Created the clay of their Shiites from other than that, and they are from them; and Salmon[s] is better than Lumina[s].'

(14) حدثنا بعض اصحابنا عن محمد بن الحسين عن عثمان بن عيسى عن عبد الرحمن بن الحجاج قال ان الله تبارك وتعالى خلق محمدا وال محمد من طينة عليين وخلق قلوبهم من طينة فوق ذلك وخلق شيعتهم من طينة عليين وخلق قلوب شيعتهم من طينة فوق عليين.

14 – This is not a Hadeeth, but someone's opinion, hence was not translated!

(15) حدثنا احمد بن محمد عن البرقى عن صالح بن سهل قال قلت لأبى عبد الله عليه السلام المؤمن من طينة الأنبياء قال نعم.

15 - It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from Saleh Bin Sahl who said: 'I said to Abu Abdullah[asws] that the believer is from the clay of the Prophets[as]?' He[asws] said: 'Yes.'

(16) حدثنا عبد الله بن محمد بن ابراهيم بن محمد عن مسعود بن يوسف بن كليب عن الحسن بن حماد عن فضيل بن الزبير عن ابى جعفر عليه السلام قال يا فضيل اما علمت ان رسول الله صلى الله عليه وآله قال انا اهل بيت خلقنا من عليين وخلق قلوبنا من الذى خلقنا منه وخلق شيعتنا من اسفل من ذلك وخلق قلوب شيعتنا منه وان عدونا خلقوا من سجين وخلق قلوبهم من الذى خلقوا منه وخلق شيعتهم من اسفل من ذلك وخلق قلوب شيعتهم مما خلقوا منه فهل يستطيع احد من اهل عليين ان يكون من اهل سجين وهل يستطيع اهل سجين ان يكونوا من اهل علين.

It has been narrated to us Abdullah Bin Muhammad Bin Ibrahim Bin Muhammad, from Mas'oud Bin Yusuf Bin Kaleyb, from Al-Hassan Bin Hamaad, from Fazeyl Bin Al-Zubeyr, from Abu Ja'far[asws], said:

'O Fazeyl! Know that the Messenger of Allah[saww] said: 'I[saww] and the People[asws] of my[saww] Household have been Created from *Illiyeen* and our[asws] hearts have been Created from what we[asws] have been Created, and our[asws] Shiites have been Created from lower than that, and the hearts of our[asws] Shiites have been Created from it, and our[asws] enemies have been Created from *Sijjeen* and their hearts have been Created from that which they have been created from, and their Shiites have been Created from lower than that, and the hearts of their Shiites have been Created that which they have been Created from. Can anyone from the *Illiyeen* be from the people of *Sijjeen*, and can anyone from the *Sijjeen* be from the people of *Illiyeen*?'

(17) وعنه عن محمد بن الحسين عن الحسن بن محبوب عن سيف بن عميرة عن ابى بكر الحضرمي عن على بن الحسين عليه السلام انه قال قد اخذ الله ميثاق شيعتنا معنا على ولايتنا لا يزيدون ولا ينقصون ان الله خلقنا من طينة عليين وخلق شيعتنا من طينة اسفل من ذلك وخلق عدونا من طينة سجين وخلق اوليائهم من طينة اسفل من ذلك.

And from him, from Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Sayf Bin Umeyra, from Abu Bakr Al-Hazramy, from Ali Bin Al-Husayn[asws] that he[asws] said:

'Allah[azwj] has Taken a covenant from our[asws] Shiites with us[asws] on our[asws] Wilayah (*Wilayah*), they do not increase nor do they decrease (neither become Gali nor Mukassir). Surely, Allah[azwj] Created us[asws] from the clay of *Illiyeen* and Created our[asws] Shiites from the clay lower than that, and Created our[asws] enemies from the clay of *Sijjeen* and Created their friends from the clay lower than that.'

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنى على بن حسان عن على بن عطية الزيات يرفعه إلى امير المؤمنين عليه السلام قال قال على بن ابى طالب عليه السلام ان لله نهرا دون عرشه ودون النهر الذى دون عرشه نور من نوره وان في حافتى النهر روحين مخلوقين روح القدس وروح من امره وان لله عشر طينات خمسة من نفح الجنة وخمسة من الأرض وفسر الجنان وفسر الأرض ثم قال مامن نبى ولا من ملك من بعد جبله الا نفخ فيه من الروحين وجعل النبي صلى الله عليه وآله من احدى الطينتين فقلت لابي الحسن عليه السلام ما الجبل قال الخلق غيرنا اهل البيت فان الله خلقنا من العشر الطينات جميعا ونفخ فينا من الروحين جميعا فاطيبهما طيبا

وروى غيره عن ابى الصامت قال طين الجنان جنة عدن وجنة المأوى والنعيم والفردوس والخلد وطين الأرض مكة والمدينة وبيت المقدس والحيرة

It has been narrated to me Ali Bin Hasaan, from Ali Bin Atiya Al-Ziyaat with an unbroken chain going up to Amir-ul-Momineen[asws], said:

Amir-ul-Momineen[asws] said: 'Surely, Allah[azwj] has a river under His Throne which is illuminated by His[azwj] Light. On the edges of the river there are two Created Spirits, the Holy Spirit and the Spirit from His[azwj] Command. And Allah[azwj] has ten clays, five from the Paradise and five from the earth. And then He[azwj] Detailed the Gardens and Detailed the earth, then said: 'There is neither a Prophet[s] nor an Angel Made but has been blown into him the two Spirits, and Made the Prophet[saww] from one of those two clays.' I said to Abu Al-Hassan[asws], 'What is "Al-Jabal"?' He[asws] said: 'A Creation other than us[asws] the People[asws] of the Household, for Allah[azwj] has Created us[asws] from ten clays altogether and Blew into us[asws] from the two Spirits together, adding fragrance to the fragrance.'

And others have reported from Abu Al-Saamit who said, 'The clay of the Gardens , was from the Garden of *Eden*, and the Garden of '*Ma'wa*' and '*Al-Naeem'*, and '*Al-Firdows'*, and '*Al-Khuld*'; and the clay of the earth was from Mecca, and Medina, and the *Bayt Al-Maqdas* (Jerusalem) and *Al-Hira*.'

10 - باب (في خلق ابدان الائمة عليهم السلام وفى خلق ارواحهم وشيعتهم)

CHAPTER 10 – REGARDING THE CREATION OF THE BODIES OF THE IMAMS^asws AND REGARDING THE CREATION OF THEIR^asws SOULS AND THEIR^asws SHIITES

(1) حدثنى احمد بن محمد عن ابى يحيى الواسطي عن بعض اصحابنا قال قال أبو عبد الله عليه السلام خلقنا من عليين وخلق ارواحنا من فوق ذلك وخلق ارواح شيعتنا من عليين وخلق اجسادهم من دون ذلك فمن اجل تلك القرابة بيننا وبينهم قلوبهم تحن الينا.

1 - It has been narrated to me Ahmad Bin Muhammad, from Abu Yahya Al-Wasit, from one of our companions who said:

Abu Abdullah^asws said: 'We^asws have been Created from Illiyeen and our^asws souls have been Created from higher than that, and the souls of our^asws Shiites have been Created from Illiyeen and their bodies have been Created from other than that. It is due to this relationship between us^asws and them that their hearts yearn for us^asws.'

(2) حدثنا عمران بن موسى عن ابراهيم بن مهزيار عن اخيه عن على عن محمد بن سنان عن اسمعيل بن جابر وكرام عن محمد بن مضارب عن ابي عبد الله عليه السلام قال ان الله جعلنا من عليين وجعل ارواح شيعتنا مما جعلنا منه ومن ثم تحن ارواحهم الينا وخلق ابدانهم من دون ذلك وخلق عدونا من سجين وخلق ارواح شيعتهم مما خلقهم منه وخلق ابدانهم من دون ذلك ومن ثم تهوى ارواحهم إليهم.

2 - It has been narrated to us Umran Bin Musa, from Ibrahim bin Mahziyar, from his brother Ali, from Muhammad Bin Sinan, from Ismail Bin Jabir and Karaam, from Muhammad Bin Mazaarib who said:

Abu Abdullah^asws said: 'Surely Allah^azwj Made us from *Illiyeen* and Made the souls of our^asws Shiites from that which we^asws were Made from, and from then on their souls yearned for us^asws, and Created their bodies from other than that; and Created our^asws enemies from *Sijjeen*, and Created their Shiites from what they had been Created from, and Created their bodies from other than that, and from then on their souls yearned for them.'

(3) حدثنا محمد بن عيسى عن محمد بن شعيب عن عمران بن اسحق الزعفراني عن محمد بن مروان عن ابى عبد الله ع قال سمعته يقول خلقنا الله من نور عظمته ثم صور خلقنا من طينة مخزونة مكنونة من تحت العرش فاسكن ذلك النور فيه فكنا نحن خلقنا نورانيين لم يجعل لاحد في مثل الذى خلقنا منه نصيبا وخلق ارواح شيعتنا من ابداننا وابدانهم من طينة مخزونة مكنونة اسفل من ذلك الطينة ولم يجعل الله لاحد في مثل ذلك الذى خلقهم منه نصيبا الا الأنبياء والمرسلين فلذلك صرنا نحن وهم الناس وصار سائر الناس هجما في النار والى النار.

3 - It has been narrated to us Muhammad Bin Isa, from Muhammad Bin Shuaib, from Umran Bin Is'haq Al-Za'farany, from Muhammad Bin Marwaan who has narrated the following:

Abu Abdullah^asws said: 'Allah^azwj Created us^asws from the Light of His^azwj Grandeour, then Caricatured[2] our^asws creation from the clay from the hidden stockpile from underneath the Throne. That Light dwelled in it. It was as if we^asws had been created from two Lights. No one has been Made in the way in which we^asws have been C created, and created the souls of our^asws Shiites from our^asws bodies, and their bodies from the clay from the hidden stockpile of the clay lower than that, and Allah^azwj has not Made anyone else in that way except for the Prophets^sa and the Messengers ^as, and that is why we^asws are what we^asws are and they are the people who will become the rest of the people attacked by the Fire and to the Fire.'

[2] Veiled us^asws in the outfit of human flesh

11 - باب في ائمة آل محمد عليهم السلام حديثهم صعب مستصعب

CHAPTER 11 – REGARDING THE IMAMS[asws] OF THE PROGENY OF MUHAMMAD[saww], THEIR[asws] HADEETH ARE DIFFICULT AND BECOME MORE DIFFICULT

(1) حدثنى محمد بن الحسين بن ابى الخطاب عن محمد بن سنان عن عمار بن مروان عن المنخل عن جابر قال قال أبو جعفر عليه السلام قال رسول الله صلى الله عليه وآله ان حديث آل محمد صعب مستصعب لا يؤمن به الا ملك مقرب أو نبي مرسل أو عبد امتحن الله قلبه للايمان فما ورد عليكم من حديث آل محمد فلانت له قلوبكم وعرفتوه فاقبلوه وما اشمازت منه قلوبكم وانكرتموه فردوه إلى الله والى الرسول والى العالم من آل محمد و انما الهالك ان يحدث احدكم بشئ منه لا يحتمله فيقول والله ماكان هذا ثلثا.

1 – Narrated to me Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir who said:

'Abu Ja'far[asws] said that the Messenger of Allah[saww] said: 'The Hadeeth of the Progeny[asws] of Muhammad[saww] are difficult, no one will believe in them except an Angel of Proximity, or a 'Mursil'[3] Prophet[as], or a servant whose heart has been tested for faith.

As for what comes to you from the Hadeeth of the Progeny[asws] of Muhammad[saww], soften your hearts and understand it, accept it, and do not be disgusted by your hearts and reject them, (if unsure) refer them back to Allah[azwj] and to the Messenger[saww] and to the knowledgeable one from the Progeny[asws] of Muhammad[saww]. And he will (certainly) be destroyed, the one who narrated from that which he has not been able to bear, and who says, 'By Allah[azwj] this was not it, this was not it, this was not it.'

(2) حدثنا أبو جعفر عن على بن الحكم عن ذريح المحاربي عن ابى حمزة الثمالى عن على بن الحسين عليه السلام قال سمعته يقول ان حديثنا صعب مستصعب لا يحتمله الا نبى مرسل أو ملك مقرب ومن الملائكة غير مقرب.

2 – Narrated to us Abu Ja'far[asws], from Ali Bin Al-Hakam, from Zareeh Al-Mahaarby, from Abu Hamza Al-Thumaly, from Ali Bin Al-Husayn[asws], said:

I heard him[asws] say: 'Our[asws] Hadeeth are difficult, and become more difficult, none can bear then except for a Mursil Prophet[as], or an Angel of Proximity, and (some) from the Angels who are not of Proximity.'

(3) حدثنا أبو جعفر عن محمد بن سنان عن ابى الجارود عن ابى جعفر عليه السلام قال سمعته يقول ان حديث آل محمد صعب مستصعب ثقيل مقنع اجرد ذكوان لا يحتمله الا ملك مقرب أو نبى مرسل أو عبد امتحن الله قلبه للايمان أو مدينة حصينة فإذا قام قائمنا نطق وصدقه القرآن.

3 - Narrated to us Abu Ja'far, from Muhammad Bin Sinan, from Abu Al-Jaroud, from Abu Ja'far[asws], said:

I heard him[asws] say: 'The Hadeeth of the Progeny[asws] of Muhammad[saww] are difficult, and become more difficult, heavy, clear, intelligent, none can bear it except for the Angel of Proximity, or a Mursil Prophet[as] or a servant whose heart has been tested for faith by Allah[azwj], or it is a fortified city, when it is established by our[asws] Establisher and speaks it, and the Quran will ratify him[asws].'

(4) حدثنا محمد بن الحسين عن وهيب بن حفص عن ابى بصير قال قال أبو جعفر عليه السلام حديثنا صعب مستصعب لا يؤمن به الا ملك مقرب أو نبى مرسل أو عبد امتحن الله قلبه للايمان فما عرفت قلوبكم فخذوه وما انكرت فردوه الينا.

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[3] Prophets[as] who were given Books

4 - Narrated to us Muhammad Bin Al-Husayn, from Waheeb Bin Hafs, from Abu Baseer who said:
Abu Ja'far[asws] said: 'Our[asws] Hadeeth are difficult, and they become more difficult, none will believe by it except for an Angel of Proximity, or a Mursil Prophet[as], or a servant whose heart has been tested for faith by Allah[azwj]. As for what your hearts understand, take it, and what you deny, refer it back to us[asws].'

(5) حدثنا ابراهيم بن اسحق عن عبد الله حماد عن صباح المزني عن الحارث بن حصير عن الاصبغ بن نباته عن امير المؤمنين عليه السلام قال سمعته يقول ان حديثنا صعب مستصعب خشن مخشوش فابنذوا إلى الناس نبذا فمن عرف فزيدوه ومن انكر فامسكوا لا يحتمله الا ثلث ملك مقرب أو نبى مرسل أو عبد مؤمن امتحن الله قلبه للايمان.

5 – Narrated to us Ibrahim Bin Is'haq, from Abdullah Hamaad, from Sabaah Al-Mazny, from Al-Haaris Bin Haseer, from Al-Asbagh Bin Nabata who said:
Amir-ul-Momineen[asws] said: 'Our[asws] Hadeeth are difficult and become more difficult, harsh, if you relate them to the people they will reject them. The one who understands them, they will improve him, and one who denies them should keep quiet, none can bear them except for three, an Angel of Proximity, or a Mursil Prophet[as], or a believing servant whose heart has been tested for faith by Allah[azwj].'

(6) حدثنا عبد الله بن عامر عن البرقى عن الحسين بن عثمان عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال ان حديثنا صعب مستصعب لا يؤمن به الا نبى مرسل أو ملك مقرب أو عبد امتحن الله قلبه للايمان فما عرفت قلوبكم فخذوه وما انكرت قلوبكم فردوه الينا.

6 – Narrated to us Abdullah Bin Aamir, from Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly narrated:
Abu Ja'far[asws] said: 'Our Hadeeth are difficult and become more difficult, none will believe by it except for a Mursil Prophet[as], or an Angel of Proximity, or a servant whose heart has been tested for faith by Allah[azwj]. As for what your hearts understand, take it, and as for what your hearts deny, refer them to us[asws].'

(7) حدثنا سلمة بن الخطاب عن محمد بن المثنى عن ابى عمران النهدي عن المفضل قال سمعت ابا عبد الله عليه السلام يقول حديثنا صعب مستصعب لا يحتمله الا ملك مقرب أو نبى مرسل أو مؤمن امتحن الله قلبه للايمان.

7 – Narrated to us Salmat Bin Al-Khataab, from Muhammad Bin Al-Masny, from Abu Umran Al-Nahdy, from Al-MufazzAl-who said:
'I heard Abu Abdullah[asws] say: 'Our[asws] Hadeeth are difficult and become more difficult, none can bear them except for an Angel of Proximity, or a Mursil Prophet[as], or a believer whose heart has been tested for faith.'

(8) حدثنا سلمة عن محمد بن المثنى عن ابراهيم بن هشام عن اسمعيل بن عبد العزيز قال سمعت ابا عبد الله عليه السلام يقول حديثنا صعب مستصعب قال قلت فسر لى جعلت فداك قال ذكوان ذكى ابدا قال اجرد قال طرى ابدا قلت مقنع قال مستور.

8 - Narrated to us Salmat, from Muhammad Bin Al-Masny, from Ibrahim Bin Hashaam, from Ismail Bin Abdul Aziz who said:
'I heard Abu Abdullah[asws] say: 'Our[asws] Hadeeth are difficult and become more difficult.' I said, 'Explain to me, may I be sacrificed for you[asws].' he[asws] said: 'With intelligence, starts cleverly.' Said: 'Clear.' Said: 'Initial-approach.' I said, 'Convincingly.' He[asws] said: 'Secretly.'

(9) حدثنا عبد الله بن محمد عن محمد بن الحسين عن عبد الرحمن بن ابى هاشم عن عمرو بن شمر عن ابي جعفر عليه السلام قال ان حديثنا صعب مستصعب اجرد ذكوان وعر شريف كريم فإذا سمعتم منه شيئا ولانت له قلوبكم فاحتملوه واحمدوا الله عليه و ان لم تحتملوه ولم تطيقوه فردوه إلى الامام العالم من آل محمد صلى الله عليه وآله فانما الشقى الهالك الذى يقول والله ماكان هذا ثم قال يا جابر ان الانكار هو الكفر بالله العظيم.

9 - Narrated to us Abdullah Bin Muhammad Bin Al-Husayn, from Abdul Rahmaan Bin Abu Hashim, from Amro Bin Shimr who narrated:

Abu Ja'far asws said: 'Our asws Hadeeth are difficult, and become more difficult, clear, intelligent, noble, dignified. When you hear anything from these, soften your hearts for them and bear them, and Praise Allah azwj for it, and if you cannot bear them, and do not ever undermine it, refer it back to the knowledgeable Imam asws from the Progeny asws of Muhammad saww, for the doubter is destroyed who says, 'By Allah azwj this was not it'.' Then said: 'O Jabir, the denial is disbelief, by Allah azwj the Almighty.'

(10) حدثنا احمد بن ابراهيم عن اسمعيل بن مهزيار عن عثمان بن جبلة عن ابى الصامت قال أبو عبد الله عليه السلام ان حديثنا صعب مستصعب شريف كريم ذكوان ذكى وعر لا يحتمله ملك مقرب ولا نبى مرسل ولا مؤمن ممتحن قلت فمن يحتمله جعلت فداك قال من شئنا يا ابا الصامت قال أبو الصامت فظننت ان لله عبادا هم افضل من هؤلاء الثلثه.

10 – Narrated to us Ahmad Bin Ibrahim, from Ismail Bin Mahziyar, from Usman Bin Jabalat, from Abu Al-Saamit who said:

Abu Abdullah asws said: 'Our asws Hadeeth are difficult and become more difficult, noble, bountiful, intelligent, and defined, neither can the Angel of Proximity bear it, nor the Mursil Prophet as, nor the tested believer.' I said, 'Who can bear them, may I be sacrificed for you asws?' He asws said: 'One whom we asws like, O Abu Al-Saamit.' Abu Al-Saamit said, 'I guess there are servants of Allah azwj who are higher than these three.'

(11) حدثنا احمد بن الحسن عن احمد بن ابراهيم عن محمد بن جمهور عن احمد بن محمد بن ابى نصر عن عيسى الفرآء عن ابى الصامت قال سمعت ابا عبد الله ع يقول ان من حديثنا مالا يحتمله ملك مقرب ولا نبي مرسل ولا عبد مؤمن قلت فمن يحتمله قال نحن نحتمله.

11 - Narrated to us Ahmad Bin Al-Hassan, from Ahmad Bin Ibrahim, from Muhammad Bin Jamhour, from Ahmad Bin Muhammad Bin Abu Nasr, from Isa Al-Fara', from Abu Al-Saamit who said:

'I heard Abu Abdullah asws say: 'From our asws Hadeeth there are those that, neither an Angel of Proximity, nor the Mursil Prophet as, nor the believing servant can bear them.' I said, 'Who can bear them?' He asws said: 'We asws can bear them.'

(12) حدثنا محمد بن احمد عن جعفر بن محمد بن مالك الكوفى قال حدثنا عباد بن يعقوب الاسدي قال حدثنا محمد بن ابراهيم عن فرات بن احمد قال قال على عليه السلام ان حديثنا تشمأز منه القلوب فمن عرف فزيدوهم ومن انكر فذروهم.

12 - Narrated to us Muhammad Bin Ahmad, from Ja'far Bin Muhammad Bin Maalik Al-Kufy who said that it has been narrated to him from Abaad Bin Yaqoub Al-Asdy, from Muhammad Bin Ibrahim, from Furaat Bin Ahmad who said:

'Ali asws said: 'Our asws Hadeeth, some of them are revolting to the hearts. The one who understands these, they will improve him, and one who denies these, they will adversely affect him.'

(13) وعنه عن جعفر بن محمد بن مالك عن يحيى بن سالم الفرا قال كان رجل من اهل الشام يخدم ابا عبد الله عليه السلام فرجع إلى اهله فقالوا كيف كنت تخدم اهل هذا البيت فهل اصبت منهم علما قال فندم الرجل فكتب إلى ابى عبد الله عليه السلام يسأله عن علم ينتفع به فكتب إليه أبو عبد الله عليه السلام اما بعد فان حديثنا حديث هيوب ذعور فان كنت ترى انك تحتمله فاكتب الينا والسلم.

13 – And from him, from Ja'far Bin Muhammad Bin Malik, from Yahya Bin Saalim Al-Faraa who said:

There was a man from the people of Syria who had served Abu Abdullah asws. He returned to his family, they said to him, 'How did you serve the people of this House, did they give knowledge?' He said that the man was repentant. He wrote to Abu Abdullah asws asking him asws about knowledge, which he can benefit by. Abu Abdullah asws wrote back to him: 'As for our asws Hadeeth, there are those Hadeeth which can adversely affect. When you see that you are able to bear them, write to us asws. With greetings.'

(14) حدثنا ابراهيم بن هاشم عن يحيى بن عمران عن يونس عن سليمة بن صالح رفعه إلى ابي جعفر عليه السلام قال ان حديثنا هذا تشمأز منه قلوب الرجال فمن اقر به فزيدوه ومن انكره فذروه انه لابد من ان تكون فتنة يسقط فيها كل بطانة ووليجة حتى يسقط فيها من كان يشق الشعر بشعرتين حتى لا يبقى الا نحن وشيعتنا.

14 – Narrated to us Ibrahim Bin Hashim, from Yahya Bin Umran, from Yunus, from Suleyman Bin Saleh with an unbroken chain going up to Abu Ja'far[asws], said:

'Some of our[asws] Hadeeth can be revolting to the hearts of the men. The one who accepts them, these will improve him, and one who denies them, will adversely affect him, for it is the start of the trials for the one who goes deep into it until he goes so deep that he starts splitting hairs, until there will be none remaining except for us[asws] and our[asws] Shiites.'

(15) وذكر أبو جعفر محمد بن الحسن انه وجد في بعض الكتب ولم يروه بخط آدم بن على بن آدم قال عمير الكوفى معنى حديثنا صعب مستصعب لا يحتمله ملك مقرب ولا نبى مرسل فهو ما رويتم ان الله تبارك وتعالى لا يوصف ورسوله لا يوصف والمؤمن لا يوصف فمن احتمل حديثهم فقد حدهم ومن حدهم فقد وصفهم ومن وصفهم بكمالهم فقد احاط بهم وهو اعلم منهم وقال يقطع الحديث عمن دونه فتكفى به لانه قال صعب فقد صعب على كل احد حيث قال صعب فالصعب لا يركب ولا يحمل عليه لانه إذا ركب وحمل عليه فليس بصعب.

15 – This is not a Hadeeth, hence was not translated!

(16) وقال المفضل قال أبو جعفر عليه السلام ان حديثنا صعب مستصعب ذكوان اجرد لا يحتمله ملك مقرب ولا نبى مرسل ولا عبد امتحن الله قلبه للايمان اما الصعب فهو الذى لم يركب بعد واما المستصعب فهو الذى يهرب منه إذا راى واما الذكوان فهو ذكاء المؤمنين واما الاجرد فهو الذى لا يتعلق به شئ من بين يديه ولامن خلفه وهو قول الله الله نزل احسن الحديث فاحسن الحديث حديثنا لا يحتمله احد من الخلائق امره بكماله حتى يحده لانه من حد شيئا فهو اكبر منه والحمد لله على التوفيق والانكار هو الكفر.

16 – And Al-MufazzAl-said:

Abu Ja'far[asws] said: 'Our[asws] Hadeeth are difficult and become more difficult, intelligent, clear, the Angel of Proximity cannot bear them, nor can the Mursil Prophet[as], nor the believer whose heart has been tested for faith. As for they being difficult, it is that he will not be able to ride them afterwards (act upon them), and as for them becoming more difficult, it is that he will fight against some of them, and as for they being intelligent, it is the intelligence of the believer, and as for them being clear, it is that with which he attaches by it to something in front of him, and not from behind him, and this is the Statement of Allah[azwj] *[39:23]* ***Allah has revealed the best announcement.*** The best Hadeeth are our[asws] Hadeeth, no one from the creation is able to bear them, His[azwj] Order was His[azwj] Perfection until He[azwj] Placed limits on them because the one who places limits on anything is greater than it, and Praise be to Allah[azwj] for those who incline towards them, and the denier is an infidel.'

(17) احمد بن جعفر عن جعفر بن محمد مالك الكوفى قال حدثنا الحسن بن حماد الطائى عن سعد عن ابى جعفر عليه السلام قال حديثنا صعب مستصعب لا يحتمله الا ملك مقرب أو نبى مرسل أو مؤمن ممتحن أو مدينة حصينة فإذا وقع امرنا وجاء مهدينا كان الرجل من شيعتنا اجرى من ليث وامضى من سنان يطاء عدونا برجليه ويضربه بكفيه وذلك عند نزول رحمة الله وفرجه على العباد.

17 – Ahmad Bin Ja'far, from Ja'far Bin Muhammad Maalik Al-Kufy who said that it has been narrated from Al-Hassan Bin Hamaad Al-Taai'e, from Sa'd who has narrated:

Abu Ja'far[asws] said: 'Our[asws] Hadeeth are difficult and become more difficult, none can bear them except for an Angel of Proximity, or a Mursil Prophet[as], or a tested believer, or a fortified city. When our[asws] affair takes place, and our[asws] Mahdi[asws] will come, there will be a man from our[asws] Shiites who will have been held for many years in the past, he[asws] will take our[asws] enemies by their feet and strike them by his[asws] hand, and that is the Mercy of Allah[azwj] that will Come down and his[asws] reappearance to the servants.'

(18) وعنه عمن رواه عن احمد بن عمرو الحلبي عن ابراهيم بن عمران عن محمد بن سوقة عن ابى عبد الله عليه السلام قال ان الله خلقنا من طينة عليين وخلق قلوبنا من طينة فوق عليين وخلق شيعتنا من طينة اسفل من ذلك وخلق قلوبهم من طينة عليين فصارت قلوبهم تحن الينا لانها منا وخلق عدونا من طينة سجين وخلق قلوبهم من طينة اسفل من سجين وان الله راد كل طينة إلى معدنها فرادهم إلى عليين ورادهم إلى سجين.

18 – And from him, reported from Ahmad Bin Amro Al-Halby, from Ibrahim Bin Umran, from Muhammad Bin Sawqat reported the following:

Abu Abdullah[asws] said: 'Surely Allah[azwj] Created us[asws] from clay of *Illiyeen*, and Created our[asws] hearts from clay higher than *Illiyeen*, and Created our[asws] Shiitess from clay lower than that, and Created their hearts from clay of *Illiyeen*. Their hearts became yearning for us[asws], because they were from us[asws]; and Created our[asws] enemies from clay of *Sijjeen*, and Created their hearts from clay lower than *Sijjeen*, and surely Allah[azwj] Repels each clay to its quarry. He[azwj] Repelled them (Shiites) to *Illiyeen* and Repelled them (enemies) to *Sijjeen*.'

(19) حدثنا احمد بن الحسين عن محمد بن الهيثم عن ابيه عن ابى حمزة الثمالى عن ابي جعفر عليه السلام قال سمعت يقول ان حديثنا صعب مستصعب لا يحتمله الا ثلث نبى مرسل أو ملك مقرب أو عبد مؤمن امتحن الله قلبه للايمان ثم قال يا ابا حمزة الا ترى انه اختار لامرنا من الملئكة المقربين ومن النبيين المرسلين ومن المؤمنين الممتحنين.

19 – Narrated to us Ahmad Bin Al-Husayn, from Muhammad Bin Al-Haysam, from his father, from Abu Hamza Al-Thumaly who has heard the following from Abu Jafar[asws]:

Abu Ja'far[asws] said: 'Our[asws] Hadeeth are difficult and become more difficult, none can bear them except for three – a Mursil Prophet[as], or an Angel of Proximity, or a believing servant whose heart has been Tested by Allah[azwj] for faith.' Then said: 'O Abu Hamza! Do you not see that He[azwj] has Chosen, to our[asws] command, from the Angels those that are of Proximity, and from the Prophets[as] those that are Messengers and from the believers those that have been tested.'

(20) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن ابى سنان أو غيره يرفعه إلى ابي عبد الله عليه السلام قال ان حديثنا صعب مستصعب لا يحتمله الا صدور منيرة أو قلوب سليمة واخلاق حسنة ان الله اخذ من شيعتنا الميثاق كما اخذ على بنى آدم حيث يقول عزوجل واذ اخذ ربك من بنى آدم من ظهورهم ذريتهم واشهدهم على انفسهم الست بربكم قالوا بلى فمن وفا لنا وفا الله له بالجنة ومن ابغضنا ولم يؤد الينا حقنا ففى النار خالد مخلد.

20 - Narrated to us Ibrahim Bin Hashim, from Abu Abdullah Al-Barqy, from Abu Sinan or someone else with an unbroken chain going up to Abu Abdullah[asws], said 'Our[asws] Hadeeth are difficult and become more difficult, none can bear them except the radiant chest, or a tranquil heart, or good morals. Surely Allah[azwj] Took from our[asws] Shiites a covenant just as He[azwj] had Taken from the sons of Adam[as] ***[7:172] And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord?*** *They said: Yes! we bear witness.* The one who is faithful to us[asws], Allah[azwj] will be Faithful to him by the Paradise, and the one who hates us[asws] and never delivered our[asws] rights to us[asws], will abide in the Fire for all eternity.'

(21) حدثنا عمران بن موسى عن محمد بن على وغيره عن هرون بن مسلم عن مسعدة بن صدقه عن جعفر عن ابيه قال ذكرت التقية يوما عند على بن الحسين عليه السلام فقال والله لو علم أبو ذر مافى قلب سلمان لقتله ولقد اخا رسول الله صلى الله عليه وآله بينهما فما ظنكم بساير الخلق ان علم العالم صعب مستصعب لا يحتمله الا نبى مرسل أو ملك مقرب أو عبد مؤمن امتحن الله قلبه للايمان قال وانما صار سلمان من العلماء لانه امرؤ منا اهل البيت عليهم السلام فلذلك نسبه الينا.

21 – Narrated to us Umran bin Musa, from Muhammad Bin Ali and another one, from Haroun Bin Muslim. From Mas'adat Bin sadaqa, from Ja'far[asws], from his[asws] father[asws]:

'One day I[asws] mentioned 'Taqeeya' dissimulation to Ali[asws] Bin Al-Husayn[asws], he[asws] said: 'By Allah[azwj]! if Abu Dharr[ar] knew what was in the heart of Salman[ar], he[ar] would have killed him[ar], and the Messenger of Allah[saww] had established brotherhood between them[ar], so what can you expect from the rest of the creation. The knowledge of the knowledgeable one is difficult and becomes more difficult, none can bear it except for the Mursil Prophet[saww], or an Angel of Proximity, or a believing servant whose heart has been Tested by Allah[azwj] for faith, but Salman[ar] has become of the knowledgeable ones, because he[ar] was a man from us[asws], the people[asws] of the Household, that is why I[asws] have ascribed him[ar] to us[asws].'

12 - باب (في ائمة آل محمد ص ان امرهم صعب مستصعب)

CHAPTER 12 – REGARDING THE PROGENY[asws] OF MUHAMMAD[saww], THEIR COMMANDS ARE DIFFICULT AND BECOME MORE DIFFICULT

(1) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن منصور عن مخلد بن حمزة بن نصر عن ابى ربيع الشامي عن ابي جعفر عليه السلام قال كنت معه جالسا فرايت ان ابا جعفر عليه السلام قد قام فرفع راسه وهو يقول يا ابا الربيع حديث تمضغه الشيعة بالسنتها لا تدري ما كنهه قلت ما هو جعلني الله فداك قال قول على بن ابي طالب عليه السلام ان امرنا صعب مستصعب لا يحتمله الا ملك مقرب أو نبى مرسل أو عبد مؤمن امتحن الله قلبه للايمان يا ابا الربيع الا ترى انه يكون ملك ولايكون مقربا ولا يحتمله الا مقرب وقد يكون نبى و ليس بمرسل ولا يحتمله الا مرسل وقد يكون مؤمن وليس بممتحمن ولا يحتمله الا مؤمن قد امتحن الله قلبه للايمان.

1 - Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Mansour, from Mukhalad Bin Hamza Bin Nasr, from Abu Rabi'e Al-Shamy who has narrated the following:

Abu Ja'far[asws] said: 'I was sitting with him[asws], I saw Abu Ja'far[asws] stood up and raised his[asws] head and he[asws] said: 'O Abu Al-Rabi'e! Hadeeth gets mulled over by the Shiites, they do not know what it might be.' I said, 'What might it be, may Allah[azwj] make me to be sacrificed for you[asws].'

He[asws] said: 'Ali[asws] Bin Abu Talib[asws] said: 'Our[asws] commands are difficult, and become more difficult, none can bear them except for an Angel of Proximity, or a Mursil Prophet[as] or a believing servant whose heart has been Tested by Allah[azwj] for faith. O Abu Al-Rabi'e! Can you not see that there are Angels who are not of Proximity, and they cannot bear these except if they are of Proximity, and there would be a Prophet[as] and he[as] would not be a Mursil[4], and cannot bear these except if he[as] were to be a Mursil, and a believer who has not been tested, and will not be able to bear these except for a believer whose heart has been Tested by Allah[azwj] for faith.'

(2) حدثنا سلمة بن الخطاب عن القسم بن يحيى عن جده عن ابى بصير ومحمد بن مسلم عن ابى عبد الله عليه السلام قال خالطوا الناس مما يعرفون ودعوهم مما ينكرونه ولا تحملوا على انفسكم وعلينا ان امرنا صعب مستصعب لا يحتمله الا ملك مقرب أو نبى مرسل أو عبد مؤمن امتحن الله قلبه للايمان. تتمه

2 – Narrated to us Salmat Bin Al-Khataab, from Al-Qasam Bin Yahya, from his grandfather, from Abu Baseer and Muhammad Bin Muslim who said:

Abu Abdullah[asws] said: 'Contact the people and let them know that which they understand and do not deny, and do not place a burden upon yourselves and on us[asws], for our[asws] commands are difficult and become more difficult, none can bear them except for an Angel of Proximity, or a Mursil Prophet[as], or a believing servant whose heart has been Tested by Allah[azwj] for faith.

[4] The Prophet who was sent down with Book

(باب ان امرهم صعب مستصعب)

CHAPTER – THEIR[asws] COMMANDS ARE DIFFICULT AND BECOME MORE DIFFICULT

(1) حدثنی محمد بن الحسين عن ابراهيم بن ابی البلاد عن سدير الصيرفی قال كنت بين يدی ابی عبد الله عليه السلام اعرض عليه مسائل قد اعطانيها اصحابنا إذا خطرت بقلبي مسألة فقلت جعلت فداك مسألة خطرت بقلبي الساعة قال اليست في المسائل قلت لا قال وما هي قلت قول امير المؤمنين ان امرنا صعب مستصعب لا يعرفه الا ملك مقرب أو نبی مرسل أو عبد امتحن الله قلبه للايمان فقال نعم ان من الملئكة مقربين وغير مقربين من الانبياء مرسلين وغير مرسلين ومن المؤمنين ممتحنين وغير ممتحنين وان امركم هذا عرض على الملائكة فلم يقر به الا المقربون وعرض على الانبياء فلم يقربه الا المرسلون وعرض على المؤمنين فلم يقربه الا الممتحنين.

1 - Narrated to me Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al-Balaad, from Sudeyr Al-Sayrafi who said:

'I was in front of Abu Abdullah[asws], presented to him[asws] certain questions which my companions had come up with and were a danger to my heart. I said, 'May I be sacrificed for you[asws], certain questions pose a danger to my heart when they come up.'

He[asws] said: 'Is it not the issues?' I said, 'No.' He[asws] said: 'And what is it?' I said, 'The Statement of the Amir-ul-Momineen[asws] that "Our[asws] commands are difficult and become more difficult, none can understand them except for an Angel of Proximity, or a Mursil Prophet[as], or a servant whose heart has been tested by Allah[azwj] for faith.' He[asws] said: 'Yes, there are from the Angels those who are of Proximity and those who are not of Proximity, from the Prophets[asws] there are Messengers and those that are not Messengers, and from the believers there are those that have been Tested and those that have not been Tested, and our[asws] commands were presented to the Angels but they did not accept them except for those who were of Proximity, and presented to the Prophets[asws] and did not except them except for those who were 'Mursil', and presented to the believers but did not accept them except for those who were the Tested ones.'

(2) حدثنا أحمد بن محمد بن عيسى عن الحسين بن سعيد عن القسم بن محمد الجوهری عن علی بن ابی حمزة عن ابی بصير عن ابي عبد الله عليه السلام قال ان امرنا صعب مستصعب لا يحتمله الا من كتب الله في قلبه الايمان.

2 - Narrated to us Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Qasam Bin Muhammad Al-Jowhary, from Ali Bin Abu Hamza, who has reported the following from Abu Baseer:

Abu Abdullah[asws] said: 'Our[asws] commands are difficult and become more difficult, they cannot be borne except by the one whose heart Allah[azwj] has Inscribed with faith.'

(3) حدثنا محمد بن عبد الحميد وابو طالب جميعا عن حنان عن ابيه عن ابي جعفر عليه السلام انه قال يا ابا الفضل لقد امست شيعتنا أو اصبحت على امرنا ما اقر به الا ملك مقرب أو نبي مرسل أو عبد مؤمن امتحن الله قلبه للايمان.

3 - Narrated to us Muhammad Bin Abdul Hameed and Abu Talib together, from Hanaan, from his father who said:

Abu Ja'far[asws] said: 'O Abu Al-Fazl! Be in contact with our[asws] Shiites to see what has become of our commands. None will accept them except from an Angel of Proximity, or a Mursil Prophet[as], or a believing servant whose heart has been tested by Allah[azwj] for faith.'

(4) حدثنا محمد بن الحسين عن احمد بن محمد بن ابی نصر عن حماد بن عثمان عن فضل عن ابي عبد الله عليه السلام قال ان امركم هذا لا يعرفه ولا يقر به الا ثلثة ملك مقرب أو نبی مرسل أو عبد مؤمن امتحن الله قلبه للايمان.

4 – Narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Fazal-who said:

Abu Abdullah[asws] said: 'This that I[asws] have commanded you, none will understand it or accept it, except for three – and Angel of Proximity, or a Mursil Prophet[as], or a believing servant whose heart has been tested for faith by Allah[azwj].'

(5) حدثنا عباس بن معروف عن حماد بن عيسى عن حريز عن الفضيل عن ابي عبد الله عليه السلام قال ان امرنا هذا لا يعرفه ولا يقر به الا ثلثة ملك مقرب أو نبى مصطفى أو عبد امتحن الله قلبه للايمان.

5 - Narrated to us Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareez, from Al-Fazel who has reported:

Abu Abdullah[asws] said: 'This command of ours[asws], none can understand it or accept it except for three – an Angel of Proximity, or a chosen Prophet[as], or a servant whose hearted has been Tested by Allah[azwj] for faith.'

(6) حدثنا محمد بن الحسين عن محمد بن اسلم عن ابن اذينه عن ابان بن ابى عياش عن سليم بن قيس قال قال امير المؤمنين عليه السلام ان امرنا اهل البيت صعب مستصعب لا يعرفه ولا يقربه الا ملك مقرب أو نبى مرسل أو مؤمن نجيب امتحن الله قلبه للايمان.

6 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Ibn Azina, from Abaan Bin Abu Ayyash, from Sulaym Binn Qays who said:

Amir-ul-Momineen[asws] said: 'Our[asws] commands, of the People[asws] of the Household are difficult and become more difficult, none will understand them or accept them except for an Angel of Proximity, or a Mursil Prophet[as], or a believer who answered the Test of Allah[azwj] of his heart for faith.'

(7) حدثنا محمد بن الحسين عن وهيب بن حفص عن ابى بصير قال قال أبو جعفر ع ان امرنا صعب مستصعب على الكافر لايقر بامرنا الا نبى مرسل أو ملك مقرب أو عبد مومن امتحن الله قلبه للايمان.

7 – Narrated to us Muhammad Bin Al-Husayn, from Waheeb Bin Hafs, from Abu Baseer who said:

Abu Ja'far[asws] said: 'Our[asws] commands are difficult and become even more difficult to the infidel. No one will accept our[asws] commands except for a Mursil Prophet[as], or an Angel of Proximity, or a believing servant who heart has been tested by Allah[azwj] for faith.'

(8) حدثنا محمد بن احمد عن جعفر بن مالك الكوفى عن على بن هاشم عن زياد بن المنذر عن زياد بن سوقة قال كنا عند محمد بن عمرو بن الحسن فذكرنا ما اتى إليهم فبكى حتى ابتلت لحيته من دموعه ثم قال ان امر آل محمد امر جسيم مقنع لا يستطاع ذكره ولو قد قام قائمنا لتكلم به وصدقه القرآن.

8 - Narrated to us Muhammad Bin Ahmad, from Ja'far Bin Maalik Al-Kufy, from Ali Bin Haashim, from Ziyad Bin Al-Munzar, from Ziyad Bin Sowqat who said:

'I was with Muhammad Bin Amro Bin Al-Hassan. When we remembered what had come to him. He wept until his beard was wet with his tears. Then he said, 'The commands of the Progeny[asws] of Muhammad[saww] are serious and compelling commands, it is not possible to mention them, and when our Qaim[asws] makes the stand, he[asws] will speak them, and he[asws] will be confirmed by the Quran.' (This is not Hadeeth but Riwaya)

(9) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين اللؤلؤئى عن محمد بن الهيثم عن ابيه عن ابي حمزة الثمالى قال سمعت ابا جعفر عليه السلام يقول امرنا صعب مستصعب لا يحتمله الا ثلث ملك مقرب أو نبي مرسل أو عبد امتحن الله قلبه للايمان ثم قال يا ابا حمزة الست تعلم في الملائكه مقربين وغير مقربين وفى النبيين مرسلين وغير مرسلين وفى المؤمنين ممتحنين وغير ممتحنين قلت بلى قال الا ترى إلى صفة امرنا ان الله اختار له من الملائكة مقربين ومن النبيين مرسلين ومن المومنين ممتحنين.

9 – Narrated to us Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Al-Luluwi, from Muhammad Bin Al-Haysam, from his father, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far[asws] say: 'Our[asws] commands are difficult and become more difficult, none can bear them except for three – and Angel of Proximity, or a Mursil Prophet[as], or a servant whose heart has been Tested for faith by Allah[azwj].'

Then said: 'O Abu Hamza! Do you not know that there are Angels of Proximity and those that are not of Proximity, and among the Prophets[saww] there are those who are Mursil and those that are not Mursil, and among the believers there are those that have been tested and those that have not been tested?' I said, yes.' He[asws] said: 'Do you not see that status of our[asws] commands is such that Allah[azwj] has Chosen from the Angels those that are of Proximity, and from the Prophets[as] those that are Messengers, and from the believers, those that have been Tested?'

(نادر من الباب في ان علم آل محمد عليهم السلام سر مستسر وهو نادر من الباب)

RARE FROM THE CHAPTER REGARDING THE KNOWLEDGE OF THE PROGENY[asws] OF MUHAMMAD[saww], IT IS A SECRET AND BECOMES MORE SECRETIVE – AND THIS IS THE RARE FROM THE CHAPTER

(1) حدثنا محمد بن الحسين عن محمد بن سنان عن عمار بن مروان عن جابر عن ابي عبد الله عليه السلام قال ان امرنا سر في سر وسر مستسر وسر لا يفيد الا سر وسر على سر وسر مقنع بسر.

1 - Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Jabir who said:

Abu Abdullah[asws] said: 'Our[asws] commands are a secret within a secret, and a secret which becomes more secretive, and a secret that does not benefit except a secret and a secret upon a secret, and a secret, hidden away by a secret.'

(2) حدثنا محمد بن احمد عن جعفر بن محمد بن مالك الكوفى قال حدثنى احمد بن محمد عن ابى اليسر قال حدثنى زيد بن المعدل عن ابان بن عثمان قال قال أبو جعفر عليه السلام ان امرنا هذا مستور مقنع بالميثاق من هتكه اذله الله.

2 – Narrated to us Muhammad Bin Ahmad, from Ja'far Bin Muhammad Bin Maalik Al-Kufy who said that it was narrated to him from Ahmad Bin Muhammad, from Abu Al-Yasar who said that it was narrated to him from Zayd Bin Al-Ma'ad, from Aban Bin Usman who said:

Abu Ja'far[asws] said: 'This command of our[asws] is hidden behind a veil by the Covenant. The one who assaults it will be disgraced by Allah[azwj].'

(3) وروى عن ابان بن عثمان قال قال أبو عبد الله عليه السلام ان امرنا هذا مستور مقنع بالميثاق ومن هتكه اذلة الله.

3 – And it has been reported from Aban Bin Usman who said:

Abu Abdullah[asws] said: 'This command of ours[asws] is hidden behind a veil by the covenant, and the one who assaults it will be humiliated by Allah[azwj].'

(4) وروى عن ابن ابى محبوب عن مرازم قال قال أبو عبد الله ع ان امرنا هو الحق وحق الحق وهو الظاهر وباطن الباطن وهو السر وسر السر وسر المستسر وسر مقنع بالسر.

4 – And it has been reported from Ibn Abu Mahboub, from Maraazim who said:

Abu Abdullah[asws] said: 'Our[asws] command is the truth, and truth upon the truth, and it is apparent and hidden, and as for the hidden, it is the secret, and secret of the secret, and a secret which becomes more secretive, and a secret hidden away by the secret.'

(5) حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر عن على بن اسباط عن محمد بن الفضيل عن ابي حمزة الثمالى عن ابى جعفر عليه السلام قال قرأت عليه آية الخمس فقال ما كان لله فهو لرسوله وما كان لرسوله فهو لنا ثم قال لقد يسر الله على المؤمنين انه رزقهم خمسة دراهم وجعلوا لربهم واحدا واكلوا اربعة حلالا ثم قال هذا من حديثنا صعب مستصعب لا يعمل به ولا يصبر عليه الا ممتحن قلبه للايمان.

5 – Narrated to us Abu Muhammad, from Umran Bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who has narrated:

Abu Ja'far[asws] said, when I recited to him[asws] the Verse of the *Khums*, he[asws] said: 'This which was for Allah[azwj], it was for His[azwj] Messenger[saww], and that which was for the Messenger[saww], it was for us[asws].' Then said: 'Allah[azwj] made it easy for the believers by giving them sustenance of five *Dirhams*, and Made for their Lord[azwj] one, and permitted for them to eat four.' Then said: 'this is from our[asws] Hadeeth which are difficult and become more difficult, none can act by it nor be patient over it except for the one whose heart has been Tested for faith.'

13 - باب (في ائمة آل محمد عليهم السلام انهم الهادون يهدون إلى ما جاء به النبي صلى الله عليه وآله وسلم)

CHAPTER 13 – REGARDING THE IMAMS^asws OF THE PROGENY^asws OF MUHAMMAD^saww THEY ARE THE GUIDES WHO GUIDED BY WHATEVER THE PROPHET^saww CAME WITH

(1) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن ابن اذينه عن بريد العجلى عن ابي جعفر عليه السلام في قول الله انما انت منذر ولكل قوم هاد قال رسول الله صلى الله عليه وآله المنذر وفى كل زمان منا هاديا يديهم إلى ما جاء به نبى الله ثم الهداة من بعد على ثم الاوصياء واحدا بعد واحد.

1 - Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly the following:

Abu Ja'far^asws regarding the Statement of Allah^azwj ***[13:7] You are only a warner and (there is) a guide for every people.*** Said: 'The Messenger of Allah^saww is the warner for every era, it is for us^asws to guide them (by holding their hands) to what the Prophet^saww of Allah^azwj came with, then this guidance was fulfilled by the Trustees^asws one after the other.'

(2) وعنه عن الحسين عن احمد بن ابى حمزة عن ابان بن عثمان عن ابى مريم عن عبد الله بن عطا قال سمعت ابا عبد الله عليه السلام يقول في هذه الاية انما انت منذر ولكل قوم هاد قال رسول الله صلى الله عليه وآله المنذر وبعلى يهتدى المهتدون.

2 – And from him, from Al-Husayn, from Ahmad Bin Abu Hamza, from Aban Bin Usman, from Abu Maryam, from Abdullah Bin Ataa who said:

'I heard Abu Abdullah^asws say regarding this Verse ***[13:7] You are only a warner and (there is) a guide for every people.*** Imam^asws Said: 'The Messenger of Allah^saww is the warner and Ali^asws is the guide and he guided those who came forward to receive it (the guidance).'

(3) على بن الحسين عن على بن فضال عن ابيه عن ابراهيم بن محمد الاشعري عن محمد بن مروان عن نجم قال سمعت ابا جعفر عليه السلام يقول انما انت منذر ولكل قوم هاد قال المنذر رسول الله صلى الله عليه وآله والهادي على عليه السلام.

3 – Ali Bin Al-Husayn, from Ali Bin Fazaal, from his father, from Ibrahim Bin Muhammad Al-Ashary, from Muhammad Bin Marwaan, from Najam who said:

'I heard Abu Ja'far^asws say: '***[13:7] You are only a warner and (there is) a guide for every people***. The Warner is the Messenger of Allah^saww, and the guide is Ali^asws.'

(4) حدثنا محمد بن الحسين عن عمرو بن عثمن عن المفضل عن جابر عن ابي جعفر عليه السلام في قول الله عزوجل انما انت منذر ولكل قوم هاد قال رسول الله المنذر وعلى عليه السلام الهادى.

4 – Narrated to us Muhammad Bin Al-Husayn, from Amro Bin Usman, from Al-Mufazzal, from Jabir who said:

Abu Ja'far^asws regarding the Statement of Allah^azwj Mighty and Majestic ***[13:7] You are only a warner and (there is) a guide for every people***. Imam^asws said: 'The Messenger of Allah^saww is the warner and Ali^asws is the guide.'

(5) حدثنا احمد بن محمد عن الحسين عن محمد بن خالد عن ايوب بن الحر عن ابى جعفر عليه السلام والنضر بن سويد عن يحيى الحلبي عن ايوب بن الحر عن ابى بصير عن ابي جعفر عليه السلام في قول الله عزوجل انما انت منذر ولكل قوم هاد قال رسول الله المنذر وعلى الهادى.

5 - Narrated to us Ahmad Bin Muhammad, from Al-Husayn, from Muhammad Bin Khaalid, from Ayyub Bin Al-Hur, from Abu Ja'far, and Al-Nasr Bin Suweyd, from yahya Al-Halby, from Ayub Bin Al-Hur, from Abu Baseer who said:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] Mighty and Majestic ***[13:7] You are only a warner and (there is) a guide for every people***, said: 'The Messenger of Allah[saww] is the Warner, and Ali[asws] is the guide.'

(6) وعنه عن الحسين عن النضر بن سويد وفضالة عن موسى بن بكر عن الفضيل قال سئلت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى انما انت منذر ولكل قوم هاد قال كل امام هاد للقرن الذى هو فيهم.

6 – And from him, from Al-Husayn, from Al-Nazar Bin Suweyd and Fazaalat, from Musa Bin Bakr, from Al-Fazeyl who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] Blessed and High *[13:7]* ***You are only a warner and (there is) a guide for every people***, said: 'Each Imam[asws] is a guide for the century (era) that he[asws] is in.'

(7) وعنه عن الحسين بن سعيد عن صفوان عن منصور بن حازم عن عبد الرحمن القصير عن ابي جعفر عليه السلام في قول الله تبارك وتعالى انما انت منذر ولكل قوم هاد فقال رسول الله صلى الله عليه وآله المنذر وعلى الهادى والله ما ذهبت منا وما زالت فينا إلى الساعة.

7 – And from him, from Al-Husayn Bin Saeed, from Safwaan, from Mansour Bin Haazim, from Abdul Rahmaan Al-Qaseer said:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] Blessed and High ***[13:7]*** *You are only a warner and (there is) a guide for every people* said: 'The Messenger of Allah[saww] is the warner, and Ali[asws] the guide, by Allah[azwj] what has gone from us[asws] and what has still remained within us[asws] up to the Hour.'

(8) احمد بن محمد عن الحسين بن سعيد عن الحسن بن محبوب عن ابي حمزة الثمالى قال سمعت ابا جعفر عليه السلام يقول دعا رسول الله صلى الله عليه وآله بطهور فلما فرغ اخذ بيد على فالزمها يده ثم قال انما انت منذر ثم ضم يده إلى صدره قال و لكل قوم هاد ثم قال يا على انت اصل الدين ومنار الايمان وغاية الهدى وقائد الغر المحجلين اشهد لك بذلك.

8 – Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Hassan Bin Mahboub, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far[asws] say: 'The Messenger of Allah[saww] called for the purification, and when he[saww] had finished, (he[saww]) grabbed the hand of Ali[asws] and held on to it, then said: '***[13:7] You are only a warner***'. Then joined his[saww] to his[asws] chest, said: '***and (there is) a guide for every people'***. Then said: 'O Ali[asws]! You[asws] are the origin (basis) of Religion, and the minaret of faith, and the very purpose of guidance, and the leader of the resplendent, I[saww] testify to you[asws] for that.'

(9) حدثنا على بن الحسين بن محمد عن معلى بن محمد عن محمد بن جمهور عن محمد بن اسمعيل عن سعدان عن ابى بصير على ابي عبد الله عليه السلام قال قلت له انما انت منذر ولكل قوم هاد فقال رسول الله المنذر وعلى الهادى يا ابا محمد فهل منا هاد اليوم قلت بلى جعلت فداك ما زال فيكم هاد من بعد هاد حتى رفعت اليك فقال رحمك الله يا ابا محمد ولو كانت إذا نزلت آية على رجل ثم مات ذلك الرجل ماتت الاية مات الكتاب ولكنه حى جرى فيمن بقى كما جرى فيمن مضى.

9 – Narrated to us Ali Bin Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Muhammad Bin Ismail, from Sa'daan, from Abu Baseer who said:

'When I said to him[asws] ***[13:7] You are only a warner and (there is) a guide for every people***, he[asws] said: 'The Messenger of Allah[saww] is the warner, and Ali[asws] is the guide. O Abu Muhammad, is there no guide from us[asws] today?' I said, 'Yes, may

I be sacrificed for you[asws], the guides from amongst you[asws] have not passed away, guide after guide until the chain came up to you[asws].'

He[asws] said: 'May Allah[azwj] have Mercy on you, O Abu Muhammad, and if it was that a Verse Came down upon a man and then that man dies, the Verse would die, the Book would die, but, this is alive and flowing with the one[asws] who remains just like it flowed for the ones[asws] in the past.'

14 - باب (في الائمة انهم الصادقون)

CHAPTER 14 – REGARDING THE IMAMS[asws] , THEY[asws] ARE THE TRUTHFUL

(1) حدثنا الحسين بن محمد عن الحسن بن على عن احمد بن عايذ عن ابن اذينه عن بريد العجلى قال سئلت ابا جعفر عليه السلام عن قول الله تعالى يا ايها الذين آمنوا اتقوا الله وكونوا مع الصادقين قال ايانا عنى.

1 – Narrated to us Al-Husayn Bin Muhammad, from Al-Hassan Bin Ali, from Ahmad Bin Aayaz, from Ibn Azina, from Bureyd Al-Ajaly who said:

'I asked Abu Ja'far[asws] regarding the Statement of Allah[azwj] the High ***[9:119] O you who believe! Be careful of your duty to Allah, and be with the truthful***, said: 'None but us[asws].'

(2) وعنه عن معلى بن محمد عن الحسن عن احمد بن محمد قال سئلت الرضا عليه السلام عن قول الله تعالى يا ايها الذين آمنوا اتقوا الله وكونوا مع الصادقين قال الصادقون الائمة الصديقون بطاعتهم.

2 – And from him, from Moala Bin Muhammad, from Al-Hassan, from Ahmad Bin Muhammad Bin Muhammad who said:

'I asked Al-Reza[asws] regarding the Statement of Allah[azwj] the High ***[9:119] O you who believe! Be careful of your duty to Allah, and be with the truthful***, he[asws] said: 'The truthful are the Imams[asws], be the righteous by being obedient to them[asws].'

15 - باب (فيه الفرق بين ائمة العدل من آل محمد عليهم السلام وائمة الجور من غيرهم بتفسير رسول الله ص والائمة)

CHAPTER 15 – REGARDING THE DIFFERENCE BETWEEN THE JUST IMAMSasws FROM THE PROGENYasws OF MUHAMMADsaww AND THE UNJUST IMAMS FROM OTHER THAN THEMasws AS PER THE EXPLANATION OF THE MESSENGER OF ALLAHsaww AND THE IMAMSasws

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن اسمعيل عن منصور عن طلحة بن زيد ومحمد بن عبد الجبار بغير هذا الاسناد يرفعه إلى طلحة بن زيد عن ابي عبد الله عليه السلام قال قرأت في كتاب ابى الائمة في كتاب الله امامان امام الهدى وامام الضلال فاما الائمة الهدى فيقدمون امر الله قبل امرهم وحكم الله قبل حكمهم واما ائمة الضلال فانهم يقدمون امرهم قبل امر الله وحكمهم قبل حكم الله اتباعا لاهوائهم وخلافا لما في الكتاب.

1 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Ismail, from Mansour, from Talha Bin Zayd and Muhammad Bin Abdul Jabbar with another chain going up to Talha Bin Zayd who has reported:

Abu Abdullahasws said: 'Iasws have read in the book of myasws fatherasws, that the Imams in the Book of Allahazwj are two kinds; Imam of guidance and the imam of misguidance.

As for the Imams of guidance, theyasws always place the Command of Allahazwj before anything else (since theyasws do not desire anything else but that what Allahazwj Wants), and the Judgments of Allahazwj before anything else, and as for the imams of misguidance, they place their own commands before the Commands of Allahazwj and their own judgments before the Judgments of Allahazwj. They follow their own desires and in opposition to that which is in the Book.'

(2) حدثنا محمد بن الحسين عن محمد بن الحسين بن على عن محمد بن يحيى عن طلحة بن زيد عن جعفر بن محمد عن ابيه عليه السلام قال قال الائمة في كتاب الله امامان قال الله تبارك و تعالى وجعلناهم ائمة يهدون بامرنا لا بامر الناس يقدمون امر الله قبل امرهم وحكم الله قبل حكمهم وقال وجعلناهم ائمة يدعون إلى النار يقدمون امرهم قبل امر الله و حكمهم قبل حكم الله ويأخذون باهوائهم خلافا لما في كتاب الله.

2 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Al-Husayn Bin Ali, from Muhammad Bin Yahya, from Talha Bin Zayd who said:

Ja'far Bin Muhammadasws, from hisasws fatherasws, said: 'The Imams in the Book of Allahazwj are two (kinds of) Imams. Allahazwj Says ***[21:73] And We made them Imams who guided (people) by Our command***, theyasws order the people and place the Orders of Allahazwj before anything else, and the Judgments of Allahazwj before anything else, and Said ***[28:41] And We made them Imams who call to the fire,*** they place their own commands before the Commands of Allahazwj, and their own judgments before the Judgments of Allahazwj, and they take to their own desires in opposition to what is in the Book of Allahazwj.'

(3) حدثنا بعض اصحابنا عن محمد بن الحسين عن صفوان ابن يحيى عن الحسين بن ابى العلا عن ابى بصير عن ابي عبد الله عليه السلام قال سمعته يقول ان الدنيا لا تكون الا و فيها امامان بر وفاجر فالبر الذى قال الله وجعلناهم ائمة يهدون بامرنا واما الفاجر فالذي قال الله وجعلناهم ائمة يدعون إلى النار ويوم القيمة لا ينصرون.

3 - Narrated to us one of our companions, from Muhammad Bin Al-Husayn, from Safwaan Ibn Yahya, from Al-Husayn Bin Abu Al-A'ala, from Abu Baseer who has narrated the following:

Abu Abdullahasws said that he hear himasws say: 'In the world there will always be two types of Imams, righteous, and immoral. The righteous are those about whomasws Allahazwj Says ***[21:73] And We made them Imams who guided (people) by Our command*** and as for the immoral-are those about whom Allahazwj Says ***[28:41] And***

We made them Imams who call to the fire **and on the Day of Judgment** ***and on the day of resurrection they shall not be assisted***.

(4) حدثنا محمد بن عيسى عن عثمان بن عيسى عن علی عن ابی بصير عن ابی عبد الله عليه السلام قال لا يصلح الناس الا امام عادل وامام فاجر ان الله عزوجل يقول وجعلناهم ائمة يهدون بامرنا وقال وجعلناهم ائمة يدعون إلی النار.

4 - Narrated to us Muhammad Bin Isa, from Usman Bin Isa, from Ali, from Abu Baseer who has said: Abu Abdullah[asws] said: 'It is not suitable for the people, except to have the Just Imam[asws] and the Immoral-imam. Allah[azwj] Mighty and Majestic Says ***[21:73] And We made them Imams who guided (people) by Our command*** and Says ***[28:41] And We made them Imams who call to the fire***.

(5) حدثنا محمد بن عيسى عن الحسين بن سعيد عن عمرو بن عثمان الاعمى عن ابی صادق عن ربيعة بن ناجد قال الائمة من قريش ابرارها ائمة ابرارها وفجارها. ائمة فجارها ثم تلا هذه الاية وجعلناهم ائمة يدعون إلی النار ويوم القيمة لا ينصرون.

5 - Narrated to us Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Amro Bin Usman Al-A'mma, from Abu Sadiq, from Rabi'e Bin Najid who said, 'The Imams[asws] from Qureish are righteous ones. Imams are righteous ones and immoral-ones. Immoral-imams' – then recited this Verse - ***[28:41] And We made them Imams who call to the fire and on the day of resurrection they shall not be assisted***.

16 - باب (فيه معرفة ائمة الهدى من ائمة الضلال وانهم الجبت والطاغوت والفواحش)

CHAPTER 16 – REGARDING THE RECOGNITION OF THE IMAMS[asws] OF GUIDANCE FROM THE IMAMS OF MISGUIDANCE FOR THEY ARE THE REBELLIOUS, AND THE EVIL ONES AND THE IMMORAL-

(1) حدثنا احمد بن محمد عن الحسن بن محبوب عن عبد الله بن غالب عن جابر عن ابى عبد الله قال لما نزلت هذه الاية يوم ندعو كل اناس بامامهم قال فقال المسلمون يارسول الله صلى الله عليه وآله الست امام الناس كلهم اجمعين فقال انا رسول الله صلى الله عليه وآله إلى الناس اجمعين ولكن سيكون بعدى ائمة على الناس من الله من اهل بيتى يقومون في الناس فيكذبون ويظلمهم ائمة الكفر والضلال واشياعهم الا ومن والاهم واتبعهم وصدقهم فهو منى ومعى وسيلقانى الا ومن ظلمهم واعان على ظلمهم وكذبهم فليس منى ولا معى وانا منه برئ.

1 - Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abdullah Bin Ghaalib, from Jabir who has narrated the following:

Abdullah[asws] said: 'When this Verse Came down ***[17:71] One day We shall call together all human beings with their (respective) Imams***, the Muslims said, 'O Messenger of Allah[saww], are you[saww] not the Imam[asws] for the whole of mankind?' He[saww] said: 'I[saww] am the Messenger of Allah[azwj] to all the people, but, there will be after me[saww] Imams[asws] to the people from Allah[azwj] from the People[asws] of my[saww] Household established within the people. Lies will be forged against them[asws], and they[asws] will be oppressed by the imams of infidelity, and misguidance, and their adherents, and as for the ones who will befriend them[asws], and follow them[asws], and ratify them[asws], they are from me[asws] and with me[asws] and they will be attached to me[saww], and the ones who oppressed them[asws], and helped in oppressing them[asws], and forged lies against them[asws], are not from me[saww], nor are they with me[saww], and I[asws] distance myself[saww] from them.'

(2) حدثنا احمد بن محمد عن محمد بن الحسن عن الحسين بن سعيد عن ابى وهب عن محمد بن منصور قال سألت عبدا صالحا عليه السلام عن قول الله تبارك وتعالى انما حرم ربى الفواحش ما ظهر منها وما بطن فقال ان القرآن له ظهر وبطن فجميع ما حرم في الكتاب هو الظاهر والباطن من ذلك ائمة الجور وجميع ما احل من الكتاب وهو الظاهر والباطن من ذلك ائمة الحق.

2 – Narrated to us Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Al-Hassan, from Al-Husayn Bin Saeed, from Abu Wahab, from Muhammad Mansour who said:

'I asked Abda Saleha[asws] (Seventh Imam Musa-Al-Kazim[asws]) regarding the Statement of Allah[azwj] Blessed and High ***[7:33] Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed**,* Imam[asws] said: 'For the Quran there is an apparent and a hidden. All that is Prohibited in the Book is the apparent, and the hidden from that are the unjust imams, and all that is Permissible from the Book is the apparent, and the hidden from that are the True Imams[asws].'

(3) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن ابن اذينه عن بريد العجلى عن ابى جعفر عليه السلام في قول الله تبارك وتعالى الم تر إلى الذين اوتو نصيبا من الكتاب يؤمنون بالجبت والطاغوت فلان وفلان ويقولون للذين كفروا هؤلاء اهدى من الذين آمنوا سبيلا يقولون لائمة الضلال والدعاة إلى النار هؤلاء اهدى من آل محمد واوليائهم سبيلا اولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا ام لهم نصيب من الملك يعنى الامام والخلافة فإذا لا يؤتون الناس نقيرا عن الناس الذين عنى الله.

3 – Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly who has narrated the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] Blessed and High ***[4:51] Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities**,* Imam[asws] said: 'That one and that one.' *and* **say**

of those who disbelieve: These are better guided in the path than those who believe. They say for the imams of misguidance and callers to the Fire that these are better guides on the path than the Progeny[asws] of Muhammad[saww] and their[asws] friends ***[4:52] Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him [4:53] Or have they a share in the kingdom?*** It means the Imam[asws] and the Caliphate ***But then they would not give to people even the speck in the date stone*** by the 'people', it means giving to Allah[azwj].(spending it in Allah[azwj] way'

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن منصور قال سألته عن قول الله تعالى وإذا فعلوا فاحشة قالوا وجدنا عليه آباءنا والله امرنا بها قل ان الله لا يأمر بالفحشاء اتقولون على الله ما لا تعلمون فقال ارايت احدا يزعم ان الله امر بالزنا وشرب الخمر أو بشئ من هذه المحارم فقلت لا فقال ما هذه الفاحشة التى يدعون ان الله امر بها فقلت الله اعلم ووليه قال فان هذه في ائمة الجور ادعوا ان الله امرهم بالايتمام بقوم لم يأمر الله بالايتمام بهم فرد الله ذلك عليهم واخبرنا انهم قد قالوا عليه الكذب فسمى الله منهم فاحشة.

4 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Mansour who said, 'I asked him[asws] about the Statement of Allah[azwj] ***[7:28] And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?*** He[asws] said: 'Do you see anyone who thinks that Allah[azwj] has Ordered to commit adultery, or drink intoxicants, or for anything from these Prohibitions?' I said, 'No.' He[asws] said: 'What is this evil claim that Allah[azwj] has ordered such.' I said, 'Allah[azwj] Knows and His[azwj] guardian[asws].' He[asws] said: 'This is regarding the unjust Imams who claim that Allah[azwj] has ordered these for the people, but Allah[azwj] never ordered these for the people. Allah[azwj] has Rebutted that to them and Informed us that they are speaking lies against Him[azwj]. Allah[azwj] has referred to them as the Immoral.'

17 - باب (في ائمة آل محمد عليهم السلام وان الله تعالى اوجب طاعتهم ومودتهم وهم المحسودون على ما اتيهم الله من فضله)

CHAPTER 17 – REGARDING THE IMAMS[asws] OF THE PROGENY[asws] OF MUHAMMAD[saww] AND THAT ALLAH[azwj] HAS OBLIGATED OBEDIENCE TO THEM[asws] AND THEY[asws] ARE THE ENVIED ONES ON WHAT ALLAH[azwj] HAS GIVEN TO THEM[asws] FROM HIS[azwj] GRACE

(1) محمد بن عيسى عن رجل عن هشام بن الحكم قال قلت لابي عبد الله عليه السلام ام يحسدون الناس على ما اتيهم الله من فضله فقد اتينا ال ابراهيم الكتاب والحكمة و اتيناهم ملكا عظيما ما ذلك الملك العظيم قال فرض الطاعة ومن ذلك طاعة جهنم لهم يوم القيمة يا هشام.

1 – Muhammad Bin Isa, from a man, from Hashim Bin Al-Hakam who said:

'I said to Abu Abdullah[asws], ***'[4:54] or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.*** **What is this grand kingdom?'** He[asws] said: 'O Haashim! Enforcement of the obedience to them[asws], and from that obedience will be Hell for them (Enviers) on the Day of Judgment.'

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن ابى بصير عن ابي جعفر عليه السلام في قول الله تعالى ام يحسدون الناس على ما اتيهم الله من فضله فقد اتينا آل ابراهيم الكتاب والحكمة واتيناهم ملكا عظيما قال الطاعة المفروضة.

2 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer said:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] the High ***'[4:54] or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom***, said: 'Enforced obedience.'

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل عن ابي جعفر عليه السلام في قول الله تعالى ام يحسدون الناس على ما اتيهم الله من فضله قال نحن المحسودون.

3 – Narrated to us Ahmad Bin Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl has reported the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] the High ***'[4:54] or do they envy the people for what Allah has given them of His grace?*** Imam[asws] said: 'We[asws] are the envied ones.'

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن القسم بن محمد وفضالة بن ايوب عن ابان بن عثمان عن ابى الصباح الكنانى عن ابي عبد الله عليه السلام قال يا ابا الصباح نحن الناس المحسودون واشار بيده إلى صدره.

4 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasam Bin Muhammad and Fazeyl Bin Ayub, from Aban Bin Usman, from Abu Al-Sabah Al-kanany who has reported the following:

Abu Abdullah[asws] said: 'O Abu Al-Sabah! We[asws] are the envied ones[asws]', and he[asws] indicated by his[asws] hand to his[asws] own chest.'

(5) حدثنا يعقوب بن يزيد عن محمد بن الحسين عن محمد بن ابى عمير عن عن ابن اذينة عن بريد بن معاوية عن ابي جعفر عليه السلام في قول الله تبارك وتعالى ام يحسدون الناس على ما اتيهم الله من فضله فنحن الناس المحسودون على ما اتانا الله الامامة دون خلق الله

5 - Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Abu Azina, from Bureyd Bin Muawiya, who has reported the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] Blessed and High ***[4:54] Or do they envy the people for what Allah has given them of His grace?*** Imam[asws]

said: 'We[asws] are the envied people on what Allah[azwj] has Given to us[asws] the Imamate, apart from the Creation of Allah[azwj].'

(6) حدثنا محمد بن الحسين ويعقوب بن يزيد عن ابن ابى عمير عن عمر بن اذينه عن بريد العجلى عن ابي جعفر عليه السلام في قول الله تبارك وتعالى فقد اتينا آل ابراهيم الكتاب والحكمة واتيناهم ملكا عظيما فجعلنا منهم الرسل والانبياء والائمة فكيف يقرون في ال ابراهيم وينكرون في آل محمد صلى الله عليه وآله قلت فما معنى قوله واتيناهم ملكا عظيما قال الملك العظيم ان جعل فيهم ائمة من اطاعهم اطاع الله ومن عصاهم عصى الله فهو الملك العظيم.

6 – Narrated to us Muhammad Bin Al-Husayn, and Yaqoub Bin Yaeed, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Al-Ajaly who has reported the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] Blessed and High ***[4:54] But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom***, said: 'He[azwj] Made from them Messengers and the Prophets[as], so how come they accept regarding the progeny of Brahmas and deny it regarding the Progeny[asws] of Muhammad[saww]?' I said, 'So what is the meaning of His[azwj] Statement ***and We have given them a grand kingdom*?**' He[asws] said: 'He[azwj] made within them[asws] Imams[asws], one who obeys them[asws] has obeyed Allah[azwj], and one who disobeys them[asws] has disobeyed Allah[azwj]. This is the Grand kingdom.'

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن يحيى الحلبي عن محمد الاحول عن عمران قال قلت له قول الله تبارك وتعالى فقد اتينا آل ابراهيم الكتاب فقال النبوة فقلت والحكمة قال الفهم والقضاء قلت له قول الله تبارك وتعالى واتيناهم ملكا عظيما قال الطاعة.

7 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Yahya Al-Halby, from Muhammad Al-Ahowl, from Umran who said:

'I said to him[asws] the Statement of Allah[azwj] Blessed and High ***[4:54] But indeed We have given to Ibrahim's children the Book,*** he[asws] said: 'The Phrophet-hood.' ***and the wisdom,*** said: 'Understanding and the Judgment.' I said to him[asws] the Statement of Allah[azwj] Blessed and High ***and We have given them a grand kingdom***, Imam[asws] said: 'The obedience.'

(8) حدثنا احمد بن محمد عن صفوان عن ابن مسكان عن الحجر عن حمران عن ابي جعفر عليه السلام في قول الله تبارك وتعالى وممن خلقنا امة يهدون بالحق وبه يعدلون قال هم الائمة.

8 – Narrated to us Ahmad Bin Muhammad, from Safwaan, from Ibn Muskaan, from Al-Hajr, from Hamraan who has reported the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] blessed and High ***[7:181] And of those whom We have created are a people who guide with the truth and thereby they do justice***, said: 'They are the Imams[asws].'

(9) حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر وعلى بن اسباط عن محمد بن الفضيل عن ابي حمزة الثمالى عن ابي عبد الله عليه السلام في هذه الاية ام يحسدون الناس على ما اتيهم الله من فضله فقد اتينا آل ابراهيم الكتاب والحكمة واتيناهم ملكا عظيما قال نحن والله الناس الذين قال الله تبارك وتعالى ونحن والله المحسودون ونحن اهل هذا الملك الذى يعود الينا.

9 – Narrated Abu Muhammad, from Umran Bin Musa, from Musa Bin Ja'far and Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who has reported the following:

Abu Abdullah[asws] regarding this Verse ***[4:54] or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom***, said: 'We[asws] are, by Allah[azwj], the people about whom Allah[azwj] Blessed and High has Spoken about, and we[asws] are, by Allah[azwj] the envied ones, and we[asws] are the people of this kingdom which returns to us[asws].'

18 - باب (في ائمة آل محمد عليهم السلام وان الله قرنهم بنبيه في السؤال فقال وانه لذكر لك ولقومك وسوف تسئلون)

CHAPTER 18 – REGARDING THE IMAMSasws OF THE PROGENYasws OF MUHAMMADsaww AND THAT ALLAHazwj COUPLED THEMasws WITH HISazwj PROPHETsaww, SAID "AND MOST SURELY IT IS A REMINDER FOR YOU AND YOUR PEOPLE, AND YOU SHALL SOON BE QUESTIONED" - [43:44]

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن ربعى عن الفضيل عن ابى عبد الله عليه السلام في قول الله تعالى وانه لذكر لك ولقومك وسوف تسئلون قال الذكر القرآن ونحن قومه ونحن المسئولون.

1 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Rabi'e, from Al-Fazeyl who has reported the following:

Abu Abdullahasws regarding the Statement of Allahazwj the high ***[43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned****,* said: 'The Reminder is the Quran, and weasws are its People, and weasws are to be asked from.'

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن عاصم عن ابى بصير عن ابي عبد الله عليه السلام في قول الله تعالى وانه لذكر لك ولقومك وسوف تسئلون قال رسول الله صلى الله عليه وآله واهل بيته المسئولون وهو اولوا الذكر.

2 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim, from Abu Baseer who has reported the following:

Abu Abdullahasws regarding the Statement of Allahazwj the High ***[43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned***, said: 'The Messenger of Allahsaww and the Peopleasws of hissaww Household are the ones to be asked, and theyasws are the People of the Reminder.'

(3) حدثنا عباد بن سليمة عن سعيد بن سعد عن صفوان بن يحيى عن ابى الحسن الرضا عليه السلام في قول الله تعالى وانه لذكر لك ولقومك وسوف تسئلون قال نحن هم.

3 – Narrated to us Abaad Bin Saleem, from Saeed Bin Sa'd, from Safwaan Bin Yahya who has reported the following:

Abu Al-Hassan Al-Rezaasws regarding the Statement of Allahazwj the High ***[43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned***, said: 'Weasws are the ones.'

(4) حدثنا احمد بن محمد بن عيسى عن الحسين بن سعيد عن صفوان بن يحيى عن ابى الحسن الرضا عليه السلام في قول الله تبارك وتعالى وانه لذكر لك ولقومك و سوف تسئلون من هم قال نحن.

4 – Narrated to us Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Safwaan Bin Yahya who has reported the following:

Abu Al-Hassan Al-Rezaasws regarding the Statement of Allahazwj Blessed and High ***[43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned***, who are they?' Heasws said: 'Usasws.'

(5) حدثنا العباس بن معروف عن حماد بن عيسى عن عمرو بن يزيد قال قال أبو جعفر عليه السلام وانه لذكر لك ولقومك وسوف تسئلون قال رسول الله صلى الله عليه وآله واهل بيته اهل الذكر وهم المسئولون.

5 – Narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Amro Bin Yazeed who said:

Abu Ja'farasws said: '***[43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned***. The Messenger of Allahsaww and the Peopleasws of hissaww Household are the Peopleasws of the Reminder (*Ahl Al-Zikr*) and theyasws are to be asked from.'

(6) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن ابن اذينة عن بريد بن معاوية عن ابي جعفر عليه السلام في قول الله تبارك وتعالى وانه لذكر لك ولقومك وسوف تسئلون قال الذكر القرآن ونحن قومه ونحن المسئولون.

6 – Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya who has reported the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] Blessed and High ***[43:44] and most surely it is a reminder for you and your people, and you shall soon be questioned***, said: 'The Reminder is the Quran, and we[asws] are its People, and we[asws] are the one who should be asked from.'

(7) حدثنا العباس بن معروف عن حماد بن عيسى عن عمرو بن يزيد قال أبو جعفر عليه السلام في قوله وانه لذكر لك ولقومك وسوف تسئلون قال قال رسول الله صلى الله عليه وآله واهل بيته اهل الذكر وهم المسئولون.

7 – Narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Amro Bin Yazeed who said:

Abu Ja'far[asws], regarding the His[azwj] Statement ***[43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned***, said: 'The Messenger of Allah[saww] and the People[asws] of his[saww] Household are the People of the Reminder (*Ahl Al-Zikr*) and it is they[asws] who should be asked from.'

(8) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن ابن اذينه عن بريد عن معاوية قال أبو جعفر عليه السلام في قول الله تبارك وتعالى وانه لذكر لك ولقومك وسوف تسئلون قال انما عنانا بها نحن اهل الذكر ونحن المسئولون.

8 – Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd, from Muawiya who said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] Blessed and High ***[43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned***, said: 'But rather it is with us[asws], and we[asws] are the People of the Reminder (*Ahl Al-Zikr*) and we[asws] are to be asked from.'

19 - باب (في ائمة آل محمد عليهم السلام انهم اهل الذكر الذين امر الله بسؤالهم والامر إليهم ان شاؤا اجابوا وان شاؤا لم يجيبوا)

CHAPTER 19 – REGARDING THE IMAMSasws OF THE PROGENYasws OF MUHAMMADsaww, THEYasws ARE THE PEOPLEasws OF THE REMINDER (AHL AL-ZIKR) ABOUT WHOMasws ALLAHazwj HAS COMMANDED TO ASK THEMasws, AND THE MATTER IS UP TO THEMasws WHETHER THEYasws DEEM IT FIT TO ANSWER AND WHETHER THEY DEEM IT FIT THEY DO NOT ANSWER

(1) حدثنا محمد بن الحسين عن محمد بن اسمعيل عن منصور بن يونس عن ابى بكر الحضرمي قال كنت عند ابى جعفر عليه السلام ودخل عليه الورد اخو الكميت فقال جعلني الله فداك اخترت لك سبعين مسألة ما يحضرني مسألة واحدة منها قال ولا واحدة ياورد قال بلى قد حضرني واحدة قال وما هي قال قول الله تبارك وتعالى فسئلوا اهل الذكر ان كنتم لا تعلمون قال ياورد امركم الله تبارك وتعالى ان تسئلونا ولنا ان شئنا اجبناكم وان شئنا لم نجبكم.

1 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al-Hazramy who said:

'I was with Abu Ja'farasws when Al-Warad the brother of Al-Kumeyt entered. He said, 'May Allahazwj Make me to be sacrificed for youasws, I had chosen seventy questions for youasws, but I can only recall one of them.' Heasws said: 'And not another one, O Warad?' He said, 'Yes, I recall one.' Heasws said: 'And which one is that?' He said, 'The Statement of Allahazwj Blessed and High ***[16:43] so ask the People of the Reminder* (*Ahl Al-Zikr*) *if you do not know*.**' Heasws said: 'O Warad, Allahazwj Blessed and High has Commanded you to ask from usasws (weasws are the ***Ahl Al-Zikr***) and it is up to usasws, if weasws like, weasws answer you, but if weasws find it inappropriate, weasws don't (reply).'

(2) حدثنا احمد بن محمد عن الحسين بن على الوشا عن ابى الحسن الرضا عليه السلام قال سمعته يقول قال على بن الحسين عليه السلام على الائمة من الفرض ما ليس على شعيتهم وعلى شيعتنا ما ليس علينا امرهم الله ان يسئلونا فقال فاسئلوا اهل الذكر ان كنتم لا تعلمون فامرهم ان يسئلونا وليس علينا الجواب ان شئنا اجبنا وان شئنا امسكنا.

2 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Ali Al-Washaa who, from Abu Al-Hassan Al-Rezaasws, has reported the following:

'I heard himasws say: 'Ali Bin Al-Husaynasws said: 'It is upon the Imamsasws, from the Enforcements, which is not upon theirasws Shiites, and upon ourasws Shiites that which is not upon usasws. Allahazwj has Commanded them to ask usasws. ***[16:43] so ask the People of the Reminder if you do not know***, Heazwj has Commanded them to ask from usasws but its not (mandatory) upon usasws to answer. If weasws so like, we will answer you, and if we so like weasws will remain silent.'

(3) حدثنا احمد بن محمد عن احمد بن ابى نصر قال كتبت إلى الرضا عليه السلام كتابا فكان في بعض ماكتب إليه قال الله عزوجل فسئلوا اهل الذكر ان كنتم لا تعلمون وقال الله وما كان المؤمنون لينفروا كافة فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون فقد فرضت عليكم المسألة ولم يفرض علينا الجواب قال الله عزوجل فان لم يستجيبوا لك فاعلم انما يتبعون اهوائهم ومن اضل ممن اتبع هويه بغير هدى من الله.

3 – Narrated to us Ahmad bin Muhammad, from Ahmad Bin Abu Nasr who said:

'I wrote to Al-Rezaasws a letter from one of the letters I had written to himasws, heasws said: 'Allahazwj Mighty and Majestic has Said ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know*** and Allahazwj has Said ***[9:122] And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?*** It has been Enforced upon you to ask and there is no such Enforcement

upon us[asws] to answer. Allah[azwj] Says ***[28:50] But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah?***

(4) حدثنا احمد بن محمد عن ابن ابى عمير عن هشام بن سالم قال سئلت ابا عبد الله عليه السلام عن قول الله تعالى فسئلوا اهل الذكر ان كنتم لا تعلمون من هم قال نحن قال قلت علينا ان نسئلكم قال نعم قلت عليكم ان تجيبونا قال ذلك الينا.

4 – Narrated to us Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hashaam Bin Saalim who said:

'I asked Abu Abdullah[asws] regarding the Statement of Allah[azwj] the high ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know*** who are they?' He[asws] said: 'Us[asws].' I said, 'Is it you[asws] that we should be asking?' He[asws] said: 'Yes.' I said, 'Is it up to you to answer us?' He[asws] said: 'That is up to us[asws].'

(5) حدثنا محمد بن عبد الجبار عن الحسن بن على بن فضال عن ثعلبة عن زرارة عن ابى جعفر عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون من هم قال نحن قلت فمن المأمورون بالمسألة قال انتم قال قلت فانا نسئلك كما امرنا وقد ظننت انه لا يمنع منى إذا اتيته من هذا الوجه قال فقال انما امرتم ان تسئلونا و ليس لكم علينا الجواب انما ذلك الينا.

5 – Narrated to us Muhammad Bin Abd Al-Jabbar, formAl-Hassan Bin Ali Biin Fazaal, from Tha'albat, from Zarara who has reported the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] the High ***[16:43] so ask the People of the Reminder if you do not know*** who are they?' He[asws] said: 'Us[asws].' I said, 'Who have been commanded to ask?' He[asws] said: 'You.' I said, 'We ask you[asws] as we have been commanded to do, and I don't think that He[azwj] has prevented me from this perspective.' He[asws] said: 'But rather you have been commanded to ask us[asws], and not for us[asws] to answer, that is up to us[asws].'

(6) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن هشام بن سالم عن زرارة قال سئلت ابا عبد الله عن قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون من هم قال نحن هم قال قلت علينا ان نسئلكم قال نعم قلت فعليكم ان تجيبونا قال ذاك الينا.

6 – Narrated to us Yaqoub Bin Azeed, from Ibn Abu Umeyr, from Hashaam Bin Saalim, from Zarara who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know*** who are they?' He[asws] said: 'We[asws] are them.' I said, 'It is upon us to ask you[asws]?' He[asws] said: 'Yes.' I said, 'It is up to you[asws] whether to answer?' He[asws]: 'That is up to us[asws].'

(7) حدثنا محمد بن الحسين عن صفوان عن معلى بن ابى عثمان عن معلى بن خنيس عن ابى عبد الله عليه السلام في قول الله عزوجل فسئلوا اهل الذكر ان كنتم لا تعلمون قال هم آل محمد فعلى الناس ان يسئلوهم وليس عليهم ان يجيبوا ذلك إليهم ان شاؤا اجابوا وان شاؤا لم يجيبوا.

7 – Narrated to us Muhammad Bi Al-Husayn, from Safwan, from Moala Bin Abu Usman, from Moala Bi Khunas who has reported the following:

Abu Abdullah[asws] regarding the Statement of Allah[azwj] Mighty and Majestic ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know*** said: 'They are the Progeny[asws] of Muhammad[saww], it is for the people to ask them and not upon them[asws] give that answer to them. If they[asws] like, they[asws] will answer, and if they[asws] like they[asws] will not answer.'

(8) حدثنا محمد بن الحسين عن الحسن بن على بن فضال عن ثعلبة عن زرارة عن احمد بن موسى عن على بن اسمعيل عن صفوان بن يحيى عن ابى الحسن عليه السلام قال قلت يكون الامام يسئل عن الحلال والحرام ولايكون عنده فيه شئ قال لا قال الله تعالى فاسئلوا اهل الذكر هم الائمة ان كنتم لا تعلمون قلت من هم قال نحن قلت فمن المأمور بالمسألة قال انتم قلت فانا نسئلك وقد رمت انه لايمنع منى إذا اتيته من هذه الوجه فقال انما امرتم ان تسئلوا وليس علينا الجواب انما ذلك الينا.

8 – Narrated to us Muhammad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Fazaal, from Tha'alba, from Zarara, from Ahmad Bin Musa, from Ali Bin Ismail, from Safwaan Bin yahya who has reported the following:

'I asked from Abu Al-Hassan[asws], 'Can it be that the Imam[asws] is asked about something from the Permissible and the Prohibited and he[asws] does not have anything from it?' He[asws] said: 'No. Allah[azwj] the High says ***[16:43] so ask the People of the Reminder*** these are the Imams[asws] ***if you do not know***.' I said, 'Who are they?' He[asws] said: 'Us[asws].' I said, 'Who has been commanded to ask?' He[asws] said: 'You.'

(9) حدثنا السندي بن محمد عن عاصم بن حميد عن محمد بن مسلم عن ابى جعفر عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال نحن اهل الذكر ونحن المسئولون.

9 – Narrated to us Al-Sanady Bin Muhammad, from Aasim Bin Hameed, from Muhammad Bin Muslim who has reported the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] the High ***[16:43] so ask the People of the Reminder if you do not know*** said: 'We[asws] are the People of the Reminder (*Ahl Al-Zikr*) and we[asws] are the ones to be asked from.'

(10) حدثنا محمد بن الحسين ومحمد بن عبد الجبار عن الحسين بن على بن فضال عن ثعلبة عن بعض اصحابنا عن محمد بن مروان عن الفضيل بن يسار عن ابى جعفر عليه السلام في قول الله فسئلوا اهل الذكر ان كنتم لا تعلمون قال رسول الله صلى الله عليه وآله واهل بيته هم اهل الذكر وهم الائمة.

10 – Narrated to us Muhammad Bin Al-Husayn and Muhammad Bin Abdul Jabbar, from Al-Husayn Bin Ali Bin Fazaal, from Tha'albat, from one of our companions, from Muhammad Bin Marwaan, from Fazeyl Bin Yasaar who has reported the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] ***[16:43] so ask the People of the Reminder if you do not know***, said: 'The Messenger of Allah[saww] and the People[asws] of his[saww] Household, they[asws] are the People of the Reminder (*Ahl Al-Zikr*) and they[asws] are the Imams[asws].'

(11) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام في قول الله تعالى فسئلوا اهل الذكر ان كنتم لا تعلمون قال الذكر محمد صلى الله عليه وآله ونحن اهله ونحن المسئولون.

11 – Narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer who has reported the following:

Abu Abdullah[asws] regarding the Statement of Allah[azwj] the High ***[16:43] so ask the People of the Reminder if you do not know***, said: 'The Reminder is Muhammad[saww] and we[asws] are his[saww] People and we[asws] are to be asked from.'

(12) حدثنا احمد بن محمد عن الحسين بن سعيد عن سليمان بن جعفر الجعفري قال سمعت ابا الحسن عليه السلام يقول في قول الله تعالى فسئلوا اهل الذكر ان كنتم لا تعلمون قال نحن هم.

12 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Suleyman Bin Ja'far Al-Ja'far who said;

'I asked Abu Al-Hassan[asws] regarding the Statement of Allah[azwj] ***[16:43] so ask the People of the Reminder if you do not know***, Imam[asws] replied: 'Its for us[asws].'

(13) حدثنا احمد بن محمد عن الحسين بن سعيد عن على بن النعمان عن محمد بن مروان عن الفضيل عن ابي جعفر عليه السلام في قول الله تعالى فسئلوا اهل الذكر ان كنتم لا تعلمون قال رسول الله صلى الله عليه وآله والائمة هم اهل الذكر وانه لذكر لك ولقومك وسوف تسئلون قال نحن قومه ونحن المسئولون.

13 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Al-No'many, from Muhammad Bin Marwaan, from Al-Fazeyl who has narrated the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] the High ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know,*** said: 'The Messenger of Allah[saww] and the Imams[asws], they[asws] are the People of the Reminder (*Ahl Al-Zikr*) and ***[43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned***, said: 'We[asws] are his[saww] People and we[asws] are to be asked from.'

(14) حدثنا يعقوب بن يزيد ومحمد بن الحسين عن محمد بن ابى عمير عن عمر بن اذينة عن بريد بن معاوية عن ابي جعفر عليه السلام قال قلت قول الله عزوجل فاسئلوا اهل الذكر ان كنتم لا تعلمون قال الذكر القرآن ونحن المسئولون.

14 – Narrated to us aqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who has reported the following:

Abu Ja'far[asws] said, 'I said, 'The Statement of Allah[azwj] Mighty and Majestic ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know*** said: 'The Reminder is the Quran, and we[asws] are to be asked from.'

(15) حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان عن ابى عثمان عن المعلى بن خنيس عن ابى عبد الله عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال هم آل محمد فذكرنا له حديث الكلبى انه قال هي في اهل الكتاب قال فلعنه وكذبه.

15 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Abu Usman, from Al-Moala Bin Khunays who has reported the following:

Abu Abdullah[asws] regarding the Statement of Allah[azwj] the High ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know*** said: 'They are the Progeny[asws] of Muhammad[saww].' We mentioned to him[asws] the narration of Al-Kalby that he said that this is regarding the People of the Book (Jews and Christians). He said that he[asws] cursed them and belied them.'

(16) حدثنا احمد بن محمد عن عبد الله بن مسكان عن بكير عمن رواه عن ابى جعفر عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال نحن قلت نحن المأمورون ان نسئلكم قال نعم وذاك الينا ان شئنا اجبنا وان شئنا لم نجب.

16 – Narrated to us Ahmad Bin Muhammad, from Abdullah Bin Muskaan, from Bakeyr who has reported the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] the High ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know*** said: 'Us[asws].' I said, 'Are we the ones who have been Commanded to ask you[asws]?' He[asws] said: 'Yes, and that is up to us[asws] if we[asws] like it we[asws] will answer you, and if we[asws] like it we[asws] will not.'

(17) حدثنا السندي بن محمد عن علا عن محمد بن مسلم عن ابى جعفر عليه السلام قال قلت له ان من عندنا يزعمون ان قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون انهم اليهود والنصارى قال إذا يدعونهم إلى دينهم ثم اشار بيده إلى صدره فقال نحن اهل الذكر ونحن المسئولون.

17 – Narrated to us Al-Sanady Bin Muhammad, from Alaa, from Muhammad Bin Muslim who has reported the following:

'I asked from Abu Ja'far[asws], 'There are some from amongst us who think that the Statement of Allah[azwj] the High ***[16:43] so ask the People of the Reminder if you do not know***, these are the Jews and the Christians.' He[asws] said: 'They are calling them to their religion.' Then he[asws] indicated by his[asws] hand to his[asws] own chest and

said: 'We[asws] are the People of the Remider (Ahl Al-Zikr) and we[asws] are to be asked from.'

(18) حدثنا احمد بن الحسن عن على بن فضال عن عمرو بن سعيد عن مصدق بن صدقه عن عمار الساباطى عن ابى عبد الله عليه السلام انه سئل عن قوله الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال هم آل محمد الا وانا منهم.

18 – Narrated to us Ahmad Bin Al-Hassan, from Ali Bin Fazeyl, from Amro Bin Saeed, from Masdaq Bin Sadaqa, from Amaar Al-Sabaty who has reported the following:

When Abu Abdullah[asws] was asked about the Statement of Allah[azwj] the High ***[16:43] so ask the People of the Reminder if you do not know***, said: 'They are the Progeny[asws] of Muhammad[saww] and I[asws] am from them[asws].'

(19) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن سنان عن اسمعيل بن جابر وعبد الكريم عن عبد الحميد بن ابى الديلم عن ابى عبد الله عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال كتاب الله الذكر واهله آل محمد الذين امر الله بسئوالهم ولم يؤمروا بسؤال الجهال وسمى الله القرآن ذكرا فقال وانزلنا اليك الذكر لتبين للناس ما نزل إليهم ولعلهم يتفكرون.

19 – Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jaabir and Abdul Kareem, from Abdul Hameed Bin Abu Al-Dalam who has reported the following:

Abu Abdullah[asws] regarding the Statement of Allah[azwj] the High ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know*** said: 'The Book of Allah[azwj] is the Reminder, and its People[asws] are the Progeny[asws] of Muhammad[saww] are the ones whom Allah[azwj] has Commanded to ask them[asws] and did not Command to ask the ignorant ones, and Allah[azwj] has Called the Quran, the Reminder and Said ***[16:44] And We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect*.**

(20) حدثنا عباد بن سليمان عن سعد بن سعد عن صفوان بن يحيى عن ابى الحسن الرضا عليه السلام قال قال الله تعالى فاسئلوا اهل الذكر وهم الائمة ان كنتم لا تعلمون فعليهم ان يسئلوهم وليس عليهم ان يجيبوهم ان شاؤا اجابوا وان شاؤا لم يجيبوا.

20 – Narrated to us Abaad Bin Suleyman, from Sa'd Bin Sa'd Safwaan Bin Yahya who has reported the following:

Abu Al-Hassan Al-Reza[asws] said: 'Allah[azwj] the High has Said ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) **and they are the Imams[asws]** ***if you do not know*** It is for them[asws] that they[asws] should be asked from and it is not upon them[asws] to answer them. If they[asws] like they[asws] will answer, and if they[asws] like they[asws] will not answer.'

(21) وعنه بهذا الاسناد قال سألته عن قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون من هم قال نحن هم.

21 – And from him, by this chain, said, 'I asked him[asws] about the Statement of Allah[azwj] the High ***[16:43] so ask the People of the Reminder if you do not know*** who are they?' He[asws] said: 'We[asws] are them.'

(22) حدثنا السندي بن محمد بن عاصم بن حميد عن محمد بن مسلم عن ابى جعفر عليه السلام في قول الله تبارك وتعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال الذكر القرآن و آل رسول الله صلى الله عليه وآله اهل الذكر وهم المسئولون.

22 – Narrated to us Al-Sanady Bin Muhammad Bin Aasim Bin Hameed, from Muhammad Bin Muslim who has reported the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] Blessed and High ***[16:43] so ask the People of the Reminder if you do not know,*** said: 'The Reminder is the Quran,

and the Progeny^asws of the Messenger of Allah^saww are the People of the Reminder (*Ahl Al-Zikr*) and they^asws are to be asked from.'

(23) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن ابان بن عثمان عن محمد بن مسلم عن ابي جعفر عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال الذكر القرآن وآل رسول الله صلى الله عليه وآله اهل الذكر وهم المسؤولون.

23 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Aban Bin Usman, from Muhammad Bin Muslim who has reported the following:

Abu Ja'far^asws regarding the Statement of Allah^azwj the High ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know*** said: 'The Reminder is the Quran, and the Progeny^asws of the Messenger of Allah^saww are the People of the Reminder (*Ahl Al-Zikr*) and they^asws are the ones to be asked from.'

(24) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابى داود المسترق عن ثعلبة بن ميمون عن زرارة قال قلت لابي جعفر عليه السلام قول الله تبارك وتعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون من المعنى بذلك قال قلت فانتم المسؤولون قال نعم قال قلت ونحن السائلون قال نعم قلت فعلينا ان نسئلكم قال نعم قلت وعليكم ان تجيبونا قال لا ذاك الينا ان شئنا فعلنا وان شئنا لم نفعل ثم قال هذا عطاؤنا فامنن أو امسك بغير حساب

24 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Dawood Al-Mustaraq, from Tha'albat Bin Maymoun who has reported the following:

Zarara asked from Abu Ja'far^asws the Statement of Allah^azwj Blessed and High ***[16:43] so ask the People of the Reminder if you do not know,*** what is meant by that, are you^asws the ones to be asked from?' He^asws said: 'Yes.' I said, 'And we are the ones who ask?' He^asws said: 'Yes.' I said, 'It is upon us that we have to ask you^asws?' He^asws said: 'Yes.' I said, 'And it is upon you^asws to answer us?' He^asws said: 'No, that is up to us^asws if we like we^asws will do that and if we like we^asws will not do that.' Then said: '***[38:39] This is Our free gift, therefore give freely or withhold, without reckoning.'***

(25) حدثنا محمد بن الحسين عن ابى داود عن سليمان بن سفيان عن ثعلبة بن ميمون عن زراره قال قلت لابي جعفر عليه السلام قول الله تبارك وتعالى فاسئلو اهل الذكر ان كنتم لا تعلمون من المعنى بذلك قال نحن قال قلت فانتم المسؤولون قال نعم قال قلت ونحن السائلون قال نعم قال قلت. فعلينا ان نسئلكم قال نعم وعليكم ان تجيبونا قال لا ذاك الينا ان شئنا فعلنا وان شئنا لم نفعل ثم هذا عطاؤنا فامنن أو امسك بغير حساب.

25 – Narrated to us Muhammad Bin Al-Husayn, from Abu Dawood, from Suleyman Bin Sufyan, from Tah'albat Bin Maymoun, from Zarara who said:

'I said to Abu Ja'far^asws the Statement of Allah^azwj Blessed and High ***[16:43] so ask the People of the Reminder if you do not know***, about the meaning of that.' He^asws said: 'Us^asws.' I said, 'Are you^asws the ones to be asked from?' He^asws said: 'Yes.' I said, 'And we are the ones who ask?' He^asws said: 'Yes.' I said, 'It is upon us to ask you^asws?' he^asws said: 'Yes.' I said, 'And it is upon you^asws to answer us?' He^asws said: 'no, that is up to us, if we like we^asws will do that, and if we like we^asws will not do that.' Then said: '***[38:39] This is Our free gift, therefore give freely or withhold, without reckoning.'***

(26) حدثنا محمد بن جعفر بن بشير عن مثنى الحناط عن عبد الله بن عجلان في قوله فاسئلوا اهل الذكر ان كنتم لا تعلمون قال رسول الله صلى الله عليه وآله واهل بيته من الائمة هم اهل الذكر.

26 - Narrated to us Muhammad Bin Ja'far Bin Bashir, from Masny Al-Hanaat, from Abdullah Bin Ajlaan regarding His^azwj Statement ***[16:43] so ask the People of the Reminder if you do not know***, said: 'The Messenger of Allah^saww and the People^asws of his^saww Household from the Imams^asws, they^asws are the People^asws of the Reminder (*Ahl Al-Zikr*).' (A Riwaya)

(27) حدثنا العباس بن معروف عن حماد بن عيسى عن بريد عن ابى جعفر عليه السلام في قوله فاسئلوا اهل الذكر ان كنتم لا تعلمون قال الذكر القرآن و نحن اهله

27 – Narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Bureyd who has reported the following:

Abu Ja'far[asws] regarding His[azwj] Statement ***[16:43] so ask the People of the Reminder if you do not know***, said: 'The Reminder is the Quran and we[asws] are its People[asws].'

(28) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسن بن على الوشا عن ابى الحسن عليه السلام قال على الائمة من الفرايض ما ليس على شيعتهم وعلى شيعتنا ما ليس علينا امرهم الله ان يسئلونا فقال فاسئلوا اهل الذكر ان كنتم لا تعلمون فامرهم ان يسئلونا و ليس علينا الجواب ان شئنا اجبنا وان شئنا امسكنا.

28 – Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Hassan Bin Ali Al-Washaa who has reported the following:

Abu Al-Hassan[asws] said: 'It is upon the Imams[asws], from the Enforcements which is not upon their[asws] Shiites, and upon our[asws] Shiites that which is not upon us[asws]. They have been Commanded by Allah[azwj] to ask us[asws]. He[azwj] Said ***[16:43] so ask the People of the Reminder*** (*Ahl Al-Zikr*) ***if you do not know,*** He[azwj] Ordered them to ask us[asws], and it is not upon us[asws] to answer them. If we[asws] like what they ask we will answer them and if we[asws] don't like what they ask, we[asws] will not answer them.'

20 - باب (في الائمة ع يكون عندهم الحلال والحرام في الاحوال كلها ولكن لا يجيبون)

CHAPTER 20 – REGARDING THE IMAMS[asws], IT IS WITH THEM[asws] THE PERMISSIBLE AND THE PROHIBITED FOR ALL CIRCUMSTANCES BUT THEY[asws] DO NOT ANSWER

(1) حدثنا على بن اسمعيل عن صفوان بن يحيى عن ابى الحسن عليه السلام قال قلت يكون الامام يسئل عن الحلال والحرام فلا يكون عنده فيه شئ قال لا ولكن قد يكون عنده ولا يجيب.

1 – Narrated to us Ali Bin Ismail, from Safwaan Bin Yahya said:

I asked from Abu Al-Hassan[asws], 'Can it be that the Imam[asws] is asked about the Permissible and the Prohibited, he[asws] does not have anything from it?' He[asws] said: 'No, but it is with him[asws], and he[asws] just does not answer.'

(2) حدثنا احمد بن محمد بن سليمان النوفلي عن محمد بن عبد الرحمن الاسدي والحسن بن صالح قال اتاه رجل من الواقفة واخذ بلجام دابته وقال انى اريد ان اسئلك فقال إذا لا اجيبك فقال ولم لا تجيبني قال لان ذلك إلى ان شئت اجبتك وان شئت لم اجبك.

2 - Narrated to us Ahmad Bin Muhammad Bin Suleyman Al-Nawfaly, from Muhammad Bin Abdul Rahmaan Al-Asady and Al-Hassan Bin Saleh who said:

'A man came up to him[asws] and stood there grabbing the reins of his[asws] mount and said, 'I want to ask you[asws].' He[asws] said: 'If I[asws] do not answer you.' He said, 'And why will you[asws] not answer me?' He[asws] said: 'Because that is up to me[asws], if I[asws] like I[asws] will answer you, and if I[asws] like I[asws] will not answer you.'

(3) احمد بن محمد عن ابى عبد الله النوفلي عن القاسم عن جابر قال سئلت ابا جعفر عليه السلام عن مسألة أو سئل عنها فقال إذا لقيت موسى فاسئله عنها قال قلت اولا تعلمها قال بلى قلت فاخبرني بها قال لم يؤذن لى في ذلك.

3 – Ahmad Bin Muhammad, from Abu Abdullah Al-Nawfaly, from Al-Qasim, from Jabir who said:

'I asked Abu Ja'far[asws] about a question whether to ask him[asws].' He[asws] said; 'When you meet Musa, ask him.' I said, 'Or he does not know.' He[asws] said: 'Yes.' I said, 'Inform me by it.' He[asws] said: 'He has not authorised by me[asws] regarding that.'

(4) عباد بن سليمان عن سعد بن سعد عن صفوان بن يحيى قال قالت لابي الحسن عليه السلام يكون الامام في حال يسئل عن الحلال والحرام والذى يحتاج الناس إليه فلا يكون عنده شيئ قال لا ولكن قد يكون عنده ولا يجيب.

4 – Abaad Bin Suleyman, from Sa'd, from Safwaan Bin Yahya who said:

'I said to Abu Al-Hassan[asws], 'Is there any situation with the Imam[asws] that he[asws] is asked about the Permissible and the Prohibited which is needed by the people from him[asws], and he[asws] does not have anything from it?' He[asws] said: 'No, but it is with him[asws], and he[asws] does not answer.'

(5) حدثنا محمد بن الحسين عن صفوان بن يحيى عن محمد بن حكيم قال سئلت ابا الحسن عليه السلام عن الامام هل يسئل عن شئ من الحلال والحرام والذى يحتاج الناس ولايكون فيه شئ قال ولا ولكن يكون عنده ولا يجيب ذاك إلى ان شاء اجاب وان شاء لم يجب.

5 – Narrated to us Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Muhammad Bin Hakeem who said:

'I asked Abu Al-Hassan[asws] about the Imam[asws] if he[asws] is asked about something from the Permissible and the Prohibited, and which is needed by the people, and he[asws] does not have anything regarding that.' He[asws] said: 'No, but it is with him[asws],

and he[asws] just does not answer, for that is up to him[asws] if he[asws] like he[asws] will answer, and if he[asws] likes he[asws] will not answer.'

21 - باب (في الائمة عليهم السلام انهم الذين قال الله فيهم انهم اورثهم الكتاب وانهم السابقون بالخيرات)

CHAPTER 21 – REGARDING THE IMAMS[asws], THEY[asws] ARE THE ONES ABOUT WHOM ALLAH[azwj] SAID REGARDING THEM THAT THEY[asws] ARE THE INHERITORS OF THE BOOK AND THEY[asws] ARE THE FOREMOST IN GOOD DEEDS

(1) حدثنا احمد بن الحسن بن على بن فضال عن حميد بن المثنى عن ابى سلام المرعشي عن سورة بن كليب قال سئلت ابا جعفر عليه السلام عن قول الله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم ومنهم مقتصد ومنهم سابق بالخيرات باذن الله قال السابق بالخيرات الامام.

1 – Narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Hameed Bin Al-Masny, from Abu Salaam Al-Mar'ashy, from Sowrat Bin Kaleyb who said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] the High ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds****;* Imam[asws] said: '*The foremost in good deeds* is the Imam[asws].'

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن ميسر عن سورة بن كليب قال سئلت ابا جعفر عليه السلام عن قول الله تبارك وتعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقتصد ومنهم سابق بالخيرات باذن الله قال السابق بالخيرات الامام.

2 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Masar, from Sowrat Bin Kaleyb who said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] Blessed and High ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds;*** Imam[asws] said: '*The foremost in good deeds* is the Imam[asws].'

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن ميسر عن سورة بن كليب عن ابي جعفر عليه السلام ان قال في هذه الاية ثم اورثنا الكتاب الذين اصطفينا من عبادنا الاية قال السابق بالخيرات الامام فهى في ولد على وفاطمة عليهم السلام.

3 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Maysar, from Sowrat Bin Kaleyb who narrated the following:

Abu Ja'far[asws], regarding this Verse ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds****;* said: 'The foremost in good deeds and this is regarding the son of Ali[asws] and Fatima[asws].'

(4) حدثنا محمد بن عبد الجبار قال حدثنا صفوان بن يحيى عن يونس وهشام عن ابى الحسن الرضا عليه السلام قال سئلته عن قوله الله عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقتصد ومنهم سابق بالخيرات قال الامام.

4 – Narrated to us Muhammad Bin Abdul Jabbar who said that it has been narrated from Safwaan Bin Yahya, from Yunus and Hashaam who narrated the following:

Abu Al-Hassan Al-Reza[asws] said when he[asws] was asked regarding the Statement of Allah[azwj] Mighty and Majestic ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among***

them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds, said: 'The Imam[asws].'

(5) حدثنا احمد بن محمد عن على بن الحكم عن منصور برزج عن سليمان بن خالد قال سئلت ابا عبد الله عن قول الله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقتصد ومنهم سابق بالخيرات قال الامام.

5 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Mansour Barzaj, from Suleyman Bin Khalid who said:

'I asked Abu Abdullah[asws] regarding the Statement of Allah[azwj] the High ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds***, said: 'The Imam[asws]'.

(6) حدثنا محمد بن الحسن عن احمد بن محمد بن ابى نصر عن عبد الكريم عن سليمان بن خالد عن ابى عبد الله عليه السلام قال سألته عن قول الله عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقتصد ومنهم سابق بالخيرات قال السابق بالخيرات الامام.

6 – Narrated to us Muhammad Bin Al-Hassan, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Suleyman Bin Khalid who narrated the following:

Abu Abdullah[asws] said, when he[asws] was asked about the Statement of Allah[azwj] Mighty and Majestic ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds,*** said: 'The foremost in good deeds is the Imam[asws].'

(7) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام في قوله ثم اورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقتصد ومنهم سابق بالخيرات باذن الله قال ايانا عنى السابق بالخيرات الامام.

7 – Narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer who narrated the following:

Abu Abdullah[asws] regarding His[azwj] Statement ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds***, said: 'The meaning of foremost in good deeds is the Imam[asws].'

(8) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن ابن اذينة عن بكير بن اعين و فضيل وبريد وزرارة عن ابي جعفر عليه السلام في هذه الاية ثم اورثنا الكتاب الذين اصطفينا من عبادنا قال السابق الامام.

8 – Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bakey Bin Aieyn and Fazeyl and Bureyd and Zarara who narrated the following:

Abu Ja'far[asws] regarding this Verse ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen***, said: 'The foremost is the Imam[asws].'

(9) حدثنا احمد بن الحسن بن على بن فضال عن ابن اذينة عن عبد الله بن بكير عن ميسر قال سئلت ابا جعفر عليه السلام عن قول الله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا الاية قال السابق بالخيرات الامام.

9 – Narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Ibn Azina, from Abdullah Bin Bakeyr, from Maysar who said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] the High ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen,*** said: 'The foremost in good deeds is the Imam[asws].'

(10) حدثنا سلمة عن الحسين بن موسى الاصم عن الحسين بن عمر قال قلت له ثم اورثنا الكتاب الذين اصطفينا من عبادنا إلى قوله ومنهم سابق بالخيرات قال الامام.

10 – Narrated to us Salmat, from Al-Husayn Bin Musa Al-Asim, from Al-Husayn Bin Umar who said: 'I said to him[asws] ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen*** up to His[azwj] Statement ***and some who are foremost in good deeds***, said: 'The Imam[asws].'

(11) حدثنا سلمة بن الخطاب قال حدثنا أبو عمران الارمني عن ابى السلام عن سورة بن كليب عن ابي جعفر عليه السلام قال سألته عن قول الله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا قال فينا نزلت والسابق بالخيرات الامام.

11 – Narrated to us Salmat Bin Al-Khataab who said that it has been narrated from Abu Imran and Al-Armany, from Abu Al-Salaam, from Sowrat Bin Kaleyb who narrated the following:

Abu Ja'far[asws] said, when he[asws] was asked about the Statement of Allah[azwj] the High ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen***, said: 'It is regarding us[asws] that foremost in good deeds has Come down, the Imam[asws].'

(12) حدثنا احمد بن الحسن بن على بن فضال عن عمرو بن سعيد عن مصدق بن صدقه عن عمار الساباطى عن ابى عبد الله عليه السلام ثم اورثنا الكتاب الذين اصطفينا من عبادنا قال قال هم آل محمد والسابق بالخيرات هو الامام

12 – Narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Amro Bin Sa'ad, from Masdaq Bin Sadqa, from Amaar Al-Saabaty who narrated the following:

Abu Abdullah[asws], about the Verse, ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen*** said: 'They are the Progeny[asws] of Muhammad[saww] and the foremost in good deeds is the Imam[asws].'

(13) حدثنا عباد بن سليمان عن سعيد بن سعد عن محمد بن فضيل عن ابى الحسن الرضا عليه السلام في قول الله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا الاية قال السابق بالخيرات هو الامام.

13 – Narrated to us Abaad Bin Suleyman, from Saeed Bin Sa'ad, from Muhammad Bin Fazel who narrated the following::

Abu Al-Hassan Al-Reza[asws] regarding the Statement of Allah[azwj] ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen,*** said: 'the foremost in good deeds is the Imam[asws].'

(14) حدثنا عبد الله بن عامر عن الربيع بن ابى الخطاب عن جعفر بن بشير عن سليمان بن خالد قال سئلت ابا عبد الله عليه السلام عن قول الله عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا الخ قال السابق بالخيرات هو الامام.

14 – Narrated to us Abdullah Bin Aamir, from Al-Rabi'e Bin Abu Al-Khataab, from Ja'far Bin Bashir, from Suleyman Bin Khalid who said:

'I asked Abu Abdullah[asws] regarding the Statement of Allah[azwj] Mighty and Majestic ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen***. Said: 'The foremost in good deeds is the Imam[asws].'

(15) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن منصور عن عبد المؤمن الانصاري عن سالم الاشل وكان إذا قدم المدينة لا يرجع حتى يلقى ابا جعفر عليه السلام قال فخرج إلى الكوفة قلنا يا سالم ماجئت به قال جئتكم بخير الدينا و الاخرة سألت ابا عبد الله عليه السلام عن قول الله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا الاية قال السابق بالخيرات هو الامام.

15 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Mansour, from Abdul Mo'min Al-Ansary who narrated the following:

Saalim Al-AshAl says that he was present in Medina and did not return until he met Abu Ja'far[asws]. He went to Al-Kufa. We said, 'O Saalim, what have you come with?' He said, 'I have come to you with the good of the world and the hereafter. I asked Abu Abdullah[asws] regarding the Statement of Allah[azwj] the High ***[35:32] Then We***

have given the Book for inheritance to such of Our Servants as We have chosen, he[asws] said: ‘The foremost in good deeds, he[asws] is the Imam[asws].’

(نادر من الباب)

RARE FROM THE CHAPTER

(1) رواه محمد بن حماد عن اخيه احمد بن حماد عن ابراهيم عن ابيه عن ابى الحسن الاول عليه السلام قال قلت له جعلت فداك اخبرني عن النبي صلى الله عليه وآله ورث من النبيين كلهم قال لى نعم قلت من لدن آدم ان انتهت إلى نفسه قال ما بعث الله نبيا الا وكان محمد صلى الله عليه وآله اعلم منه قال قلت ان عيسى بن مريم كان يحيى الموتى باذن الله قال صدقت

1 – It has been reported by Muhammad Bin Hamaad, from his brother Ahmad Bin Hamaad, from Ibrahim, from his father who narrated the following:

Abu Al-Hassan the First[asws], said when I said to him[asws], 'May I be sacrificed for you[asws]. Inform me about the Prophet[saww], was he[asws] the inheritor of all the Prophets[as]?' He[asws] said to me: 'Yes.' I said, 'From Adam[asws] and ending with himself[saww]?' He[asws] said: 'Allah[azwj] did not Send any Prophet[as] except that Muhammad[saww] knew about it.' I said, 'Isa Bin Maryam[as] used to revive the dead by the Permission of Allah[azwj].' He[asws] said: 'You have spoken the truth.'

قلت وسليمان بن داود كان يفهم منطق الطير هل كان رسول الله صلى الله عليه وآله يقدر على هذه المنازل قال فقال ان سليمان بن داود قال للهدهد حين فقده وشك في امره فقال مالى لا ارى الهدهد ام كان من الغائبين وغضب عليه فقال لاعذبنه عذابا شديدا أو لاذبحنه أو ليأتيني بسلطان مبين وانما غضب عليه لانه كان يدله على الماء فهذا وهو طير فقد اعطى ما لم يعط سليمان وقد كانت الريح والنمل والجن والانس والشياطين والمردة له طائعين ولم يكن له يعرف الماء تحت الهوا فكان الطير يعرفه

I said, 'And Suleyman Bin Dawood[asws] used to understand the language of the birds. Did the Messenger of Allah[saww] have the ability of these levels?' He[asws] said: 'Suleyman Bin Dawood[as] said to the Hoopoe when he[as] was on the verge of losing his[as] command. He[as] said: '***[27:20] how is it that I see not the hoopoe or is it that he is of the absentees?*** **And was angry with it**. He[as] said ***[27:21] 'I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence).*** He[as] was angry with it because it was a guide for him[as] over the water, and this, and it was a bird, it was given that which was not given to Suleyman[as] and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him[as], and it was not for them to understand the water underneath the air, it was the bird who understood it.'

ان الله وتعالى يقول في كتابه ولو ان قرانا سيرت به الجبال أو قطعت به الارض أو كلم به الموتى بل لله الامر جميعا وقد ورثنا هذا القرآن ففيه ما يقطع به الجبال ويقطع المداين به ويحيى به الموتى ونحن نعرف الماء تحت الهواء وان في كتاب الله لايات ما يراد بها امر إلى ان يأذن الله به مع ما فيه اذن الله فما كتبه للماضين جعله الله في ام الكتاب ان الله يقول في كتابة مامن غائبة في السماء والارض الا في كتاب مبين ثم قال ثم اورثنا الكتاب الذين اصطفينا من عبادنا فنحن الذين اصطفينا الله فورثنا هذا الذى فيه تبيان كل شئ.

Allah[azwj] has Said in His[azwj] Book ***[13:31] If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with Allah in all things!*** We[asws] have inherited this Quran and in it is what one can cut off the mountains with and cut off the earth with, and revive with it the dead, and we[asws] are aware of the water under the air, and in the Book of Allah[azwj] are Verses with which he[saww] could command anything by it with the Permission of Allah[azwj] along with those without the Permission of Allah[azwj].

Allah[azwj] had Written in about the past that Allah[azwj] had it in the Mother of the Book. Allah[azwj] Says in His[azwj] Book ***[27:75] And there is nothing concealed in the heaven and the earth but it is in a clear book*** then Said ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen*** for

we[asws] are the ones Chosen by Allah[azwj] and Made to inherit this in which is the explanation of all things.'

22 - باب (في الائمة عليهم السلام وما قال فيهم رسول الله ص بان الله اعطاهم فهمي وعلمي)

CHAPTER 22 – REGARDING THE IMAMSasws AND WHAT THE MESSENGER OF ALLAHsaww HAS SAID REGARDING THEMasws THAT "ALLAHazwj GAVE THEM MYsaww UNDERSTANDING AND MYsaww KNOWLEDGE"

(1) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن سعد بن طريف عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله من سره ان يحيى حياتي ويموت مماتي ويدخل الجنة التى وعدني ربى جنة عدن منزلي قضيب من قضبانه غرسه ربى بيده ثم قال له كن فكان فليتول عليا من بعدى والاوصياء من ذريتي اعطاهم الله فهمي وعلمي وايم الله ليقتلن ابني لا انالهم الله شفاعتي.

1 – Narrated to us Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Sa'd Bin Tareef who narrated the following:

Abu Ja'farasws said: 'The Messenger of Allahsaww said: 'One who passes his life like mysaww life and dies mysaww death, he will enter the Paradise which mysaww Lordazwj has Promised to mesaww, the Garden of Eden, a branch from its branches implanted by mysaww Lordazwj with Hisazwj Hands.' Then Isaww will say to him: 'You attached yourself to Aliasws after mesaww and the Trusteesasws from mysaww Progenyasws to whomasws Allahazwj has Given mysaww understanding, and mysaww knowledge, and those that killed mysaww son, Allahazwj will not Avail them of mysaww intercession.'

(2) محمد بن عيسى عن ابى عبد الله المؤمن عن ابى عبد الله الحذاء عن سعد بن طريف عن ابي جعفر عليه السلام قال قال رسول الله من سره ان يحيى حياتي ويموت مماتي ويدخل جنة ربى جنة عدن قضيب من قضبانه غرسه ربى بيده فقال له كن فكان فليتول عليا و الاوصياء من بعده وليسلم لفضلهم فانهم الهداة المرضيون اعطاهم فهمي وعلمي وهم عترتي من دمى ولحمي اشكوا إلى الله عدوهم من امتى المنكرين لفضلهم القاطعين فيهم صلتي والله ليقتلن ابني ولا ينالهم الله شفاعتي.

2 – Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Abdullah Al-Haza'a, from Sa'd Bin Taref who narrated the following:

Abu Ja'farasws said: 'The Messenger of Allahsaww said: 'One who passes his life like mysaww life, and dies mysaww death, he will enter the Paradise which mysaww Lordazwj has Promised to mesaww, the Garden of Eden, a branch from its branches Implanted by mysaww Lordazwj with Hisazwj Hands. Isaww will say to him: 'You attached yourself to Aliasws and the Trusteesasws after himasws, and delivered to them theirasws preference, for theyasws are the guides, Isaww am pleased with and have been given mysaww understanding and mysaww knowledge, and theyasws are mysaww Family from mysaww blood and mysaww flesh.

Isaww complain to Allahazwj about theirasws enemies from mysaww community, the deniers of theirasws preferences, the ones who cut themasws off, when they arrive, by Allahazwj, ones who killed mysaww sonasws, and Allahazwj will not Make them Avail of mysaww intercession.'

(3) حدثنا يعقوب بن يزيد عن يحيى بن المبارك عن عبد الله جبلة عن ابراهيم بن مهزم الاسدي عن ابيه عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله وسلم ان اهل بيتى الهداة بعدى اعطاهم الله فهمي وعلمي وخلقوا من طينتي فويل للمنكرين حقهم من بعدى القاطعين فيهم صلتي لا انالهم الله شفاعتي.

3 – Narrated to us Yaqoub Bin Yazeed, from Yahya Bin Al-Mubarak, from Abdullah Jabal, from Ibrahim Bin Mahzam Al-Asady, from his father who narrated the following:

Abu Abdullahasws said: 'The Messenger of Allahsaww said: 'And Peace be on the Peopleasws of mysaww Household, the guides after mesaww, to whomasws Allahazwj has Given mysaww understanding, and mysaww knowledge, and Created themasws from mysaww clay. Woe be unto the deniers of theirasws rights, from after mesaww, the ones

cut-off from them[asws], when they arrive, I[saww] will not avail them of my[saww] intercession.'

(4) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال قال رسول صلى الله عليه وآله من سر ان يحيى حيوتى ويموت مماتي و يدخل جنة ربى جنة عدن منزلي قضيب من قضبانها غرسها الله ربى فليتول عليا والائمة من بعده فانهم ائمة الهدى اعطاهم الله فهما وعلما فهم عترتي من لحمى و دمى إلى الله اشكو من عاداهم من امتى والله ليقتلن ابني لا انالهم الله شفاعتي

4 – Narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareez, from Abu Hamza Al-Thumaly who narrated the following:

Abu Ja'far[asws] said: 'The Messenger of Allah[saww] said: 'One who passes his life like my[saww] life, and dies my[saww] death, he will enter the Paradise which my[saww] Lord[azwj] has Promised to me[saww], the Garden of Eden, a branch from its branches implanted by my[saww] Lord[azwj]. He attaches himself to Ali[asws] and the Imams[asws] from after him[asws], for they[asws] are the guiding Imams[asws], Allah[azwj] has Given them understanding and knowledge, for they[asws] are my[saww] Progeny[asws] from my[saww] flesh and my[saww] blood. To Allah[azwj] is my[saww] complaint about their[asws] enemies from my[saww] community. By Allah[azwj], the killers of my[saww] son[asws], Allah[azwj] will not Make them Avail of my[saww] intercession.'

(5) حدثنا ابراهيم بن هاشم عن الحسن بن على بن فضال عن محمد بن سالم عن ابان بن تغلب قال سمعت ابا عبد الله عليه السلام يقول قال رسول الله صلى الله عليه وآله من اراد ان يحيى حيوتى ويموت مماتي ويدخل جنة ربى جنة عدن غرسها بيده فليتول عليا وليتول وليه وليعاد عدوه وليأتم بالاوصياء من بعده فانهم عترتي من لحمى ودمى اعطاهم الله فهمي وعلمي إلى الله اشكو من امتى المنكرين لفضائلهم القاطعين فيهم صلتي وايم الله ليقتلن ابني لا انالهم الله شفاعتي.

5 – Narrated to us Ibrahim Bin Haashim, from Al-Hassan Bin Ali Bin Fazaal, from Muhammad Bin Saalim, from Aban Bin Taghlub who said:

'I heard Abu Abdullah[asws] say: 'The Messenger of Allah[saww] said: 'One who intends to live like my[saww] life and die my[saww] death, and he will enter the Garden of my[saww] Lord, the Garden of Eden, planted by His[azwj] Hand. He should befriend Ali[asws] and befriend his[asws] friends, and be inimical to his[asws] enemies, and befriend the Trustees[asws] after him[asws], for they[asws] are my[saww] Family from my[saww] flesh and my[saww] blood. Allah[azwj] has Given them my[saww] understanding and my[saww] knowledge. To Allah[azwj] is my[saww] complaint about those of my[saww] that denied their[asws] preferences and cut off from them[asws], when they arrive, and as for the killers of my[saww] son[asws], Allah[azwj] will not Avail them of my[saww] intercession.'

(6) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن عبد القاهر عن جابر الجعفي عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله من سره ان يحيى حيوتى ويموت ميتتى ويدخل جنة عدن قضيب غرسه ربى فليتول عليا واوصيائه من بعدى فانهم لا يدخلونكم في باب ضلال ولا يخرجونكم من باب هدى ولا تعلموهم فانهم اعلم منكم وانى سئلت ربى ان لا يفرق بينهم وبين الكتاب حتى يردا على الحوض معى هكذا وضم بين اصبعيه وعرضه ما بين صنعاء إلى ابله فيه قدحان فضة وذهبا عدد النجوم.

6 – Narrated to us Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Abdul Qahaar, from Jabir Al-Ju'fy who narrated the following:

Abu Ja'far[asws] said: 'The Messenger of Allah[saww] said: 'One who passes his life like my[saww] life and he dies my[saww] death, and he will enter the Garden of Eden, Planted by my[saww] Lord[azwj], he should befriend Ali[asws] and the Trustees[asws] from after me[saww], for they[asws] will not make you enter the door of straying nor will they make you exit from the door of guidance, and do not try to teach them[asws] for they[asws] are more knowledgeable than you are, and I[saww] asked my[saww] Lord[azwj] that there should be no separation between them[asws] and the Book until they[asws] return to the Fountain to me[saww]'. Thus, he[saww] brought his[saww] fingers together and said, it will remain like this until the Star shine and to the time of the Doom's Day'.

(7) حدثنا محمد بن الحسن عن يزيد بن شعر عن هارون بن حمزة عن ابى عبد الرحمن عن سعد الاسكاف عن محمد بن على بن عمر بن على بن ابى طالب عليه السلام قال قال رسول الله صلى الله عليه وآله من سره ان يحيى حيوتى ويموت ميتتى ويدخل جنة ربى التى وعدني جنة عدن منزلي قضيب من قضبانه غرسه ربى تبارك وتعالى بيده فقال له كن فكان فليتول على بن ابى طالب عليه السلام والاوصياء من ذريته انهم الأئمة من بعدى هم عترتي من لحمى ودمى رزقهم الله فضلى وعلمي وويل للمنكرين فضلهم من امتى القاطعين صلتي والله ليقتلن ابني لا انالهم الله شفاعتي.

7 – Narrated to us Muhammad Bin Al-Hassan, from Yazeed Bin Sha'ar, from Haroun Bin Hamza, from Abdul Rahmaan, from Sa'd Al-Askaaf, from Muhammad who narrated the following:

Ali Bin Abu Talib[asws] said: 'The Messenger of Allah[saww] said: 'One who passes his life like my[saww] life, and dies my[saww] death, and he will enter the Garden which my[saww] Lord[azwj] has Promised to me[saww], the Garden of Eden a branch from its branches implanted by my[saww] Lord[azwj] Blessed and High with His[azwj] Hands. Said to him: 'You befriended Ali[asws] Bin Abu Talib[asws] and the Trustees from his[asws] Progeny[asws], these are the Imams[asws] from after me[saww], they[asws] are my[saww] Family from my[saww] flesh, and my[saww] blood, Allah[azwj] has Given them the sustenance of my[saww] preference and my[saww] knowledge, and woe be unto the deniers of their[asws] preferences, from my[saww] community, and have cut them[asws] off, when they arrive, by Allah[azwj], the killers of my[saww] son[asws], Allah[azwj] will not Avail them of my[saww] intercession.'

(8) حدثنا محمد بن الحسين وعبد الله بن محمد جميعا عن الحسن بن محبوب بن العلا بن رزين عن محمد عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله اما والله ان في اهل بيتى من عترتي لهداة مهتدين من بعدى يعطهم علمي وفهمي وحلمي وخلقي وطينتهم من من طينتي الطاهرة وويل للمنكرين لحقهم المكذبين لهم من بعدى القاطعين فيهم صلتي المستولين عليه والاخذين منهم حقهم الا فلا انالهم الله شفاعتي.

8 – Narrated to us Muhammad Bin Al-Husan, and Abdullah Bin Muhammad together, from Al-Hassan Bin Mahboub Bin Al-A'la Bin Razeyn, from Muhammad who narrated the following:

Abu Ja'far[asws] said: 'The Messenger of Allah[saww] said: 'By Allah[azwj]! In the People[asws] of my[saww] Household from my[saww] Family are guides who are rightly guided after me[saww], who[asws] have been Given my[saww] knowledge, and my[saww] understanding, and my[saww] Prophetic vision, my[saww] Creation, and their[asws] clay is from my[saww] clay, the immaculately pure, and woe be unto the deniers of their[asws] rights and liars against them[asws] from after me[saww], who have cut themselves off from them[asws], having plundered them[asws] and having taken their[asws] rights, I[saww] will not avail them of my[saww] intercession.'

(9) حدثنا السندي بن محمد عن صفوان عن عبد الله بن سعد الاسكاف عن حريز عن محمد بن عمر بن الحسن عليه السلام قال قال رسول الله صلى الله عليه وآله من سره ان يحيى حيوتى و يموت ميتتى ويدخل الجنة لى وعدني ربى قضيب من قضبانه غرسه بيده ثم قال له كن فكان فليتول على بن ابى طالب عليه السلام من بعدى والاوصياء من ذريتي فانهم لا يخرجونكم من هدى ولا يعيدونكم في ردى ولا تعلموهم فانهم اعلم منكم.

9 – Narrated to us Al-Sanad Bin Muhammad, from Safwaan, from Abdullah Bin sa'd Al-Askaaf, from Hareyz, from Muhammad who narrated the following:

Al-Hassan[asws] said that the Messenger of Allah[saww] said: 'One who passes his life like my[saww] life, and dies my[saww] death, and he will enter the Paradise to me[asws] and be with me[saww], my[saww] Lord[azwj] will Plant one branch from its branches by His[azwj] Hands, then say to him: 'It is for having befriended Ali[asws] Bin Abu Talib[asws] from after me[saww], and the Trustees[asws] from my[saww] Family, for they[asws] will not exit you from guidance and will not bring you back from my[saww] answer, and do not try to teach them[asws], for they[asws] are more knowledgeable than you are.'

(10) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن ابى المعزا عن محمد بن سالم عن ابان بن تغلب قال سمعت ابا عبد الله عليه السلام يقول قال رسول الله صلى الله عليه وآله من اراد ان يحيى حيوتى ويموت ميتتى ويدخل جنة ربى جنة عدن غرسها ربى بيده فليتول على بن ابى طالب وليتول وليه وليعاد عدوه وليسلم الاوصياء من بعده فانهم عترتي من لحمى ودمى اعطاهم الله فهمي وعلمي إلى الله اشكو من امتى المنكرين لفضلهم والقاطعين صلتي وايم الله ليقتلن ابني لا انالهم الله شفاعتي.

10 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Abu Al-Ma'za, from Muhammad Bin Saalim, from Abaan Bin Taghlub who said:

'I hear Abu Abdullah[asws] say: 'The Messenger of Allah[saww] said: 'One who intends to live my[saww] life and die my[saww] death, my[saww] Lord[azwj] will Make him enter the Garden of Eden and will Plant one of its branches with His[azwj] Hands, he should befriend Ali[asws] Bin Abu Talib[asws] and befriend his[asws] guardian[asws] and be inimical to his[asws] enemies, and submit to the Trustee[asws] from after him[asws], for they[asws] are my[saww] Family, from my[saww] flesh, and my[saww] blood. Allah[azwj] has Given them my[saww] understanding, and my[saww] knowledge. To Allah[azwj] is my[saww] complaint about the deniers of their[asws] preferences, from my[saww] community, and cutting them[asws] off, when they arrive, Allah[azwj] will not Avail them of my[saww] intercession for having killed my[saww] son.'

(11) حدثنا احمد بن محمد بن الحسين بن سعيد عن محمد بن سنان عن ابى العلاء الخفاف عن الاصبغ بن نباته عن امير المؤمنين على بن ابى طالب عليه السلام قال قال رسول الله صلى الله عليه وآله من احب ان يحيى حيوتى ويموت مماتي ويدخل جنة عدن التى وعدني ربى قضيب من قضبانه غرسه بيده ثم قال له كن فكان فليتول على بن ابى طالب عليه السلام والاوصياء من بعده فانهم لا يخرجونكم من الهدى ولا يدخلونكم في ضلالة.

11 – Narrated to us Ahmad Bin Muhammad Bin Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Al-A'la Al-Khafaaf, from Al-Asbagh Bin Nabata who narrated the following:

Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] said that the Messenger of Allah[saww] said: 'One who loves to live my[saww] life and die my[saww] death and he will enter the Garden of Eden which my[saww] Lord[azwj] has Promised to me[saww], will Plant one of its branches with His[azwj] Hands, then Say to him: 'It is for having befriended Ali[asws] Bin Abu Talib[asws] and the Trustees[asws] from after him[asws], for they[asws] will not exit you from the guidance, and will not make you enter in straying.'

(12) حدثنا عبد الله بن محمد عن ابراهيم بن محمد الثقفى عن ابراهيم بن محمد بن ميمون مثله.

12 – Narrated to us Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al-Thaqafyy, from Ibrahim Bin Mayymoun, the like of this.

(13) حدثنا محمد بن يعلى الاسلم عن عمار بن رزين عن ابى اسحق عن زياد بن مطرف قال قال رسول الله صلى الله عليه وآله من اراد ان يحيى حيوتى ويموت مماتي ويدخل الجنة التى وعدني ربى وهو قضيب من قضبانه غرسه بيده وهى جنة الخلد فليتول عليا وذريته من بعده فانهم لن يخرجوه من باب هدى ولن يدخلوه في باب ضلال.

13 – Narrated to us Muhammad Bin Ya'ly Al-Aslam, from Amaar Bin Razeen, from Abu Is'haq, from Ziyad Bin Matraf who said:

'The Messenger of Allah[saww] said: 'One who intends to live my[saww] life and die my[saww] death and he will enter the Paradise which my[saww] Lord[azwj] has Promised to me[saww], and it is a branch from the branches Planted by His[azwj] Hands, and it is the eternal-Garden for those who befriended Ali[asws] and his[asws] Progeny[asws] from after him[asws], for they[asws] will never take you out of the door of guidance, and will never make you enter in the door of straying.'

(14) حدثنا عبد الله بن عامر عن عبد الله بن محمد الحجال عن داود بن ابى يزيد عن احدهما قال قال رسول الله صلى الله عليه وآله من سره ان يحيى حيوتى ويموت ميتتى ويدخل جنة ربى جنة عدن غرسها بيده فليتول على بن ابى طالب عليه السلام والاوصياء من بعده فانهم لحمى ودمى اعطاهم الله فهمي وعلمي.

14 – Narrated to us Abdullah Bin Aamir, from Abdullah Bin Muhammad Al-Hajaal, from Dawood Bin Abu Yazeed who narrated the following:

One of them[asws] said that the Messenger of Allah[saww] said: 'One who passes his life like my[saww] life and dies my[saww] death, and he will enter the Garden of my[saww] Lord[azwj], the Garden of Eden Planted by His[azwj] Hand, for having befriended Ali[asws] Bin Abu Talib[asws] and the Trustees[asws] after him[asws], for they[asws] are my[saww] flesh, and my[saww] blood. Allah[azwj] has Given them my[saww] understanding, and my[saww] knowledge.'

(15) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن يسار عن ابى الحسن بن الرضا عليه السلام قال قال رسول الله صلى الله عليه وآله من احب ان يحيى حيوتى ويموت مماتي ويدخل جنة عدن التى وعدني ربى قضيب من قضبانه غرسه بيده ثم قال له كن فكان فليتول على بن ابى طالب عليه السلام والاوصياء من بعده فانهم لا يخرجونكم من هدى ولا يدخلونكم في ضلالة.

15 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Yasaar who narrated the following:

Abu Al-Hassan Bin Al-Reza[asws] said that the Messenger of Allah[saww] said: 'One who loves to live my[saww] life and die my[saww] death, and he will enter the Garden of Eden which has been Promised to me[saww] by my[saww] Lord[azwj], a branch from its branches Planted by His[azwj] Hands, then say to him: 'It is for having befriended Ali[asws] Bin Abu Talib[asws] and the Trustees[asws] after him[asws] for they[asws] will not make you exit from guidance and will not enter you in straying.'

(16) حدثنا عبد الله بن محمد عن ابراهيم بن محمد عن عبد الرحمن بن ابى هاشم مثله.

16 – Narrated to us Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdul Rahmaan Abu Hashim, the like of this.

(17) حدثنا سلام ابن ابى عمرة الخراساني عن ابان بن تغلب عن ابى عبد الله عليه السلام عن ابيه انه قال قال رسول الله صلى الله عليه وآله من اراد ان يحيى حيوتى ويموت مماتي ويدخل جنة ربى جنة عدن غرسه ربى فليتول على بن ابى طالب وليعاد عدوه و ليأتم بالاوصياء من بعده فانهم ائمة الهدى من بعدى اعطاهم الله فهمي وعلمي وهم عترتي من لحمى ودمى إلى الله اشكو من امتى المنكرين لفضلهم القاطعين فيهم صلتي وايم الله ليقتلن ابني يعنى الحسن لا انالهم الله شفاعتي.

17 – Narrated to us Saallim Ibn Abu Amrat Al-Khurasany, from Abaan Bin Taghlub who narrated the following:

Abu Abdullah[asws], from his[asws] father[asws] said that the Messenger of Allah[saww] said: 'One who intends to live my[saww] life and die my[saww] death, and he will enter the Garden of my[saww] Lord[azwj], the Garden of Eden Planted by my[saww] Lord[azwj], for having befriended Ali[asws] Bin Abu Talib[asws] and been inimical to his[asws] enemies, and befriended the Trustees[asws] after him[asws], for they[asws] are the Imams[asws] of guidance after me[saww]. Allah[azwj] has Given them my[saww] understanding, and my[saww] knowledge, and they[asws] are from my[saww] Family from my[saww] flesh, and my[saww] blood. To Allah[azwj] is my[saww] complaint about those from my[saww] community, the deniers of their[asws] preferences, the ones cut off from them[asws], when they arrive Allah[azwj] will not Avail them of my[saww] intercession for having killed my[saww] son.'

(18) حدثنا محمد بن الحسين عمن رواه عن محمد بن الحسين عن محمد بن اسلم عن ابراهيم بن يحيى المدنى عن ابيه عن عمربن على بن ابى طالب عليه السلام قال قال رسول الله صلى الله عليه وآله من احب ان يحيى حيوتى ويموت ميتتى ويدخل جنة عدن التى وعدني ربى قضيب من قضبانه غرسه بيده ثم قال له كن فكان فليتول على بن ابى طالب عليه السلام والاوصياء من ذريتي فانهم لن يدخلوكم في باب ضلال ولن يخرجوكم من باب هدى ولا تعلموهم فانهم اعلم منكم.

18 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Ibrahim Bin Yahya Al-Madany, from his father who narrated the following:

Ali[asws] Bin Abu Talib[asws], said that the Messenger of Allah[saww] said: 'One who loves to live my[saww] life and die my[saww] death, and he will enter the Garden of Eden which has been Promised to me[saww] by my[saww] Lord[azwj], a branch of its branch Planted by His[azwj] Hands, will say to him: 'It is for having befriended Ali Bin Abu Talib[asws] and the Trustees from my[saww] Family, for they will never enter you in the door of straying and will never take you out from the door of guidance, and do not teach them[asws] for they[asws] are more knowledgeable than you.'

23 - (باب امر النبي ص بالايمان بعلى ع والائمة من بعده وما اعطوا من العلم والتسليم لهم عليهم السلام)

CHAPTER 23 – THE COMMAND OF THE PROPHET^saww TO HAVE FAITH IN ALI^asws AND THE IMAMS^asws AFTER HIM^asws AND WHAT THEY^asws GAVE FROM THE KNOWLEDGE AND TO SUBMIT TO THEM^asws

(1) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن خلف بن حماد عن محمد بن القطبى قال سمعت ابا عبد الله عليه السلام يقول الناس غفلوا قول رسول الله صلى الله عليه وآله في على يوم غدير خم كما غفلوا يوم مشربة ام ابراهيم اتاه الناس يعودونه فجاء على عليه السلام ليدنو من رسول الله صلى الله عليه وآله فلم يجد مكانا

1 – Narrated to us Ibrahim Bin Haashim, from Abu Abdullah Al-Barqy, from Khalaf Bin Hamaad, from Muhammad Bin Al-Qataby who said:

'I heard Abu Abdullah^asws say: 'The people forgot the Statements of the Messenger of Allah^saww regarding Ali^asws on the day of Ghadeer Khumm just as they forgot the day at the Place of Ibrahim^as and the people had come. Ali^asws went closer to the Messenger of Allah^saww but could not find a place.

فلما رأى رسول الله صلى الله عليه وآله انهم لا يوسعون لعلى عليه السلام نادى يا معشر الناس فرجوا لعلى ثم اخذ بيده فقعده معه على فراشه ثم قال يا معشر الناس هولاء اهل بيتى تستخفون بهم وانا حى بين ظهرانيكم واما الله لئن غبت عنكم فان الله لا يغيب عنكم ان الروح والراحة والرضوان والبشر والبشارة و الحب والمحبة لمن ائتم بعلى وولايته وسلم له وللاوصياء من بعده حقا لادخلنهم في شفاعتي لانهم اتباعى ومن تبعني فانه منى مثل جرى في من اتبع ابراهيم لانى من ابراهيم وابراهيم منى دينه دينى وسنة سنتى وفضله من فضلى وان افضل منه وفضلي له فضل تصديق قولى تعالى ذرية بعضها من بعض والله سميع عليم وكان رسول الله صلى الله عليه واله وثبت قدم في مشربة ام ابراهيم حين عاده الناس في مرضه قال هذا.

When the Messenger of Allah^saww saw that they are not making space for Ali^asws, he^saww called out: 'O group of people, go back for Ali^asws'. Then he^saww took his^asws hand and made him^asws sit with him^saww on the mat, then said: 'O group of people! These are the People^asws of my^saww Household, you are disregarding them^asws and I^saww am alive among you, and as for Allah^azwj has Prevented you from this, for Allah^azwj is not absent from you, and the soul, and the comfort and the Pleasure and the humans and the good news and the love and the affection, the one who gives these to Ali^asws and his^asws friendship, and submits to him^asws and to the Trustees^asws from after him^asws as true, will be admitted to my^saww intercession, because he would have followed me^saww, and the one who has followed me^saww is from me^saww like the flowing regarding the one who followed Ibrahim^as, from I^saww am from Ibrahim^as and Ibrahim^as is from me^saww, his^as Religion is my^saww Religion, and his^as Sunnah is my^saww Sunnah, and his^as preference is from my^saww preference, and the best from it is my^saww preference over him^as ratified by the Statement of the High ***[3:34] Offspring one of the other; and Allah is Hearing, Knowing*** and the Messenger of Allah^saww was steadfast at the Place of Ibrahim^as until the people usually said this during his^saww illness.'

(2) حدثنا عبد الله بن محمد عن موسى بن القسم عن جعفر بن محمد بن سماعة عن عبد الله بن مسكان عن الحكم بن الصلت عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله خذوا بحجزة هذا الانزع يعنى عليا فانه الصديق الأكبر وهو الفاروق يفرق بين الحق والباطل من احبه هداه الله ومن ابغضه اضله الله ومن تخلف عنه محقه الله ومنه سبطا امتى الحسن والحسين هما ابناى ومن الحسين ائمة الهدى اعطاهم الله فهمي و علمي فاحبوهم وتولوهم ولا تتخذوا وليجة من دونهم فيحل عليكم غضب من ربكم ومن يحلل عليه غضب من ربه فقد هوى وما الحيوة الدنيا الا متاع الغرور.

2 – Narrated to us Abdullah Bin Muhammad, from Musa Bin Al-Qasam, from Ja'far Bin Muhammad Bin Sama'at, from Abdullah Bin Muskaan, from Al-Hakam Bin Al-Salt who narrated the following:

Abu Ja'far^asws said that the Messenger of Allah^saww said: '**<u>Take to this Book,</u>** meaning Ali^asws, for he^asws is the most righteous (*Al-Siddique Al-Akbar*) and he^asws is

the Distinguisher (*Al-Farouk*), he[asws] distinguishes between the truth and falsehood. One who loves him[asws] will be Guided by Allah[azwj] and one who hates him[asws] will be left to stray by Allah[azwj], and one who opposes him[asws] follows behind him[asws] will be Corrected by Allah[azwj], and from him[asws] is the tribe of my[saww] community, Al-Hassan[asws] and Al-Husayn[asws] are both my[saww] sons, and from Al-Husayn are Imams[asws] of guidance who will have been Given by Allah[azwj] my[saww] understanding, and my[saww] knowledge. Love them[asws] and befriend them[asws] and do not take anyone as a confidant apart from them[asws] lest you bring upon yourselves Anger from your Lord[azwj], and one upon whom is the Anger from his Lord[azwj] has indeed fallen, and the life of this world is nothing but pleasures and vanity.'

(3) حدثنا محمد بن الحسين عن النضر بن شعيب عن محمد بن الفضيل عن ابي حمزة الثمالى قال سمعت ابا جعفر عليه السلام يقول قال رسول الله صلى الله عليه وآله ان الله تبارك وتعالى يقول ان من استكمال حجتى على الاشقياء من امتك من ترك ولاية على واختار ولاية من والى اعدائه وانكر فضله وفضل الاوصياء من بعده فان فضلك فضلهم وحقك حقهم وطاعتك طاعتهم ومعصيتك مصعيتهم وهم الائمة الهداة من بعدك جرى فيهم روحك وروحهم جرى فيك من ربك وهم عترتك من طينتك ولحمك ودمك قد اجرى الله فيهم سنتك وسنة الانبياء قبلك وهم خزاني على علمي من بعدك حقا على لقد اصطفيتهم و انتجبتهم واخلصتهم وارتضيتهم ونجى من احبهم ووالاهم وسلم بفضلهم ثم قال رسول الله صلى الله عليه وآله ولقد اتانى جبرئيل باسمائهم واسماء آبائهم واحبائهم والمسلمين لفضلهم.

3 – Narrated to us Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far[asws] say that the Messenger of Allah[saww] said: 'Allah[azwj] Blessed and High Said: "I[azwj] have Completed My[azwj] Proof on the wretched of your[saww] community, one who avoids the Wilayah (*Mastership*) of Ali[asws] and chooses to be in the Wilayah of those who befriended his[asws] enemies, and denied his[asws] preferences and the preferences of the Trustees[asws] from after him[asws], for your[saww] preference is their[asws] preference, and your[saww] rights are their[asws] rights, and obedience to you[saww] is obedience to them[asws], and disobedience to you[saww] is disobedience to them[asws], and they[asws] are the Imams[asws] of guidance from after you[saww], your[saww] soul flows within them[asws] and their[asws] souls flow within you[saww] from your[saww] Lord[azwj], and they[asws] are your[saww] Family from your[saww] clay, and your[saww] flesh, and your[saww] blood.

Allah[azwj] has Made to flow your[saww] Sunnah within them[asws] and the Sunnah of the Prophets[as] from before you[saww] and they[asws] are the reservoirs of My[azwj] Knowledge from after you[saww] truly as I[azwj] have Chosen them[asws] and appointed them[asws], and Made them[asws] to be sincere, and am Pleased with them[asws], and rescued is the one who loves them[asws] and befriends them, and submits to their[asws] preferences.' Then said: 'The Messenger of Allah[saww] said: 'Jibraeel came to me[saww] with their[asws] names, and the names of their[asws] fathers, and of those that love them[asws], and of those who submitted to their[asws] preferences.'

24 - باب في الائمة ع انهم هم الذين قال الله تعالى انهم يعلمون واعدائهم الذين لا يعلمون وشيعتهم اولو الالباب

CHAPTER 24 – REGARDING THE IMAMSasws, THEYasws ARE THE ONES ABOUT WHOMasws ALLAHazwj SAYS THAT THEYasws KNOW AND THEIRasws ENEMIES DO NOT KNOW AND THEIRasws SHIITES ARE THE PEOPLE OF UNDERSTANDING

(1) حدثنى أبو جعفر احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن القسم بن سليمان عن جابر عن ابى جعفر عليه السلام في قول الله عزوجل قل هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكر اولو الالباب فقال نحن الذين نعلم و عدونا الذين لا يعلمون وشيعتنا اولو الالباب.

1 – Narrated to me Abu Ja'far Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasam Bin Suleyman, from Jabir who narrated the following:

Abu Ja'farasws regarding the Statement of Allahazwj Mighty and Majestic ***[39:9]*** *Say: **Are those who know and those who do not know alike? Only the people of understanding are mindful***, said: 'Weasws are the ones who know and ourasws enemies are the ones who do not know, and ourasws Shiites are ones who are the people of understanding.'

(2) حدثنا محمد بن الحسين عن ابى داود المسترق عن محمد بن مروان قال قلت لابي عبد الله عليه السلام هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكر اولو الالباب قال نحن الذين نعلم وعدونا الذين لا يعلمون وشيعتنا الذين اولو الالباب.

2 – Narrated to us Muhammad Bin Al-Husayn, from Abu Dawood Al-Mustaraq, from Muhammad Bin Marwaan who said:

'I said to Abu Abdullahasws ***[39:9]*** *Say: **Are those who know and those who do not know alike? Only the people of understanding are mindful***, said: 'Weasws are the ones who know and ourasws enemies are the ones who do not know, and ourasws Shiites are the ones who are the people of understanding.'

(3) حدثنا محمد بن الحسين عن على بن اسباط عن ابيه اسباط قال كنت عند ابى عبد الله فسأله رجل من اهل هيت فقال جعلت فداك قول الله تعالى هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكر اولو الالباب فقال نحن الذين نعلم وعدونا الذين لا يعلمون واولو الالباب شيعتنا.

3 – Narrated to us Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from his father who said:

'I was with Abu Abdullahasws, when a man from the people of Hayt asked, 'May I be sacrificed for youasws, the Statement of Allahazwj the High ***[39:9]*** *Say: **Are those who know and those who do not know alike? Only the people of understanding are mindful***, said: 'Weasws are the ones who know, and ourasws enemies are the ones who do not know, and the people of understanding are ourasws Shiites.'

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن القسم بن محمد عن على عن ابى بصير قال سئلت ابا جعفر عليه السلام عن قول الله تعالى هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكر اولو الالباب قال نحن الذين نعلم وعدونا الذين لا يعلمون وشيعتنا اولو الالباب.

4 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasam Bin Muhammad, from Ali, from Abu Baseer who said:

'I asked Abu Ja'farasws regarding the Statement of Allahazwj ***[39:9]*** *Say: **Are those who know and those who do not know alike? Only the people of understanding are mindful***, said: 'Weasws are the ones who know, and ourasws enemies are the ones who do not know, and ourasws Shiites are the people of understanding.'

(5) حدثنا الحسن بن على بن عن العباس بن عامر بن اسباط بن سالم قال كنت عند ابى عبد الله فسئله رجل عن قول الله تعالى هل يستوى الذين يعلمون والذين لا يعلمون الآية ذكر مثل اول الحديث.

5 – Narrated to us Al-Hassan Bin Ali, from Al-Abbas Bin Aamir Bin Asbaat Bin Saalim who said:
'I was with Abu Abdullah[asws], a man asked him about the Statement of Allah[azwj] the High ***[39:9] Say: Are those who know and those who do not know alike?*** The Verse, he[asws] mentioned the like of what he[asws] did in the first Hadeeth.'

(6) حدثنا احمد بن محمد عن على بن الحكم عن ابى حمزة عن ابى بصير عنه عليه السلام في قول الله تعالى هل يستوى الذين يعلمون الآية وذكر مثله.

6 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Hamza, from Abu Baseer who narrated the following:
Imam[asws] regarding the Statement of Allah[azwj] the High ***[39:9]*** *Say:* ***Are those who know*** **the Verse**, and mentioned similarly.'

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن القسم بن محمد عن على عن ابى بصير قال سئلت ابا جعفر عليه السلام عن قول الله تعالى هل يستوى الذين يعلمون والذين لا يعلمون الاية قال نحن الذين نعلم وعدونا الذين لا يعلمون وشيعتنا اولوا الالباب

7 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasam Bin Muhammad, from Ali, from Abu Baseer who said:
'I asked Abu Ja'far[asws] regarding the Statement of Allah[azwj] the High ***[39:9]*** *Say:* ***Are those who know and those who do not know alike****?* Said: 'We[asws] are the ones who know, and our[asws] enemies are the ones who do not know, and our[asws] Shiites are the people of understanding.'

(8) حدثنا بعض اصحابنا عن ايوب بن نوح عن العباس بن عامر عن الربيع بن محمد عن عبد الله بن عميد قال سئل أبو عبد الله عليه السلام عن قول الله تعالى هل يستوى الذين يعلمون والذين لا يعلمون فذكر مثله.

8 – Narrated to us one of our companions, from Ayub Bin Nuh, from Al-Abbas Bin Aamir, from Al-Rabi'e bin Muhammad, from Abdullah Bin Umeyd who said:
'Abu Abdullah[asws] was asked about the Statement of Allah[azwj] the High ***[39:9]*** *Say:* ***Are those who know and those who do not know alike****?* He[asws] mentioned similarly.'

(9) حدثنا ابراهيم بن هاشم عن عبد الله بن المغيرة عن عبد المؤمن بن القاسم الانصاري عن سعد عن جابر بن يزيد الجعفي عن ابى جعفر عليه السلام في قول الله تعالى هل يستوى الذين يعلمون والذين لا يعلمون فذكر مثله.

9 – Narrated to us Ibrahim Bin Hashim, from Abdullah Bin Mugheira, from Abdul Mo'min Bin Al-Qasim Al-Ansary, from Sa'ad, from Jabir Bin Yazeed Al-Ju'fy who narrated the following:
Abu Ja'far[asws] regarding the Statement of Allah[azwj] the High ***[39:9]*** *Say:* ***Are those who know and those who do not know alike****?* He[asws] mentioned similarly.

تم الجزء الاول من كتاب بصائر الدرجات ويتلوه الجزء الثاني منه.

This completes the first part of the book Basaair Al-Darajaat, and the second part follows from it.

BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD[asws]
BY

ABU JA'FAR MUHAMMAD BIN AL-HASSAN BIN AL-FAROOKH AL-SAFFAAR
Companion of Imam Hassan Al-Askary[asws]

" الجزء الثاني "

Part Two

هذا هو النسخة الكبرى من كتاب بصائر الدرجات في فضائل آل محمد عليهم السلام للثقة الجليل المحدث النبيل شيخ القميين وسند المحدثين ابى جعفر محمد بن الحسن بن الفروخ الصفار ادرك ابا محمد الحسن بن على (العسكري) عليه السلام وله مسائل كتب بها إليه توفى سنة 290 تسعين ومأتين

This is the great version from the book Basaair Al-Darajaat (An Insight Into The Virtues of Alay Mohammed[asws]) regarding the virtues of the Progeny[asws] of Muhammad[saww] by the trustworthy narrator and nobleman Sheykh, and the signature of the narrators, Abu Ja'far Muhammad Bin Al-Hassan Bin Al-Farookh Al-Saffar, who knew Abu Muhammad Al-Hassan Bin Ali Al-Askari[asws], and wrote this down from the questions posed to him[asws]. He died in the year 290 AH.

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(1) باب في الائمة عليهم السلام انهم معدن العلم وشجرة النبوة ومفاتيح الحكمة وموضع الرسالة ومختلف الملائكة صلوات الله عليهم

CHAPTER 1 – REGARDING THE IMAMS^asws, THEY^asws ARE THE QUARRIES OF KNOWLEDGE AND THE TREE OF THE PROPHET-HOOD AND THE KEYS OF THE WISDOM AND THE RECEPTACLES OF THE MESSAGE AND WHERE THE ANGELS COME AND GO, PEACE BE UPON THEM

(1) قال حدثنا أبو القسم حمزة بن القسم بن العباس قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثنا ابراهيم بن هاشم عن عبد الله بن المغيرة عن عبد المؤمن بن القاسم الانصاري عن حميد بن ابى معاذ من اهل البصرة عن جرير عن الضحاك بن مزاحم الخراساني قال قال رسول الله صلى الله عليه وآله انا اهل البيت اهل بيت الرحمة وشجرة النبوة وموضع الرسالة ومختلف الملائكة ومعدن العلم.

1 – it has been narrated to us from Abu Al-Qasam Hamza Bin Al-Qasam Bin Al- Abbas who said that it has been narrated from Muhammad Bin Yahya Al- Ataar who said that it has been narrated from Muhammad Bin Al-Hassan Al-Saffar who said that it has been narrated from Ibrahim Bin Haashim, from Abdullah Bin Al-Mugheira, from Abdul Mo'min Bin Al-Qasim Al-Ansary, from Hameed Bin Abu Ma'az, from the people of Basra, from Jareer, from Al- Zahaak Bin Mazaahim Al-Khorasany who said:

'The Messenger of Allah^saww said: 'I^saww am the *Ahl Al-Bayt*^asws, the People^asws of the House of Mercy, and the Tree of the Prophet-hood, and the Recipient of the Message and where the Angels interchange (come and go), and the Mine of knowledge.'

(2) حدثنى العباس بن معروف قال حدثنا حماد بن عيسى عن ربعى عن الجارود وهو أبو المنذر قال دخلت مع ابى على على بن الحسين بن على عليه السلام فقال على بن الحسين ما تنقم الناس منا نحن والله شجرة النبوة وبيت الرحمة وموضع الرسالة ومعدن العلم ومختلف الملائكة.

2 – Narrated to me Al-Abbas Bin Ma'rouf who said that it has been narrated from Hamaad Bin Isa, from Rabi'e, from Al-Jaroud, and he is Abu Al-Munzar, said, 'I entered along with Abu Ali to Ali Bin Al-Husayn Bin Ali^asws:

Ali Bin Al-Husayn^asws said: 'What grudges the people bear against us^asws. We^asws are, by Allah^azwj, the Tree of Prophet-hood, and the House of Mercy, and the Recipient of the Message, and the Mine of the knowledge and where the Angels come and go.'

(3) حدثنا يعقوب بن اسحق ابن ابراهيم الجريرى ومحمد بن حسان قالا اخبرنا أبو عمران الارمني وهو موسى بن زنجويه عن عائذ بن اسماعيل عمن حدثه عن خيثمة عن ابى جعفر عليه السلام قال نحن شجرة النبوة وبيت الرحمة ومفاتيح الحكمه ومعدن العلم وموضع الرسالة ومختلف الملائكة وموضع سر الله ونحن وديعة الله في عباده ونحن حرم الله الأكبر ونحن عهد الله فمن وفا بذمتنا فقد وفا بذمة الله، ومن وفا بعهدنا فقد وفا بعهد الله و من خفرنا فقد خفر ذمة الله وعهده.

3 – Narrated to us Yaqoub Bin Is'haq Ibn Ibrahim Al-Jareery and Muhammad Bin Hasaan from Abu Umraan Al-Armany, and he is Musa Bin Najwiya, from A'iz Bin Ismail, from Khasama who narrates:

Abu Ja'far^asws said: 'We^asws are the Tree of Prophet-hood, and the House of Mercy, and the Keys to the Wisdom, and Mine of the knowledge, and Recipients of the Message, and where the Angels come and go, and the Recipients of the Secrets of Allah^azwj, and we^asws are the Depository of Allah^azwj in His^azwj worship, and we^asws are the great sanctuary of Allah^azwj, and we^asws are the Covenant of Allah^azwj. The one who is faithful regarding us^asws, Allah^azwj will be Faithful to him, and one who is faithful to his covenant to us^asws, he would have been faithful to his covenant with Allah^azwj, and one who has guarded us^asws would be guarded in the Custody of Allah^azwj and His^azwj Covenant.'

(4) حدثنا محمد بن الحسين عن الحكم بن مسكين قال حدثنى بعض اصحاب الأعمش عن الاعمش رفع الحديث إلى ابى ذر (ره) قال لما اختلف الناس بعد رسول الله صلى الله عليه وآله قال أبو ذر اهل بيت نبيكم هم اهل بيت النبوة وموضع الرسالة ومختلف الملائكة وبيت الرحمة ومعدن العلم.

4 – Narrated to us Muhammad Bin Al-Hassan, from Al-Hakam Bin Maskeen from one of the companions of Al-Amsh, from Al-Amsh with an unbroken chain, the Hadeeth going up to Abu Dharr[ar] who said when there were differences among the people after the Messenger of Allah[saww]:

Abu Dharr[ar] said, 'The Ahl Al-Bayt[asws] of your Prophet[saww], they[asws] are the People[asws] of the Prophet-hood, and the Recipients of the Message, and where the Angels come and go, and the House of the Mercy, and the Mine of the knowledge.'

(5) حدثنا محمد بن الحسين عن عبد الرحمن بن ابى نجران عن سلمان بن جعفر عن عبد الأعلى بن تميم بذكره عن الفضيل بن يسار قال أبو جعفر عليه السلام يا فضيل ما ينقم الناس منا فوالله انا لشجرة النبوة وموضع الرسالة ومختلف الملائكة وبيت الرحمة ومعدن العلم.

5 – Narrated to us Muhammad Bin Al-Husayn, from Abdul Rahmaan Bin Abu Najran, from Salman Bin Ja'far, from Abdul A'la Bin Tameem, by his mention from Al-Fazeyl Bin Yasaar who has narrated:

Abu Ja'far[asws] said: 'O Fazeyl! What grudges the people hold against us[asws], for, by Allah[azwj], I[asws] am the Tree of Prophet-hood, and the Receptacle of the Message, and where the Angels come and go, and the House of the Mercy, and the Mine of the knowledge.'

(6) حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب قال حدثنا اصحابنا عن خيثمة الجعفي قال قال لى أبو عبد الله عليه السلام يا خيثمة نحن شجرة النبوة وبيت الرحمة ومفاتيح الحكمة ومعدن العلم وموضع الرسالة ومختلف الملائكة وموضع سر الله ونحن وديعة الله في عباده ونحن حرم الله الاكبر ونحن ذمة الله ونحن عهد الله فمن وفا بذمتنا فقد وفا بذمة الله ومن وفى بعهدنا فقد وفا بعهد الله ومن خفرها فقد خفر ذمة الله وعهده.

6 – Narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab from his companions, from Khayshama Al-Ju'fy who said:

'Abu Abdullah[asws] said to me: 'O Khashama! We[asws] are the Tree of Prophet-hood, and the House of the Mercy, and Keys to the Wisdom, and Mine of the knowledge, and Recipients of the Message, and where the Angels come and go, and the Recipients of the Secrets of Allah[azwj], and we[asws] are the Depositories for Allah[azwj] in His[azwj] worship, and we[asws] are the Great Sanctuary of Allah[azwj], and we[asws] are the Custodians for Allah[azwj], and we[asws] are the Covenant of Allah[azwj]. The one who is faithful regarding us[asws], Allah[azwj] will be Faithful to him, and one who is faithful to his covenant to us, he would have been faithful to his covenant with Allah[azwj], and one who has guarded us[asws] would be guarded in the Custody of Allah[azwj] and His[azwj] Covenant.'

(7) حدثنا عبد الله بن محمد عن ابيه عن عبد الله بن المغيرة عن اسماعيل بن ابى زياد السكوني عن جعفر عليه السلام عن ابيه عن على عليه السلام قال انا اهل بيت شجرة النبوة وموضع الرسالة ومختلف الملائكة وبيت الرأفة ومعدن العلم.

7 – Narrated to us Abdullah Bin Muhammad, from his father, from Abdullah Bin Al-Mugheira, from Ismail Bin Abu Ziyad Al-Sakuny, from Ja'far[asws], from his[asws] father[asws], from Ali[asws], said; 'I[asws] the Ahl Al-Bayt[asws], and am the Tree of the Prophet-hood, and the Recipient of the Message, and where the Angels come and go, and the Lofty House, and Mine of the knowledge.'

(8) حدثنا محمد بن احمد بن محمد بن اسمعيل العلوى قال حدثنا الحسن بن عمرو العمركى عن على بن جعفر عن اخيه موسى بن جعفر عليه السلام عن ابيه قال قال رسول الله صلى الله عليه وآله انا اهل بيت شجرة النبوة وموضع الرسالة ومختلف الملئكة وبيت الرحمة ومعدن العلم.

8 – Narrated to us Muhammad Bin Ahmad Bin Muhammad Bin Ismail Al-Alawy who said that it has been narrated from Al-Hassan Bin Amro Al-Amraky, from Ali Bin Ja'far who has narrated the following from his brother Musa Bin Ja'far[asws], from his[asws] father[asws]:

The Messenger of Allah[saww] said: 'I am the Ahl Al-Bayt[asws] and the Tree of Prophet-hood, and the Recipient of the Message, and where the Angels interchange, and the House of Mercy, and Mine of the knowledge.'

(9) حدثنا احمد بن محمد عن اسماعيل بن عمران عن حماد عن ربعى عبد الله بن الجارود عن جده الجارود قال دخلت مع ابى على على بن الحسين بن على بن ابى طالب عليه السلام فقال ما ينقم الناس منا فنحن والله شجرة النبوة وبيت الرحمة وموضع الرسالة ومختلف الملئكة ومعدن العلم.

9 – Narrated to us Ahmad bin Muhammad, from Ismail Bin Amraan, from hamaad, from Rabai'e Abdullah Bin Al-Jaroud, from his grandfather Al-Jaroud who said, 'I entered along with Abu Ali (and heard the following):

Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws] said: 'What grudges the people hold against us[asws], for we[asws] are, by Allah[azwj], the Tree of Prophet-hood, and the House of the Mercy, and Recipients of the Message, and where the Angels come and go, and Mine of the knowledge.'

(2) باب في الائمة عليهم السلام وان مثلهم مثل شجرة التى ذكر الله تعالى فيهم وفى علمهم

CHAPTER 2 – REGARDING THE IMAMSasws, AND THEIRasws EXAMPLE IS THE EXAMPLE OF THE TREE WHICH HAS BEEN MENTIONED BY ALLAHazwj REGARDING THEMasws AND REGARDING THEIRasws KNOWLEDGE

(1) حدثنا الحسن بن موسى الخشاب عن عمرو بن عثمان عن محمد بن عذافر عن ابي حمزة الثمالى عن ابي جعفر عليه السلام قال سئلته عن قول الله تعالى شجرة طيبة اصلها ثابت وفرعها في السماء تؤتى اكلها كل حين باذن ربها فقال قال رسول الله صلى الله عليه وآله انا اصلها وعلى فرعها والأئمة اغصانها وعلمنا ثمرها وشيعتنا ورقها يا ابا حمزة هل ترى فيها فضلا قال قلت لا والله لا ارى فيها قال فقال يا ابا حمزة والله ان المولود يولد من شيعتنا فتورق ورقة منها ويموت فتسقط ورقة منها.

1 – Narrated to us Al-Hassan Bin Musa Al-Khashaab, from Amro Bin Usman, from Muhammad Bin Azaafar, from Abu Hamza Al-Thumaly who reported the following:

'I asked Abu Ja'farasws about the Statement of Allahazwj the High ***[14:24] Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven, [14:25] Yielding its fruit in every season by the permission of its Lord?*' Heasws said: 'The Messenger of Allahsaww said: 'Isaww am its origin (root), and Aliasws its trunk, and the Imamsasws are its branches, and ourasws knowledge is its fruit, and ourasws Shiites are its leaves. O Abu Hamza! Do you see in it virtues?' I said, 'No, by Allahazwj, I cannot see in it.' Heasws said: 'O Abu Hamza, by Allahazwj, when a baby is born to ourasws Shiites a leaf is added on to it and when he dies, a leaf falls from it.'

(2) حدثنا يعقوب بن يزيد عن الحسن بن محبوب عن الاحول عن سلام بن المستنير قال سئلت ابا جعفر عليه السلام عن قول الله تعالى كشجرة طيبة اصلها ثابت وفرعها في السماء تؤتى أكلها كل حين باذن ربها فقال الشجرة رسول الله نسبه ثابت في بنى هاشم وفرع الشجرة على وعنصر الشجرة فاطمة واغصانها الأئمة ورقها الشيعة وان الرجل منهم ليموت فتسقط منها ورقة وان المولد منهم ليولد فتورق ورقة قال قلت له جعلت فداك قوله تعالى تؤتى اكلها كل حين باذن ربها قال هو مايخرج من الامام من الحلال والحرام في كل سنة إلى شيعته

2 – Narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salaam Bin Al-Mustaneer who said:

'I asked Abu Ja'farasws about the Statement of Allahsaww ***like a good tree, whose root is firm and whose branches are in heaven, [14:25] Yielding its fruit in every season by the permission of its Lord?*** Heasws said: 'The Messenger of Allahsaww established it firmly in the Clan of Haashim, and the trunk of the Tree is Aliasws, and its component is Fatimaasws, and its branches are the Imamsasws, and its leaves are ourasws Shiites, and when a man from them dies, a leaf falls from it, and when there is a birth among them a leaf forms onto it.' I said to himasws, 'May I be sacrificed for youasws, Hisazwj Statement ***[14:25] Yielding its fruit in every season by the permission of its Lord?*** Heasws said: 'This is what comes out from the Imamasws from the Permissible and the prohibited during every year to hisasws Shiites.'

(3) حدثنا احمد عن الحسن بن محبوب عن مؤمن الطاق عن سلام بن المستنير قال سئلت ابا جعفر عليه السلام عن قول الله تعالى شجرة طيبة اصلها ثابت وفرعها في السماء تؤتى أكلها كل حين باذن ربها قال الشجرة رسول الله صلى الله عليه وآله نسبه ثابت في بنى هاشم و عنصر الشجرة فاطمة وفرع الشجرة على امير المؤمنين واغصان الشجرة وثمرها الأئمة وورق الشجرة الشيعة وان المولود ليولد فتورق ورقة وان الرجل من الشيعة ليموت فتسقط ورقة قال جعلت فداك تؤتى اكلها كل حين باذن ربها قال ما يفتى الائمة شيعتهم في كل حج وعمرة من الحلال والحرام.

3 – Narrated to us Ahmad, from Al-Hassan Bin Mahboub, from Mo'min Al-Taaq, from Salaam Bin Al-Mustaneer who said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] the High ***a good tree, whose root is firm and whose branches are in heaven, [14:25] Yielding its fruit in every season by the permission of its Lord?*** Said: 'The Messenger of Allah[saww] established it firmly in the Clan of Haashim and a component of the Tree is Fatima[asws], and the trunk of the Tree is Ali-Amir-ul-Momineen[asws], and the branches of the Trees and its fruit are the Imams[asws], and the leaves of the Tree are the Shiites, and when a baby is born a leaf is formed onto it, and when a man from the Shiites dies, a leaf falls off it.' I said, ***'[14:25] Yielding its fruit in every season by the permission of its Lord?'*** He[asws] said: 'What the Imams[asws] have stated to their[asws] Shiites in all the Hajj and Umra from the Permissible and the Prohibited.'

(4) حدثنا احمد بن محمد عن على بن سيف عن ابيه سيف عن عمر بن يزيد بياع السابرى قال سئلت ابا عبد الله عليه السلام عن قول الله تعالى شجرة اصلها ثابت وفرعها في السماء فقال قال رسول الله صلى الله عليه وآله والله جذرها وامير المؤمنين فرعها والائمة من ذريتها اغصانها وعلم الائمة ثمرها وشيعتهم المؤمنون ورقها هل ترى فيها فضلا يا ابا جعفر قال قلت لا والله فقال والله ان المؤمن يولد فيورق ورقة وان المؤمن ليموت فستقط ورقته.

4 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Sayf, from his father Sayf, from Umar Bin Yazeed Baya'a Al-Sabiry who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] the High ***whose root is firm and whose branches are in heaven***', he[asws] said that the Messenger of Allah[saww] said: 'By Allah[azwj], I[saww] am its root, and the Amir-ul-Momineen[asws] is its trunk, and the Imams[asws] from his[asws] Progeny are its branches, and the knowledge of the Imams[asws] is its fruit, and their[asws] Shiites, the believers are its leaves. Do you see in it virtues, O Abu Ja'far?' I said, 'No by Allah[azwj].' He[saww] said: 'By Allah[azwj], when the believers give birth a leaf gets formed onto it, and when the believer dies, a leaf gets cut off from it.'

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن المفضل بن صالح عن محمد الحلبي عن ابى عبد الله عليه السلام في قول الله عزوجل كلمة طيبة كشجرة طيبة اصلها ثابت وفرعها في السماء قال النبي والائمة هم الاصل الثابت والفرع الولاية لمن دخل فيها.

1 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-MufazzAl-Bin Saleh, from Muhammad Al-Halby who said:

Abu Abdullah^asws, regarding the Statement of Allah^azwj Mighty and Majestic ***a good word (being) like a good tree, whose root is firm and whose branches are in heaven,*** said: 'The Prophet^saww and the Imams^asws, who^asws were originally planted, and its branches are their Wilayah, for that who enters it (The Wilayat).'

(2) حدثنا موسى بن جعفر قال وجدت بخط ابى رواية عن محمد بن عيسى الاشعري عن محمد بن سليمان الديلمى مولى عبد الله عن سليمان قال سئلت ابا عبد الله عليه السلام عن قول الله تعالى سدرة المنتهى وقوله اصلها ثابت وفرعها في السماء فقال رسول الله صلى الله عليه وآله والله جذرها وعلى ذروها وفاطمة فرعها والائمة اغصانها وشيعتهم اوراقها قال قلت جعلت فداك فما معنى المنتهى قال إليها والله انتهى الدين من لم يكن من الشجرة فليس بمؤمن وليس لنا شيعة.

2 – Narrated to us Musa Bin Ja'far who said that he found in the writing of his father, reporting from Muhammad Bin Isa Al-Ashary, from Muhammad Bin Suleyman Al-Daylami the retainer of Abdullah, from Suleyman who said:

'I asked Abu Abdullah^asws about the Statement of Allah^azwj the High *[53:14] At the farthest lote-tree* and His^azwj Statement ***whose root is firm and whose branches are in heaven***,' he^asws said: 'The Messenger of Allah^saww said: 'By Allah^azwj, I^saww am its root, and Ali^asws is its height, and Fatima^asws is its trunk, and the Imams^asws are its branches, and their^asws Shiites are its leaves.' I said, 'May I be sacrificed for you^asws, what is the meaning of '*Al-Muntaha*'?' He^asws said: 'To it, by Allah^azwj, ended the Religion. One who is not from the Tree, is not a believer, and is not a Shiite to us^asws.'

(3) حدثنا ابراهيم بن هاشم عن عمرو بن عثمان الخزاز عن عبد الرحمن بن حماد عن عمر بن يزيد قال سئلت ابا عبد الله عليه السلام عن قول الله تعالى اصلها ثابت وفرعها في السماء فقال رسول الله صلى الله عليه وآله والله جذرها وامير المؤمنين عليه السلام ذروها وفاطمة عليها السلام فرعها و الأئمة من ذريتها اغصانها وعلم الائمة ثمرها وشيعتهم ورقها فهل ترى فيهم فضلا فقلت لا فقال والله ان المؤمن ليموت فتسقط ورقة من تلك الشجرة وانه ليولد فتورق ورقة فيها فقلت قوله تؤتى أكلها كل حين باذن ربها فقال مايخرج إلى الناس من علم الامام في كل حين يسئل عنه.

3 – Narrated to us Ibrahim Bin Haashim, from Amro Bin Usman Al-Khazaaz, from Abdul Rahmaan Bin Hamaad, from Umar Bin Yazeed who said:

'I asked Abu Abdullah^asws about the Statement of Allah^azwj the High ***whose root is firm and whose branches are in heaven*** He^asws said: 'The Messenger of Allah^saww is its root, and the Amir-ul-Momineen^asws is its height, and Fatima^asws is its trunk, and the Imams^asws from her^asws Progeny are its branches, and the knowledge of the Imams^asws is its fruit, and their^asws Shiites are its leaves. Do you not see in it virtues?' I said, 'No.' He^asws said: 'By Allah^azwj, when the believer dies, a leaf is cut off from that Tree, and when he gives birth a leaf is added onto it.' I said, 'His^azwj Statement ***[14:25] Yielding its fruit in every season by the permission of its Lord?***' He^asws said: 'What comes out to the people from the knowledge of the Imam^asws during all the time, when he^asws is asked by them.'

(3) باب في الائمة انهم حجة الله وباب الله وولاة امر الله ووجه الله الذى يؤتى منه وجنب الله وعين الله وخزنة علمه جل جلاله وعم نواله

CHAPTER 3 – REGARDING THE IMAMSasws, THEYasws ARE THE PROOF OF ALLAHazwj, AND DOOR OF ALLAHazwj, AND THE MASTERS OF THE COMMANDS OF ALLAHazwj, AND THE FACE OF ALLAHazwj WHICH HAVE COME FROM HIMazwj, AND THE SIDE OF ALLAHazwj AND THE EYE OF ALLAHazwj AND THE TREASURY OF HISazwj KNOWLEDGE, MIGHTY AND MAJESTIC, AND THEYasws ARE THE SPREADERS OF IT

(1) حدثنا احمد بن محمد عن احمد بن محمد بن ابى نصر عن محمد بن حمران عن اسود بن سعيد قال كنت عند ابى جعفر عليه السلام فانشاء يقول ابتداء من غير ان يسئل نحن حجة الله ونحن باب الله ونحن لسان الله ونحن وجه الله ونحن عين الله في خلقه ونحن ولاة امر الله في عباده.

1 – Narrated to us Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Hamraan, from Aswas Bin Saeed who said:

'I was with Abu Ja'farasws when heasws said at the beginning to someone other than the one who had asked himasws: 'Weasws are the Proof of Allahazwj, and weasws are the door of Allahazwj, and weasws are the Speech of Allahazwj, and weasws are the Face of Allahazwj, and weasws are the Eyes of Allahazwj in Hisazwj Creation, and weasws are the Masters of the Command (*Wali Ul Amr*) of Allahazwj on Hisazwj servants.'

(2) حدثنا احمد بن الحسين قال اخبرنا احمد بن بشر قال حدثنا حسان الجمال قال حدثنا هاشم بن ابى عمار قال سمعت امير المؤمنين عليه السلام يقول انا عين الله وانا يد الله وانا جنب الله وانا باب الله.

2 – Narrated to us Ahmad Bin Al-Husayn, from Ahmad Bin Bashr, from Hasaan Al-Jamaal, from Hashim Bin Abu Amaar who said:

'I heard Amir-ul-Momineenasws say: 'Iasws am the Eyes of Allahazwj, and Iasws am the Hand of Allahazwj, and Iasws am the Side of (so close to) Allahazwj, and Iasws am the Door of Allahazwj.'

(3) احمد بن موسى عن الحسن بن موسى الخشاب عن على بن حسان عن عبد الرحمن بن كثير قال سمعت ابا عبد الله عليه السلام يقول نحن ولاة امر الله وخزنة علم الله وعيبة وحى الله واهل دين الله وعلينا نزل كتاب الله وبنا عبد الله ولولانا ما عرف الله و نحن ورثة نبى الله وعترته.

3 – Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer who said:

'I heard Abu Abdullahasws say: 'Weasws are the Masters of the Command (*Wali Al-Amr*) of Allahazwj, and the Treasury for the Knowledge of Allahazwj and the Recipients of the Revelation of Allahazwj, and the People of the Religion of Allahazwj, and it is on usasws that the Book of Allahazwj Came down upon, and it is due to usasws that Allahazwj is worshipped, and had it not been for usasws Allahazwj would not have been recognised, and weasws are the inheritors of the Prophetsaww of Allahazwj and hissaww Family.'

(4) حدثنا محمد بن عبد الجبار عن البرقى عن فضالة بن ايوب عن عبد الله بن ابى يعفور قال قال لى أبو عبد الله عليه السلام يا ابن ابى يعفور ان الله تبارك وتعالى واحد متوحد بالوحدانية متفرد بامره فخلق خلقا ففردهم لذلك الأمر فنحن هم يابن ابى يعفور فنحن حجج الله في عباده وشهداؤه في خلقه وامنائه وخزانه على علمه والداعون إلى سبيله و القائمون بذلك فمن اطاعنا فقد اطاع الله

4 – Narrated to us Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaalat Bin Ayub, from Abdullah Bin Abu Ya'foour who said:

'Abu Abdullah[asws] said to me: 'O Ibn Abu Yafour! Allah[azwj] Blessed and High is One and is Alone in His[azwj] Oneness, Unique by His[azwj] Command. He[azwj] Created whatever exits, personalised them to that Command, for we[asws] are them, O Ibn Abu Yafour, as we[asws] are the Proofs of Allah[azwj] in His[azwj] servants, and witnesses in His[azwj] Creation, and His[azwj] Trustees, and His[azwj] Treasury of His[azwj] Knowledge, and the Callers to His[azwj] Way, and the establishers (His[azwj] Commands). The ones who obey us[asws] have obeyed Allah[azwj].'

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن القسم بن يزيد عن مالك الجهنى قال سمعت ابا عبد الله عليه السلام يقول انا شجرة من جنب الله فمن وصلنا وصله الله قال ثم تلى هذه الاية ان تقول نفس يا حسرتي على ما فرطت في جنب الله وان كنت لمن الساخرين.

5 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Ssaeed, from Fazaalat Bin Ayub, from Al-Qasam Bin Yazeed, from Maalik Al-Jahny who said:
'I heard Abu Abdullah[asws] say: 'I[asws] am the Tree that originates from Allah[azwj], whosoever comes to us[asws] would have come to Allah[azwj].' He said, then he[asws] recited this Verse ***[39:56] Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn***

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن اسمعيل عن حمزة بن بزيع عن على السائى سئلت ابا الحسن الرضا عليه السلام ابا الحسن الماضي عن قول الله عزوجل ان تقول نفس يا حسرتي على ما فرطت في جنب الله وان كنت لمن الساخرين قال جنب الله هو امير المؤمنين وكذلك من كان من بعده من الاوصياء بالمكان المرفوع إلى ان ينتهى الأمر إلى آخرهم والله اعلم بمن هو كائن بعده.

6 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Ismail, from Hamza Bin Yazi'e, from Ali Al-Saai'e who said, 'I asked Abu Al-Hassan Al-Ridha[asws] regarding the Statement of Allah[azwj] Mighty and Majestic ***[39:56] Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn*** said: 'The Side (Janb) of Allah[azwj] is Amir-ul-Momineen[asws], and like that from the one[asws] who was after him[asws] from the Trustees[asws] by the high status, up to the completion of the Command to the last of them[asws], and Allah[azwj] Knows the one[asws] who comes after it.'

(7) حدثنا عباد بن سليمان عن ابيه قال قال أبو عبد الله عليه السلام ان الله تبارك و تعالى انتجبنا لنفسه فجعلنا صفوته من خلقه وامناؤه على وحيه وخزانة في ارضه وموضع سره وعيبة علمه ثم اعطانا الشفاعة فنحن اذنه السامعة وعينه الناظرة ولسانه الناطق باذنه وامناؤه على ما نزل من عذر ونذر وحجة.

7 – Narrated to us Abaad Bin Suleyman, from his father who said that Abu Abdullah[asws] said: 'Allah[azwj] Blessed and High Appointed us[asws] for Himself. He[azwj] Made us to be the elites from His[azwj] Creation, and the Trustees on His[azwj] Revelation, and the Treasury in His[azwj] Earth, and Confidants of His[azwj] Secrets, and Recipients of His[azwj] Knowledge, then Gave to us[asws] the intercession for we[asws] are His[azwj] ears for listening, and eyes for seeing, and tongues for speaking by His[azwj] Permission, and the Trustees on what has Come down from Reasons, and Warnings and Proofs (Arguments).'

(8) حدثنا احمد بن محمد عن على بن الحكم عن ابى الربيع محمد المسلى عن عبد الله بن سليمان قال قلت لابي عبد الله عليه السلام قول الله عزوجل ان تقول نفس يا حسرتي على ما فرطت في جنب الله قال على عليه السلام جنب الله.

8 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Al-Hakm, from Abu Al-Rabi'e Muhammad Al-Masly, from Abdullah Bin Suleyman who said, 'I said to Abu Abdullah[asws] the Statement of Allah[azwj] Mighty and Majestic ***[39:56] Lest a soul should say: O woe to me! for what I fell short of my duty to Allah,*** said: 'Ali[asws] is the Side (Janb) Allah[azwj].'

(9) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن ابى خالد القماط عن ابى عبد الله عليه السلام قال قلت له يابن رسول الله صلى الله عليه وآله ما منزلتكم من ربكم قال حجته على خلقه وبابه الذى يؤتى منه وامناؤه على سره وتراجمة وحيه.

9 – Narrated to us Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abu Khalid Al-Qamaat, from Abu Abdullah[asws], said when I said to him[asws], 'O son of the Messenger of Allah[saww], what is your[asws] status from your[asws] Lord[azwj]?' He[asws] said: 'Proof (Argument) on His[azwj] Creation, and His[azwj] Door which has come from Him[azwj], and the Confidants of His[azwj] Secrets, and the interpreters of His[azwj] Revelation.'

(10) حدثنا عبد الله ابن عامر عن العباس بن معروف عن عبد الرحمن بن ابى عبد الله البصري عن ابى المعزا عن ابى بصير عن خيثمه عن ابى جعفر عليه السلام قال سمعته يقول نحن جنب الله ونحن صفوته ونحن خيرته ونحن مستودع مواريث الانبياء ونحن امناؤ الله ونحن حجة الله ونحن اركان الايمان ونحن دعائم الاسلام ونحن من رحمة الله على خلقه ونحن الذين بنا يفتح الله وبنا يختم ونحن ائمة الهدى ونحن مصابيح الدجى ونحن منار الهدى ونحن السابقون ونحن الاخرون ونحن العلم المرفوع للخلق من تمسك بنا لحق ومن تخلف عنا غرق ونحن قادة الغر المحجلين ونحن خيرة الله ونحن الطريق وصراط الله المستقيم إلى الله ونحن من نعمة الله على خلقه ونحن المنهاج ونحن معدن النبوة ونحن موضع الرسالة ونحن الذين الينا مختلف الملائكة ونحن السراج لمن استضاء بنا ونحن السبيل لمن اقتدى بنا ونحن الهداة إلى الجنة ونحن عز الاسلام ونحن الجسور القناطر من مضى عليها سبق و من تخلف عنها محق ونحن السنام الاعظم ونحن الذين بنا نزل الرحمة وبنا تسقون الغيث ونحن الذين بنا يصرف عنكم العذاب فمن عرفنا ونصرنا وعرف حقنا و اخذ بامرنا فهو منا والينا.

10 – Narrated to us Abdullah Ibn Aamir, from Al-Abbas Bin Ma'rouf, from Abdul Rahmaan Bin Abu Abdullah Al-Basry, from Abu Al-Ma'za, from Abu Baseer, from Khaysham, from Abu Ja'far[asws], said that he heard him[asws] say: 'We[asws] are the Side (Janb) of Allah[azwj], we[asws] are His[azwj] Elites, and we[asws] are His[azwj] best, and we[asws] are the repository of the legacies of the Prophets[sa], and we[asws] are the confidant of Allah[azwj], and we[asws] are the Proof of Allah[azwj], and we[asws] are the components of the faith, and we[asws] are His[azwj] callers to the Islam, and we[asws] are from the Mercy of Allah[azwj] on His[azwj] Creation, and we[asws] are the ones by whom Allah[azwj] is Manifested, and by us[asws] He[azwj] is Sealed, and we[asws] are the Imams[asws] of the guidance, and we[asws] are lights in the darkness, and we[asws] are the minarets of the guidance, and we[asws] are the foremost, and we[asws] are the later ones, and we[asws] are the banners for the creation, one who adheres to us[asws] is on the right and one opposes[asws] will drown, and we[asws] are the leaders of the resplendent, and we[asws] are the best of Allah[azwj], and we[asws] are the road and the path of Allah[azwj] which is straight to Allah[azwj], and we[asws] are from the Bounties of Allah[azwj] on His[azwj] Creation, and we[asws] are the Platform, and we[asws] are the Mine of the Prophet-hood, and we[asws] are the subject matter of the Message, and we[asws] are the ones to whom the Angels come and go (interchange), and we[asws] are the Lamps due to whom is enlightenment, we[asws] are the way to be followed by, and we[asws] are the guides to the Paradise, and we[asws] are the honour of Islam, and we[asws] are the bridges, the arches, the one who crosses them will proceed and one who opposes them will be eradicated, and we[asws] are the greatest hump, and we[asws] are the ones by whom Mercy Comes down, and by us[asws] do the waters quench (thirst), and we[asws] are the ones by whom the Punishment is dismissed. The one who recognises us[asws] and our[asws] rights, and takes to our[asws] commands, he is from us[asws] and to us[asws].'

(11) حدثنا احمد بن محمد عن ابيه عن محمد عن ابن اذينة عن بريد العجلى قال سئلت ابا جعفر عليه السلام عن قول الله تبارك وتعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا قال نحن امة الوسط ونحن شهداء الله على خلقه وحجته في ارضه.

11 – Narrated to us Ahmad Bin Muhammad, from his father, from Muhammad, from Ibn Azina, from Bureyd Al-Ajaly who said, 'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] Blessed and High ***[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you*** said: 'We[asws] are the medium nation, and we[asws] are the witnesses of Allah[azwj] on His[azwj] Creation in His[azwj] Earth.'

(12) حدثنا احمد بن محمد عن محمد بن اسماعيل عن حمزة بن بزيع عن على بن سويد عن ابى الحسن موسى عليه السلام في قول الله تعالى يا حسرتي على ما فرطت في جنب الله قال جنب الله امير المؤمنين وكذلك من كان من بعده الاوصياء بالمكان الرفيع إلى ان ينتهى الامر إلى آخرهم.

12 – Narrated to us Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hamza Bin Yazi'e, from Ali Bin Suweyd, from Abu Al-Hassan Musa[asws], regarding the Statement of Allah[azwj] the High ***[39:56] Lest a soul should say: O woe to me! for what I fell short of my duty to Allah,*** said: 'The Side (Janb) of Allah[azwj] is Amir-ul-Momineen[asws] and similarly the ones after him[asws] from the Trustees[asws] of the high status to the completion of the Command to the last of them[asws].'

(13) حدثنا عبد الله بن محمد عن محمد بن اسماعيل النيشابوري عن احمد بن الحسن الكوفى عن اسماعيل بن نصر وعلى بن عبد الله الهاشمي عن عبد المزاحم بن كثير عن ابى عبد الله عليه السلام قال كان امير المؤمنين عليه السلام يقول انا علم الله وانا قلب الله الواعي ولسان الله الناطق وعين الله الناظر وانا جنب الله وانا يد الله.

13 – Narrated to us Abdullah Bin Muhammad, from Muhammad Bin Ismail Al-Neyshapury, from Ahmad Bin Al-Hassan Al-kufy, from Ismail Bin Nasr and Ali Bin Abdullah Al-Hashimy, from Abdul Mazaahim Bin Kaseer, from Abu Abdullah[asws] said: 'The Amir-ul-Momineen[asws] used to say: 'I[asws] am the Knowledge of Allah[azwj], and I [asws] am the conscious Heart of Allah (s.w.t), and the speaking Tongue of Allah[azwj], and the seeing Eye of Allah[azwj], and I[asws] am the Side of Allah[azwj] and I[asws] am the Hand of Allah[azwj].'

(14) حدثنا احمد بن محمد عن البرقى عن النضر بن سويد عن يحيى بن الحلبي عن عبد الله بن مسكان مالك الجهنى قال سمعت ابا عبد الله عليه السلام يقول انا شجرة من جنب الله أو جذوة فمن وصلنا وصله الله.

14 – Narrated to us Ahmad Bin Muhammad, from Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Bin Al-Halby, from Abdullah Bin Muskaan Maalik Al-Jahny who said, 'I heard Abu Abdullah[asws] say: 'I[asws] am the Tree that originates from (Janb) of Allah[azwj]. The one who comes to us[asws] has come to Allah[azwj].'

(15) حدثنا محمد بن الحسين عن عبد الله بن جبلة عن على بن ابى حمزة عن ابى بصير قال قلت لابي عبد الله عليه السلام الا تحدثني فيكم بحديث قال نحن ولاة امر الله وورثة وحى الله وعترة نبى الله.

15 – Narrated to us Muhammad Bin Al-Husayn, from Abdullah Bin Jabala, from Ali Bin Abu Hamza, from Abu Baseer who said:

'I said to Abu Abdullah[asws], 'Only tell me your[asws] Hadeeth.' He[asws] said: 'We[asws] are the Masters of the Command (Wali Al-Amr) of Allah[azwj] and the inheritors of the Revelation of Allah[azwj] and the Family of the Prophet[saww] of Allah[azwj].'

(16) حدثنا عبد الله بن جعفر عن محمد بن على عن الحسين بن سعيد عن على بن الصلت عن الحكم واسماعيل عن بريد قال سمعت ابا جعفر عليه السلام يقول بنا عبد الله وبنا عرف الله وبنا وعد الله ومحمد صلى الله عليه وآله حجاب الله.

16 – Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Ali, from Al-Husayn Bin Saeed, from Ali Bin Al-Salt, from Al-Hakam and Ismail, from Bureyd who said:

'I heard Abu Ja'far[asws] say: 'It is by us[asws] that Allah[azwj] is worshipped, and by us[asws] that Allah[azwj] is recognised, and by us[asws] is the Promise of Allah[azwj] and Muhammad[saww] is the Veil of Allah[azwj].'

(4) باب في الائمة من آل محمد عليهم السلام انهم وجه الله الذى ذكره في الكتاب

CHAPTER 4 – REGARDING THE IMAMSasws FROM THE PROGENY OF MUHAMMADsaww, THEYasws ARE THE FACE OF ALLAHazwj WHICH HAS BEEN MENTIONED IN THE BOOK

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن على بن ابى حمزة عن سيف بن عميرة عن ابى بصير عن الحرث بن المغيرة قال كنا عند ابى عبد الله عليه السلام فسأله رجل عن قول الله تعالى كل شئ هالك الا وجهه فقال ما يقولون قلت يقولون هلك كل شئ الا وجهه فقال سبحان الله لقد قالوا عظيما انما عنى كل شئ هالك الا وجهه الذى يؤتى منه ونحن وجهه الذى يؤتى منه.

1 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Ali Bin Abu Hamza, from Sayf Bin Umeyr, from Abu Baseer, from Al-Hars Bin Al-Mugheira who said:
'I was with Abu Abdullahasws, a man asked himasws about the Statement of Allahazwj the High ***[28:88] Everything will perish except His own Face*** Heasws said: 'What do they say?' I said, 'They say that everything except for Hisazwj Face.' Heasws said: 'Glory be to Allahazwj! They have said a great thing, but everything will perish except for hisazwj Face which has come from Himazwj, and weasws are Hisazwj Face which has come from Himazwj.'

(2) حدثنا الحجال عن صالح بن سندى عن الحسين بن محبوب عن الاحول عن سلام بن المستنير قال سألت ابا جعفر عليه السلام عن قول الله تعالى كل شئ هالك الا وجهه قال نحن والله وجهه الذى قال ولن يهلك يوم القيمة من اتى الله بما امر به من طاعتنا وموالاتنا ذاك الوجه الذى كل شئ هالك الا وجهه ليس منا ميت يموت الا خلفه عقبه منه إلى يوم القيمة.

2 – Narrated to us Al-Hajaal, from Saleh Bin Sand, from Al-Husayn Bin Mahboub, from Al-Howl, from Salaam Bin Al-Mustaneer who said:
'I asked Abu Ja'farasws about the Statement of Allahazwj the High ***[28:88] Everything will perish except His own Face*** said: 'Weasws, by Allahazwj, are Hisazwj Face which Heazwj has Said, and that will not be destroyed on the Day of Judgment, the one who obeys Allahazwj what one has been Ordered to, that is the obedience to usasws and to be in ourasws Mastership (Wilayah), that is (weasws are) the Face referred to in ***[28:88] Everything will perish except His own Face*** none of usasws dies a death except there is oneasws after himasws until the day of Judgment.'

(3) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن منصور عن جليس له عن ابى حمزة قال قلت لابي جعفر عليه السلام جعلني الله فداك اخبرني عن قول الله تبارك وتعالى كل شئ هالك الا وجه قال يا فلان فهلك كل شئ ويبقى الوجه الله اعظم من ان يوصف ولكن معناها كل شئ هالك الا دينه نحن الوجه الذى يؤتى الله منه لم نزل في عباد الله مادام لله فيهم روية قلت وما الروية جعلني الله فداك قال حاجة فإذا لم يكن له فيهم حاجة رفعنا إليه فيصنع بنا ما احب.

3 – Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour, from Abu Hamza who said:
'I said to Abu Ja'farasws, 'May I be sacrificed for youasws, inform me about the Statement of Allahazwj Blessed and High ***[28:88] Everything will perish except His own Face,*** said: 'O so and so, everything will be destroyed and there will remain the Face of Allahazwj, it is beyond anyone's description, but its meaning is that everything will be destroyed except for Hisazwj Religion. Weasws are the Face of Allahazwj which has come from Himazwj, Allahazwj did not Send down among people but deliberately.' I said, 'And what is deliberately, may Allahazwj Make me to be sacrificed for youasws?' Heasws said: 'Need. If there is no need for themasws, Heazwj will Raise themasws to Himselfazwj. Heazwj has Made it compulsory that weasws are loved.'

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن علي بن حديد عن على بن ابى المغيره عن ابى سلام النحاس عن سورة بن كليب قال سمعت ابا جعفر عليه السلام يقول نحن المثانى الذى اعطاه الله نبينا صلى الله عليه وآله ونحن وجه الله في الأرض نتقلب بين اظهركم عرفنا عن عرفنا وجهلنا من جهلنا فمن جهلنا فامامه اليقين.

4 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Hadeed, from Ali Bin Abu Al-Mugheira, from Abu Salaam Al-Nahaas, from Sowrat Bin Kaleyb who said:

'I heard Abu Ja'far[asws] say: 'We[asws] are the Second (Masaani) which Allah[azwj] Gave to our[asws] Prophet[saww], and we[asws] are the Face of Allah[azwj] on the Earth, we[asws] are the criterion among you, one who recognises us[asws] has recognised us[asws], one who is ignorant of us[asws] is ignorant of us. And who is ignorant of us[asws], his destruction is certain.'

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن اسمعيل عن منصور عن ابى حمزة عن ابى جعفر عليه السلام قال قلت له جعلت فداك اخبرني عن قول الله تعالى كل شئ هالك الا وجهه قال يا فلان يهلك كل شئ ويبقى الوجه الله اعظم من ان يوصف ولكن معناها كل شئ هالك الا دينه ونحن الوجه الذى يؤتى الله منه.

5 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Ismail, from Mansour, who reports from Abu Hamza:

'I said to Abu Ja'far[asws], 'May I be sacrificed for you[asws], inform me about the Statement of Allah[azwj] the High ***[28:88] Everything will perish except His own Face.*** He[asws] said: 'O so and so, everything will be destroyed and there will remain the Face of Allah[azwj], it is greater than what one can ever describe, but its meaning is that everything will be destroyed except for His[azwj] Religion, and we[asws] are the Face which has come from Allah[azwj].'

(6) حدثنا احمد بن محمد عن الحسين عن بعض اصحابنا عن سيف بن عميرة عن ابن المغيرة قال كنا عند ابى عبد الله عليه السلام فسأله رجل عن قول الله تعالى كل شئ هالك الا وجهه قال ما يقولون فيه قلت يقولون يهلك كلشى الا وجه فقال يهلك كلشى الا وجهه الذى يؤتى منه ونحن وجه الله الذى يؤتى منه.

6 - Narrated to us Ahmad Bin Muhammad, from Al-Husayn, from one of our companions, from Sayf Bin Umeyr, from Ibn Al-Mugheira who said:

'I was with Abu Abdullah[asws], a man asked him[asws] about the Statement of Allah[azwj] the High ***[28:88] Everything will perish except His own Face***. He[asws] said: 'What do they say regarding it?' I said, 'They are saying that everything will be destroyed except for His[azwj] Face.' Imam[asws] said: 'Everything will be destroyed except for the Face which has come from Him[azwj], and we[asws] are the Face of Allah[azwj] which has emanated from Him[azwj].'

(5) باب في الائمة عليهم السلام وانهم المثانى التى اعطى النبي صلى الله عليه وآله

CHAPTER 5 – REGARDING THE IMAMSasws AND THEYasws ARE THE SECOND (MASAANI) WHICH HAS BEEN GIVEN TO THE PROPHETsaww

(1) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القسم عن هارون بن خارجة قال قال لى أبو الحسن عليه السلام نحن المثانى التى اوتيها رسول الله صلى الله عليه وآله ونحن وجه الله نتقلب بين اظهركم فمن عرفنا عرفنا ومن لم يعرفنا فامامه اليقين.

1 – Narrated to us Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasam, from Haroun Bin Jaarja who said:

'Abu Al-Hassanasws said to me: 'Weasws are the Second (Al-Masaani) which has been Given to the Messenger of Allahsaww, and weasws are the Face of Allahazwj, weasws are the criterion among you. Whoever recognises usasws, recognises usasws, and one who does not recognise usasws, his destruction is certain.'

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابى سلام عن بعض اصحابه عن ابى جعفر عليه السلام قال نحن المثانى التى اعطى الله نبينا صلى الله عليه وآله ونحن وجه الله نتقلب في الارض بين اظهركم.

2 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Salaam, from one of his companions the following:

Abu Ja'farasws, said: 'Weasws are the Second (Al-Masaani) which has been Given to ourasws Prophetsaww, and weasws are the Face of Allahazwj. Weasws the criterion in the Earth among you.'

(6) باب ما خص الله به الائمة من آل محمد ص عليهم اجمعين وولاية الملائكة

CHAPTER 6 – WHAT ALLAH[azwj] HAS SPECIALISED THE IMAMS[asws] FROM THE PROGENY OF MUHAMMAD[saww] BY, AND TO THEM[asws] IS THE WILAYAH OF ALL THE ANGELS

(1) حدثنا احمد بن محمد عن محمد بن اسماعيل بن بزيع والحسين بن سعيد عن محمد بن الفضل عن ابى الصباح الكنانى عن ابى جعفر عليه السلام قال سمعته يقول والله ان في السماء لسبعين (خ) صنفا من الملائكة لو اجتمع عليهم اهل الارض كلهم يحصون عدد كل صنف منهم ما احصوهم وانهم ليدينون بولايتنا.

1 – Narrated to us Ahmad Bin Muhammad, from Muhammad Bin Ismail bin Yazi'e and Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazl, from Abu Al-Sabaah Al-Kanany who has reported the following:

He heard Abu Ja'far[asws] say: 'By Allah[azwj], in the sky are seventy categories of Angels. If the all the inhabitants of the Earth were to gather to count the number of one of categories of them, they will not be able to count them, and they are all in our[asws] Mastership (*Wilayah*).'

(2) وروى على بن اسماعيل عن محمد بن الفضيل عن ابى الصباح عن ابى جعفر عليه السلام بمثل ذلك

2 – And it has been reported by Ali Bin Ismail, from Muhammad Bin Al-Fazeyl, from Abu Al-Sabaah, reported:

Abu Ja'far[asws] said the like of the above.

(3) حدثنا عبد الله محمد بن عيسى عن اخيه عن عبد الرحمن بن محمد عن عن ابراهيم بن ابى البلاد عن سدير الصيرفي عن ابى عبد الله عليه السلام قال ان امركم هذا عرض على الملائكة فلم يقربه الا المقربون.

3 - Narrated to us Abdullah Muhammad Bin Isa, from his brother, from Abdul Rahmaan Bin Muhammad, from Ibrahim Bin Abu Al-Balaad, from Sudeyr Al-Sayrafi who said:

Abu Abdullah[asws] said: 'Our 'Amr' (commands) was presented to the Angels, none understood it except for the Proximity ones.'

(4) حدثنا احمد بن محمد عن الحسن بن على بن فضال عن محمد بن الفضيل عن ابى الصباح الكنانى عن ابى جعفر عليه السلام قال قال والله ان في السماء لسبعين صنفا من الملائكة لو اجتمع اهل الارض ان يعدوا عدد صنف منهم ما عدوهم وانهم ليدينون بولايتنا.

4 – Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Muhammad Bin Al-Fazeyl, from Abu Asbaah Al-Kanany the following:

Abu Ja'far[asws] said: 'In the sky there are seventy categories of Angels, if all the inhabitants of the Earth were to come together in order to count one of their categories, they would not be able to count them, and they are all in our[asws] Wilayah.'

(5) حدثنا محمد بن الحسين عن ابراهيم بن ابى البلاد عن سدير الصيرفي عن ابى عبد الله عليه السلام قال ان امركم هذا عرض على الملائكة فلم يقر به الا المقربون وعرض على الانبياء فلم يقر به الا المرسلون وعرض على المؤمنين فلم يقر به الا الممتحنون.

5 – Narrated to us Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al-Balaad, from Sudeyr Al-Sayrafi the following:

Abu Abdullah[asws] said: 'Our[asws] 'Amr' was presented to the Angels but none accepted it except for those of the Proximity, and it was presented to the Prophets[as] but none accepted it excepts for the 'Mursil'[1] Prophets, and it was presented to the believers but none accept it excepted for the Tested-ones.'

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[1] Prophets who brought Divine Books

(6) حدثنا محمد بن الحسين عن محمد بن الهيثم عن ابيه عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال قال لى يا ابا حمزة الا ترى انه اختار لامرنا من الملئكة المقربين ومن الانبياء المرسلين ومن المؤمنين الممتحنين.

6 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Haysham, from his father, from Abu Hamza Al-Thumaly who has said the following:

Abu Ja'far[asws] said to me: 'O Abu Hamza, Can you see that He[azwj] has Chosen for our[asws] commands, from the Angels the ones of Proximity, and from the Prophets[saww] the Mursil, and from the believers, the Tested-ones.'

(7) حدثنا احمد بن موسى عن محمد بن المعروف بغزال مولى حرب بن زياد البجلى عن محمد ابى جعفر الحمامى الكوفى عن الازهر البطيخى عن ابى عبد الله عليه السلام قال ان الله عرض ولاية امير المؤمنين فقبلها الملئكة واباها ملك يقال لها فطرس فكسر الله جناحه فما ولد الحسين بن على عليه السلام بعث الله جبرئيل في سبعين الف ملك إلى محمد صلى الله عليه وآله يهنئهم بولادته فمر بفطرس فقال له فطرس يا جبرئيل إلى اين تذهب قال بعثنى الله إلى محمدا يهنئهم بمولود ولد في هذه الليلة فقال له فطرس احملني معك وسل محمدا يدعو لى فقال له جبرئيل اركب جناحى فركب جناحه فاتى محمدا صلى الله عليه وآله فدخل عليه وهنئاه فقال له يارسول الله صلى الله عليه وآله ان فطرس بينى وبينه اخوة وسئلني ان اسئلك ان تدعو الله له ان يرد عليه جناحه فقال رسول الله صلى الله عليه وآله لفطرس اتفعل قال نعم فعرض عليه رسول الله صلى الله عليه وآله ولاية امير المؤمنين عليه السلام فقبلها فقال رسول الله صلى الله عليه وآله شأنك بالمهد فتمسح به وتمرغ فيه قال فمضى فطرس فمشى إلى مهد الحسين بن على ورسول الله يدعو له قال قال رسول الله فنظرت إلى ريشه وانه ليطلع ويجرى منه الدم ويطول حتى لحق بجناحه الاخر وعرج مع جبرئيل إلى السماء وصار إلى موضعه.

7 – Narrated to us Ahmad Bin Musa, from Muhammad Bin Al-Ma'rouf slave of Harb Bin Ziyad Al-Bajaly, from Muhammad Abu Hamza Al-Hamaamy Al-Kufy, from Al-Azhar Al-Bateykhi, from Abu Abdullah[asws], said: 'Allah[azwj] Presented the Mastership (Wilayah) of the Amir-ul-Momineen[asws] the Angels accepted it and one Angel called Fitras did not. Allah[azwj] Broke his wing.

When the Nazool[2] of Al-Husayn Bin Ali[asws] transpired, Allah[azwj] Sent Jibraeel[as] along with seventy thousand Angels to Muhammad[saww] to congratulate him[saww] for his[asws] Nazool. They passed by Fitras. Fitras said to them, 'O Jibraeel[as], where are you going?' He said: 'Allah[azwj] has Sent me to Muhammad[saww] to congratulate him[saww] for the Nazool of the son in this night.' Fitras said to him, 'Carry me with you so that I can ask Muhammad[saww] to supplicate for me.' Jibraeel said: 'Mount on my wing.' He mounted on his wing.

They came to Muhammad[saww] and entered therein and congratulated him[saww].' He (Jibraeel) said to him[saww]: 'O Messenger of Allah[saww], this Fitras is between me and you[saww] a brother, and has asked me to ask you[saww] to supplicate to Allah[azwj] to restore his wing.' The Messenger of Allah[saww] said to Fitras: 'Shall I[saww] do it?' He said: 'Yes.' The Messenger of Allah[saww] presented to him the Wilayah of the Amir-ul-Momineen[asws]. He accepted it.

The Messenger of Allah[saww] said: 'Your matter is for you to wipe by the cradle and roll in it.' Fitras went and walked to the cradle of Al-Husayn Bin Ali[asws] and the Messenger of Allah[saww] supplicated for him.' The Messenger of Allah[saww] said: 'I[saww] looked at his feathers, and he looked down, and blood flowed from it until they elongated up to his other wing, and he ascended along with Jibraeel[as] to the sky, and returned to his position.'

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[2] Coming to this world

(8) حدثنا احمد بن عمر عن عمر بن عبد العزيز عن الخيبرى عن يونس بن ظبيان عن ابى عبد الله عليه السلام قال سمعناه يقول ما جاورت ملائكة الله تبارك وتعالى في دنوها منه الا بالذى انتم عليه وان الملائكة ليصفون ما تصفون ويطلبون ما تطلبون وان من الملائكة ملائكة يقولون ان قولنا في آل محمد مثل الذى جعلتهم عليه.

8 – Narrated to us Ahmad Bin Amr, from Amr Bin Abdul Aziz, from Al-Khaybari, from Yunus Bin Zibyan, who has said the following:

He heard Abu Abdullah[asws] say: 'What concerned Angels of Allah[azwj] Blessed and High regarding their Proximity, is that which led you all to Him[azwj], and the Angels, what they describe is not what you describe, and they seek is not what you seek, and there are from the Angels, some who say "Our words regarding the Progeny[asws] of Muhammad[saww] is the like of which has led them to Him[azwj].'

(9) حدثنا على بن محمد عن القسم بن محمد عن سليمان بن داود عن حماد بن عيسى قال سئل رجل ابا عبد الله عليه السلام فقال الملئكة اكثر أو بنو آدم فقال والذى نفسي بيده لملائكة الله في السموات اكثر من عدد التراب وما في السماء موضع قدم الا وفيه ملك يقدس له ويسبح ولا في الارض شجرة ولامثل غرزة الا وفيها ملك موكل بها ياتي كل يوم بعملها والله اعلم بها وما منهم واحد الا ويتقرب إلى الله في كل يوم بولايتنا اهل البيت ويستغفر لمحبينا ويلعن اعدائنا ويسئل الله ان يرسل عليهم من العذاب ارسالا.

9 – Narrated to us Ali Bin Muhammad, from Al-Qasam Bin Muhammad, from Suleyman Bin Dawood, from Hamaad Bin Isa who said:

'A man asked Abu Abdullah[asws] by saying, 'Are the Angels more numerous or the children of Adam[asws]?' He[asws] said: 'By the One[azwj] in Whose Hand is my[asws] soul, the Angels of Allah[azwj] in the heavens are more in number that the dust and there is no foothold in the sky but there is an Angel extolling His[azwj] Holiness and Glorifying Him[azwj], and there is no tree in the Earth or the like of a plant except in it is an Angel allocated to it, and comes to perform its work every day, and Allah[azwj] Knows that there is not even one among them but he (angel) draws closer to Allah[azwj] every day by our[asws] Wilayah - the People[asws] of the Household, and seeks forgiveness for those that love us[asws], and curses our[asws] enemies, and asks Allah[azwj] to Send upon them the Punishment.'

(نادر من الباب)

RARE FROM THE CHAPTER

(1) ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن ابى الصامت في قول الله عزوجل وسخر لكم ما في السموات وما في الارض جميعا منه قال اجبرهم بطاعتهم.

1 – Ibrahim Bin Haashim, from Al-Husayn Bin Sayf, from his father, from Abu Al-Saamit
regarding the Statement of Allah[azwj] Mighty and Majestic ***[45:13] And He has made subservient to you whatsoever is in the heavens and whatsoever is in the Earth, all, from Himself*** said, 'Compelled them to be in their[asws] obedience.'

(2) وروى بعض اصحابنا عن احمد بن محمد السيارى قال وقد سمعت انا من احمد بن محمد قال حدثنى أبو محمد عبيد بن ابى عبد الله الفارسى وغيره رفعوه إلى ابى عبد الله عليه السلام قال ان الكروبيين قوم من شيعتنا من الخلق الاول جعلهم الله خلف العرش لو قسم نور واحد منهم على اهل الارض لكفاهم ثم قال ان موسى لما سئل ربه ما سأل امر واحدا من الكروبيين فتجلى للجبل فجعله دكا.

2 – And one of our companions has reported from Ahmad Bin Muhammad Al-Sayyari who said that he heard from Ahmad Bin Muhammad, from Abu Muhammad Ubeyd Bin Abu Abdullah Al-Farsy and another one with an unbroken chain going up to Abu Abdullah[asws]:
Abu Abdullah[asws] said: 'From those of the Proximity, there is a group from our[asws] Shiites from the first creation, Allah[azwj] Made them to be behind the Throne. If the light from even one of them were to be divided on the inhabitants of the Earth, it would suffice for them'. Then said: 'When Musa[sa] asked his[sa] Lord[azwj] that he[sa] asked for, He[azwj] Commanded one from the Proximity ones who showed his reflection on the mountain, and made him[as] to faint.'

(7) باب ما خص الله به الائمة من آل محمد عليهم السلام من ولاية اولى العزم لهم في الميثاق وغيره

CHAPTER 7 – WHAT ALLAH[azwj] HAS SPECIALISED THE IMAMS[asws] OF THE PROGENY[asws] OF MUHAMMAD[saww] FROM THE WILAYAH AND HAVE DETERMINATION TO THEM[asws] IN THE COVENANT AND OTHER

(1) حدثنى أبو جعفر احمد بن محمد عن على بن الحكم عن مفضل بن صالح عن جابر عن ابى جعفر عليه السلام في قول الله عزوجل ولقد عهدنا إلى آدم من قبل فنسى ولم نجد له عزما قال عهد إليه في محمد والائمة من بعده فترك ولم يكن له عزم فيهم انهم هكذا وانما سمى اولوا العزم اولوا العزم لانه عهد إليهم في محمد والاوصياء من بعده والمهدى وسيرته فاجمع عزمهم ان ذلك كذلك والاقرار به.

1 – Narrated to me Abu Ja'far Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from MufazzAl-Bin Saleh, from Jabir who has said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] Mighty and Majestic, ***[20:115] And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination,*** has said: 'A Covenant was taken regarding Muhammad[saww] and the Imams[asws] from him[as]. He[as] (initially) showed no keenness regarding them[asws], but (later) he[as] has been named as The Determined (*Ul Ul Azam*), because of the Covenant to him regarding Muhammad[saww] and the Trustees[asws] from after him[saww] and the Mahdi[asws], and he[sa] unanimously agreed that his[as] intention was for that, and so he[as] accepted it.'

(2) حدثنى احمد بن محمد عن على بن الحكم عن داود العجلى عن زرارة عن حمران عن ابى جعفر عليه السلام قال ان الله تبارك وتعالى حيث خلق الخق خلق ماء عذبا وماء مالحا اجاجا فامتزج المأان فاخذ طينا من اديم الارض فعركه عركا شديدا فقال لاصحاب اليمين وهم فيهم كالذر يدبون إلى الجنة بسلام وقال لاصحاب الشمال يدبون إلى النار ولا ابالى ثم قال الست بربكم قالوا بلى شهدنا ان تقولوا يوم القيمة انا كنا عن هذا غافلين قال ثم اخذ الميثاق على النبيين فقال الست بربكم ثم قال وان هذا محمد رسول الله وان هذا على امير المؤمنين قالوا بلى فثبتت لهم النبوة واخذ الميثاق على اولوا العزم الا انى ربكم ومحمد رسولي وعلى امير المؤمنين واوصياؤه من بعده ولاة امرى وخزان علمي وان المهدى انتصر به لدينى واظهر به دولتي وانتقم به من اعدائي واعبد به طوعا وكرها قالوا اقررنا وشهدنا يا رب ولم يجحد آدم ولم يقر فثبتت العزيمة لهولاء الخمسة في المهدى ولم يكن لادم عزم على الاقرار به وهو قوله عزوجل ولقد عهدنا إلى آدم من قبل فنسى فلم نجد له عزما قال انما يعنى فترك ثم امر نارا فاججت فقال لاصحاب الشمال ادخلوها فهابوها وقال لاصحاب اليمين ادخلوها فدخلوها فكانت عليهم بردا وسلاما فقال اصحاب الشمال يا رب اقلنا فقال قد اقلتكم اذهبوا فادخلوها فهابوها فثم ثبتت الطاعة والمعصية والولاية.

2 – Narrated to me Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Dawood Al-Ajaly, from Zarara, from Hamraan who has said:

Abu Ja'far[asws] said: 'When Allah[azwj] Blessed and High Created what exists, (also in that) Created water which was sweet and water which was salty and bitter. He[azwj] Mixed the two streams of water and Took the clay from the Earth. He[azwj] then Mixed it with a severe mixing. He[azwj] Said to the companions of the right hand, and they were in that like particles: "Walk to the Paradise in safety". And Said to the companions of the left hand: "Walk to the Fire and I[azwj] don't Care". The Said: "***[7:172] Am I not your Lord? They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this***".

He[asws] said: 'Then the Covenant was taken from the Prophets[as]. He[azwj] Said: "Am I[azwj] not your[sa] Lord[azwj]?' Then Said: "And this here is Muhammad[saww] the Messenger of Allah[saww], and this here is Ali Amir-ul-Momineen[asws]". They[as] said: 'Yes.' He[azwj] Affirmed for them[as] the Prophet-hood, and Took the Covenant on The Determined Ones (*Ul Ul Azam*): "I[azwj] am your[sa] Lord[azwj], and Muhammad[saww] is My[azwj] Messenger, and Ali[asws] is Amir-ul-Momineen[asws] and the Trustees[asws] after him[asws] are the Masters of My[azwj] Command (*Wali Al-Amr*), and the Reservoirs of My[azwj]

Knowledge, and by the Mahdi[asws] My[azwj] religion will be victorious, and My[azwj] government will be manifested, and revenge will be taken from My[azwj] enemies, and I[azwj] will be worshipped willingly or unwillingly". They[as] said: 'We testify and accept, O Lord[azwj].'

Adam[sa] neither reject it nor accept it or showed any determination for those five[asws] regarding the Mahdi[asws], and there was no determination on accepting him[asws], and this is the Statement of the Mighty and Majestic ***[20:115] And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.***

He[asws] said: 'It means that he[as] forgot.' Then He[azwj] Ordered the Fire to be inflamed. He[azwj] Said to the companions of the left hand: "Enter it". They did not do it. And Said to the companions of the right hand: "Enter it". They entered it, and it was for them cool and safe. The companions of the left hand said, 'O Lord[azwj], reduce it for us.' He[azwj] Said: "I[azwj] have Reduced it for you, go, enter it!" They did not. Thus it was confirmed (then about), the obedience, and the disobedience, and the *Wilayah*.'

(3) ورواه ايضا عن على بن الحكم عن هشام بن سالم عن رجل عن ابى عبد الله عليه السلام مثله.

3 – And it has been reported as well from Ali Bin Al-Hakam, from Hashaam Bin Saalim, from a man, from Abu Abdullah[asws], similar to this.'

(4) حدثنا الحسن بن محمد عن معلى بن محمد عن جعفر بن محمد بن عبد الله عن محمد بن عيسى القمى عن محمد بن سليمان عن عبد الله بن سنان عن ابى عبد الله عليه السلام في قوله ولقد عهدنا إلى آدم من قبل كلمات في محمد وعلى والحسن والحسين والائمة من ذريتهم فنسى هكذا والله انزلت على محمد صلى الله عليه وآله.

4 – Narrated to us Al-Hassan Bin Muhammad, from Moala Bin Muhammad, from Ja'far Bin Muhammad Bin Abdullah, from Muhammad Bin Isa Al-Qummi, from Muhammad Bin Suleyman, from Abdullah Bin Sinan who has said:

Abu Abdullah[asws] regarding His[azwj] Statement ***[20:115] And certainly We gave a commandment to Adam before*** said: 'Words regarding Muhammad[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] from his[asws] Progeny ***but he forgot*** thus Allah[azwj] Revealed upon Muhammad[saww].'

(5) حدثنا عبد الله بن عامر عن ابى عبد الله البرقى عن الحسين بن عثمان عن محمد بن الفضيل عن ابى حمزة قال قال أبو جعفر عليه السلام ان عليا اية لمحمد صلى الله عليه وآله وان محمدا يدعو إلى ولاية على عليه السلام.

5 – Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

Abu Ja'far[asws] said: 'Ali[asws] is a Sign to Muhammad[saww] and Prophet Muhammad[saww] was Commanded to declare the mandatory Wilayah of Ali[asws].'

(6) حدثنا احمد بن محمد عن الحسن بن موسى عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام في قول الله تعالى واذ أخذ ربك من بنى آدم من ظهورهم ذريتهم إلى آخر الاية قال اخرج الله من ظهر آدم ذريته إلى يوم القيمة فخرجوا كالذر فعرفهم نفسه ولولا ذلك لم يعرف احد ربه ثم قال الست بربكم قالوا بلى وان هذا محمد رسولي وعلى امير المؤمنين خليفتي واميني.

6 – Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Musa, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer who has said:

Abu Abdullah[asws] regarding the Statement of Allah[azwj] the High ***[7:172] And when your Lord brought forth from the children of Adam, from their backs, their descendants*** up to the end of the Verse, said: 'Allah[azwj] Made the Progeny of Adam[as] to come out from his[as] forehead that would be until the Day of Judgment. They came out like particles, and they knew Him[azwj] themselves, and had it not been

for that, no one would have recognised his Lord[azwj].' Then said: 'Am I[azwj] not your Lord[azwj]?' They said, 'Yes'. He[azwj] Said: "And this here is Muhammad the Messenger of Allah[saww], and Ali[asws] the Amir-ul-Momineen[asws], My[azwj] Caliph and My[azwj] Trustworthy (Secretary)."

(7) حدثنا محمد بن الحسين عن النضر بن سويد عن خالد بن حماد ومحمد بن الفضيل عن الثمالى عن ابى جعفر عليه السلام قال اوحى الله إلى نبيه فاستمسك بالذى اوحى اليك انك على صراط مستقيم قال انك على ولاية على وعلى هو الصراط

7 – Narrated to us Muhammad Bin Al-Husaayn, from Al-Nazar Bin Suweyd, from Khalid Bin Hamaad, and Muhammad Bin Al-Fazeyl, from Al-Thumaly who has said:

Abu Ja'far[asws], about the Verse: ***'[43:43] Therefore hold fast to that which has been revealed to you; surely you are on the right path'***, has said: 'You[saww] are on the *Wilayah* of Ali[asws] and he[asws] is the Path.'

(8) حدثنا عبد الله بن عامر عن ابى عبد الله البرقى عن الحسين بن عثمان عن محمد بن الفضيل عن ابى حمزة قال قال أبو جعفر عليه السلام ان عليا عليه السلام آية لمحمد و ان محمدا يدعو إلى ولاية على عليه السلام

8 – Narrated to us Andullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

Abu Ja'far[asws] said: 'Ali[asws] is a Sign to Muhammad[saww], and Prophet Muhammad[saww] was Commanded to declare the mandatory Wilayah of Ali[asw].'

(9) حدثنا (ظ) احمد بن محمد عن الحسن بن موسى عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام في قول الله عزوجل واذ اخذ ربك من بنى آدم من ظهورهم ذريتهم واشهدهم عليه انفسهم الست بربكم قال اخرج الله من ظهر آدم ذريته إلى يوم القيمة كالذر فعرفهم نفسه ولولا ذلك لم يعرف احد ربه وقال الست بربكم قالوا بلى وان هذا محمد رسول الله صلى الله عليه وآله وعلى امير المؤمنين عليه السلام

9 – Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Musa, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer who has said:

Abu Abdullah[asws], regarding the Statement of Allah[azwj] Mighty and Majestic ***[7:172] And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord?*** Said: 'Allah[azwj] Brought out from the back of Adam[sa] his[sa] progeny up to the Day of Judgment like particles. They knew Him[azwj] themselves, and had it not been for that, no one would have recognised his Lord[azwj]. And Said: "Am I[azwj] not your Lord[azwj]?" They said, 'Yes.' He[azwj] Said: "And this here is Muhammad[saww] the Messenger of Allah[azwj], and Ali[asws] the Amir-ul-Momineen[asws].'

(8 باب ما خص الله به الائمة من آل محمد ص من ولاية الانبياء لهم في الميثاق وغيره وما اعلموا من ذلك)

CHAPTER 8 – ALLAH[azwj] HAS COMMANDED THE PROPHETS[as] TO RECOGNISE THE WILAYAH OF THE IMAMS[asws] IN THE COVENANT AS WELL AS OTHERS

(1) حدثنا يعقوب بن يزيد عن الحسن بن محبوب عن محمد بن الفضيل عن ابى الحسن عليه السلام قال ولاية على مكتوب في جميع صحف الانبياء ولن يبعث الله نبيا الا بنبوة محمد وولاية وصيه على عليه السلام.

1 – Narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fazeyl who has said:

Abu Al-Hassan[asws] said: 'The Wilayah of Ali[asws] is written in all the Parchments of the Prophets[as], and Allah[azwj] has never Sent a Prophet[as] until after his exceptance of the Prophet-hood of Muhammad[saww] and the *Wilayah* of his[azwj] Trustee Ali[asws].'

(2) حدثنا احمد بن محمد عن العباس عن عبد الله بن المغيرة عن ابى جعفر عليه السلام عن ابى هارون العبدى عن ابى سعيد الخدرى قال رايت رسول الله وسمعته يقول يا على ما بعث الله نبيا الا وقد دعاه إلى ولايتك طائعا أو كارها.

2 – Narrated to us Ahmad Bin Muhammad, from Al-Abbas, from Abdullah Bin Al-Mugheira, from Abu Ja'far, from Abu Haroun Al-Abd, from Abu Saeed Al-Khuzry who said:

'I saw the Messenger of Allah[saww] and heard him[saww] say: 'O Ali[asws], Allah[azwj] did not Send a Prophet[as] except that He[azwj] Called him[sa] to your[asws] Wilayah, willingly or reluctantly.'

(3) حدثنا احمد بن محمد عن ابن ابى عمير عن جميل والحسن بن راشد عن ابى عبد الله عليه السلام في قول الله تبارك وتعالى الم نشرح لك صدرك قال فقال بولاية امير المؤمنين على عليه السلام.

3 – Narrated to us Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel, and Al-Hassan Bin Rashid who has said:

Abu Abdullah[asws], regarding the Statement of Allah[azwj] Blessed and High ***[94:1] Have We not expanded for you your breast,*** said: 'It is about the *Wilayah* of Amir-Ul-Momineen Ali[asws].'

(4) حدثنا الحسن بن على بن النعمان عن يحيى بن ابى زكريا بن عمرو الزيات قال سمعت من ابى ومحمد بن سماعة يرويه عن فيض بن ابى شيبة عن محمد بن مسلم قال سمعت ابا جعفر عليه السلام يقول ان الله تبارك وتعالى اخذ ميثاق النبيين على ولاية على واخذ عهد النبيين بولاية على عليه السلام.

4 – Narrated to us Al-Hassan Bin Ali Bin Al-No'mani, from ahya Bin Abu Zakariya Bin Amro Al-Ziyaat who said that he heard from his father and Muhammad bin Sama'at who had reported from Fayz Bin Abu Sheyba, from Muhammad Bin Muslim who said:

'I heard Abdu Ja'far[asws] say: 'Allah[azwj] Blessed and High Took the Covenant from the Prophets[as] on the Wilayah of Ali[asws] and Took the oath from the Prophets[as] by the Wilayah of Ali[asws].'

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن بعض اصحابه عن حنان بن سدير عن سلمة بن الحناط عن ابى جعفر عليه السلام في قول الله عزوجل نزل به الروح الامين على قلبك لتكون من المنذرين بلسان عربي مبين قال هي الولاية لامير المؤمنين

5 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of his companions, from Hanaan Bin Sudeyr, from Salmat Bin Al-Hanaat who has said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] Mighty and Majestic ***[26:193] The Faithful Spirit has descended with it, [26:194] Upon your heart that you may be of the warners [26:195]. In plain Arabic language,*** said: 'This is the Wilayah of Amir-ul-Momineen[asws].'

(6) حدثنا محمد بن احمد عن العباس بن معروف عن الحسن بن محبوب عن حنان بن سدير عن سالم عن ابى محمد قال قلت لابي جعفر عليه السلام اخبرني عن الولاية انزل بها جبرئيل من عند رب العالمين يوم الغدير فقال نزل به الروح الامين على قلبك لتكون من المنذرين بلسان عربي مبين وانه لفى زبر الاولين قال هي الولاية لامير المؤمنين.

6 – Narrated to us Muhammad Bin Ahmad, from Al-Abbas Bin Ma'rouf, from Al-Hassan Bin Mahboub, from Hanaan Bin Sudeyr, from Saalim, from Abu Muhammad who said:

'I said to Abu Ja'far[asws], 'Inform me about the Wilayah that Jibraeel[as] came down with from the Lord[azwj] of the Worlds on the Day of Ghadeer.' He[asws] said: '***[26:193] The Faithful Spirit has descended with it, [26:194] Upon your heart that you may be of the warners [26:195] In plain Arabic language [26:196] And most surely the same is in the scriptures of the ancients,*** said: 'This is the Wilayah of Amir-ul-Momineen[asws].'

(7) حدثنا احمد بن محمد عن على بن الحكم عن سيف بن عميره عن ابى بكر الحضرمي عن حذيفة بن اسيد الغفار قال قال رسول الله صلى الله عليه وآله ما تكاملت النبوة لنبى في الاظلة حتى عرضت عليه ولايتى وولاية اهل بيتى ومثلوا له فاقروا بطاعتهم وولايتهم.

7 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-hakam, from Sayf Bin Umeyr, from Abu Bakr Al-Khazramy, from Huzeyfa Bin Aseyd Al-Ghafaar who said:

'The Messenger of Allah[saww] said: 'The Prophet-hood of the Prophet[as] would neither complete, nor establish, until he was presented my[saww] Wilayah and the Wilayah of the People[asws] of my[saww] Household. He[as] accepted it by obedience to them[asws] and to be in their[asws] Wilayah.'

(8) حدثنا محمد بن الحسين عن صفوان بن يحيى واحمد بن محمد عن الحسين بن سعيد عن صفوان عن ابن مسكان عن حجر بن زايدة عن حمران عن ابى جعفر عليه السلام في قول الله تعالى يا اهل الكتاب لستم على شئ حتى تقيموا التورية والأنجيل وما انزل اليكم من ربكم وليزيدن كثيرا منهم ما انزل اليك من ربك طغيانا وكفرا قال هي ولاية امير المؤمنين عليه السلام.

8 – Narrated to us Muhammad Bin Al-Husayn, from Safwaan, from Yahya and Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Ibn Muskaan, from Hajr Bin Zayda, from Hamran who said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] the High ***[5:68] Say: O followers of the Book! you follow no good till you keep up the Taurat and the Injeel and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelief,*** said: 'This is the Wilayah of Amir-ul-Momineen[asws].'

(9) حدثنا أبو الجوزا عن الحسين بن علوان عن سعد بن طريف قال قال أبو جعفر عليه السلام قال رسول الله صلى الله عليه وآله الا ان جبرئيل اتانى فقال يا محمد ربك يأمرك بحب على بن ابى طالب ويأمرك بولايته.

9 – Narrated to us Abu Al-Jaroud, from Al-Husayn Bin Ulwaan, from Sa'd Bin Tareyf who said:

Abu Ja'far[asws] said: 'The Messenger of Allah[saww] said: 'But, Jibraeel came to me[saww] and said: 'O Muhammad[saww]! Your[saww] Lord[azwj] has Ordered you[saww] to love Ali[asws] Ibn Abu Talib[asws] and Tells you[saww] that his[asws] Wilayah is mandatory.'

(9) باب آخر في الولاية الائمة عليهم السلام

CHAPTER 9 – ANOTHER CHAPTER REGARDING THE WILAYAH OF THE IMAMS[asws]

(1) حدثنا السندي بن محمد عن يونس بن يعقوب عن عبد الاعلى قال قال أبو عبد الله عليه السلام مانبئى نبى قط الا بمعرفة حقنا وبفضلنا عمن سوانا.

1 – Narrated to us Al-Sanady Bin Muhammad, from Yunus Bin Yaqoub, from Abdul A'ala who said:
Abu Abdullah[asws] said: 'No Prophet[as] has ever been a Prophet[as] at all except by recognising our[asws] rights, and by preferring us[asws] over others.'

(2) حدثنا على بن اسمعيل عن محمد بن عمرو عن يونس بن يعقوب عن عبد الاعلى عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول ما من نبى نبئي ولامن رسول ارسل الا بولايتنا وبفضلنا عمن سوانا.

2 – Narrated to us Ali Bin Ismail, from Muhammad Bin Amro, from Yunus Bin Yaqoub, from Abdul A'ala, from Abu Baseer who said:
'I heard Abu Abdullah[asws] say: 'No Prophet[as] has been a Prophet[as], and none from the Messengers Sent with a Message except by our[asws] Wilayah and by preferring us[asws] over those other than us[asws].'

(3) حدثنا عبد الله بن عامر عن ابن سنان عن يونس بن يعقوب عن عبد الاعلى مولى ال سام قال سمعت ابا عبد الله عليه السلام يقول ما تنبئى نبى قط الا بمعرفة حقنا وبفضلنا عمن سوانا.

3 – Narrated to us Abdullah Bin Aamir, from Ibn Sinan, from yunus Bin Yaqoub, from Abdul A'la the slave of the children of Saam, who said:
Abu Abdullah[asws] say: 'No Prophet[as] was made a Prophet[as] at all until recognising our[asws] rights and by preferring us[asws] over those other than us[asws].'

(4) حدثنا عبد الله بن محمد عن يونس بن يعقوب عن عبد الاعلى قال سمعت ابا عبد الله عليه السلام يقول ما تنبئى نبى قط الا بمعرفة حقنا وبفضلنا على من سوانا.

4 – Narrated to us Abdullah Bin Muhammad, from Yunus Bin Yaqoub, from Abdul A'ala who said:
'I heard Abu Abdullah[asws] say: 'No Prophet[saww] had ever achieved Prophethood at all except by recognising our[asws] rights and by preferring us[asws] over those other than us[asws].'

(5) حدثنا محمد بن عيسى عن محمد بن سليمان عن يونس بن يعقوب عن ابى بصير عن ابى عبد الله عليه السلام انه قال مامن نبى نبئي ولامن رسول ارسل الا بولايتنا وبفضلنا على من سوانا.

5 – Narrated to us Muhammad Bin Isa, from Muhammad Bin Suleyman, from Yunus Bin Yaqoub, from Abu Baseer said:
Abu Abdullah[asws] having said: 'No Prophet[as] has been a Prophet[as], and none from the Messengers Sent with a Message except by our[asws] Wilayah and by preferring us[asws] over those other than us[asws].'

(6) حدثنا يعقوب بن يزيد عن يحيى بن المبارك عن عبد الله بن جبلة عن حميد بن شعيب السبيعى عن جابر قال قال أبو جعفر عليه السلام ولايتنا ولاية الله التى لم يبعث نبيا قط الا بها.

6 – Narrated to us Yaqoub Bin Yazeed, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Hameed Bin Shuaib Al-Sabai'e, from Jabir who said:
Abu Ja'far[asws] said: 'Our[asws] Wilayah is Wilayah of Allah[azwj] without which no Prophet[as] has ever been Sent, except by it.'

(7) حدثنا محمد بن الحسين عن وهيب بن حفص عن ابى بصير قال قال أبو جعفر عليه السلام ولايتنا ولاية الله التى لم يبعث الله نبيا قط الا بها.

7 – Narrated to us Muhammad Bin Al-Husayn, from Waheen Bin Hafs, from Abu Baseer who said:
Abu Ja'far[asws] said: 'Our[asws] Wilayah is Wilayah of Allah[azwj] without which no Prophet[as] has ever been Sent by Allah[azwj], except by it.'

(8) حدثنا حمزة بن يعلى عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام انه قال ولايتنا ولاية الله التى لم يبعث نبيا قط الا بها.

8 – Narrated to us hamza Bin Ya'la, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who has said:
Abu Ja'far[asws] has said: 'Our[asws] Wilayah is Wilayah of Allah[azwj] without which Allah[azwj] did not Send a Prophet[as] at all except by it.'

(9) حدثنا سلمة بن الخطاب عن على بن سيف ابن عميرة عن العباس بن عامر عن احمد بن رزق الغشانى عن محمد بن عبد الرحمن عن ابى عبد الله عليه السلام انه قال ولايتنا ولاية الله التى لم يبعث نبيا قط الا بها.

9 – Narrated to us Salmat Bin Al-Khataab, from Ali Bin Sayf Ibn Umeyra, from Al-Abbas Bin Aamir, from Ahmad Bin Razaq Al-Ghashaany, from Muhammad Bin Abdul Rahmaan, who has said:
Abu Abdullah[asws] has said: 'Our[asws] Wilayah is Wilayah of Allah[azwj] without which no Prophet[as] has been Sent at all except by it.'

(10) باب آخر في ولاية امير المؤمنين صلوات الله عليه

CHAPTER 10 – ANOTHER CHAPTER REGARDING WILAYAH OF AMIR-UL-MOMINEEN[asws]

(1) حدثنا العباس بن معروف عن سعدان بن مسلم عن صباح المزني عن الحرث بن حصيره عن حبة العرنى قال قال امير المؤمنين عليه السلام ان الله عرض ولايتى على اهل السموات وعلى اهل الارض اقر بها من اقر وانكرها من انكر انكرها يونس فحبسه الله في بطن الحوت حتى اقر بها.

1 – Narrated to us Al-Abbas Bin Ma'rouf, from Sa'daan Bin Muslim, from Sabaah Al-Mazany, from Al-Hars Bin Haseera, from Habt Al-Arny who said:

'Amir-ul-Momineen[asws] said: 'Allah[azwj] Presented my[asws] Wilayah to the inhabitants of the heavens and the inhabitants of the Earth. It was accepted by the ones who accepted and denied by the ones who denied. Yunus[as] denied it, Allah[azwj] Imprisoned him[sa] in the belly of the fish until he[as] accepted it.'

(2) حدثنا محمد بن الحسين عن الحكم بن مسكين عن اسحق بن عمار عن رجل عن جعفر بن محمد عليه السلام قال ان الله يقول انا عرضنا الامانة على السموات والأرض و الجبال فابين ان يحملنها واشفقن منها وحملها الانسان انه كان ظلوما جهولا قال هي ولاية على بن ابى طالب عليه السلام.

2 – Narrated to us Muhammad Bin Al-Husayn, from Al-Hakam Bin Miskeen, from Is'haq Bin Amaar, from a man who has said:

Ja'far Bin Muhammad[asws] regarding, ***'[33:72] We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish,*** has said: 'This is Wilayah of Ali[asws] Bin Abu Talib[asws].'

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن مفضل بن صالح عن جابر عن ابى جعفر عليه السلام في قول الله تبارك وتعالى انا عرضنا الامانة على السموات والارض والجبال فابين ان يحملنها واشفقن قال الولاية ابين ان يحملنها كفرا بها وعنادا وحملها الانسان والانسان الذى حملها أبو فلان.

3 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from MufazzAl-Bin Saaleh, from Jabir who has said:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] Blessed and High ***'[33:72] We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof***, said: 'The Wilayah, they refused to bear it and how they can carry it in disblief but the stubborn human beings held it (in disblief) and the human who bore it is Abu So and so.'

(النوادر من الابواب في الولاية)

RARITIES FROM THE CHAPTER

(1) احمد بن محمد عن الحسن بن على بن فضال عن المفضل بن صالح عن محمد الحلبي عن ابى عبد الله عليه السلام قال ان الله عرض ولايتنا على اهل الأمصار فلم يقبلها الا اهل الكوفة.

1 – Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Al-MufazzAl-Bin Saleh, from Muhammad Al-Halby who has said:

Abu Abdullah^asws has said: 'Allah^azwj Presented our^asws Wilayah on the inhabitants of the regions, but they did not accept it except for the inhabitants of Kufa.'

(2) حدثنا العباس بن معروف عن حماد بن عيسى عن ربعى عن محمد بن مسلم عن ابى جعفر عليه السلام في قول الله تعالى ولو انهم اقاموا التورية والأنجيل وما انزل إليهم من ربهم قال الولاية.

2 – Narrated to us Al-Abbas Bin Ma'roouf, from Hamaad Bin Isa, from Rabai'e, from Muhammad Bin Muslim who has said:

Abu Ja'far^asws regarding the Statement of Allah^azwj the High, ***[5:66] If they had observed the Torah and the Evangel and that which was revealed unto them from their Lord,*** said: ' (It is) The Wilayah.'

(3) حدثنا احمد بن محمد عن ابن ابى عمير وغيره عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال قلت جعلت فداك ان الشيعة يسئلونك عن تفسير هذه الاية عم يتسائلون عن النباء العظيم قال فقال ذلك إلى ان شئت اخبرتهم وان شئت لم اخبرهم قال فقال لكنى اخبرك بتفسيرها قال فقلت عم يتسائلون قال فقال هي في امير المؤمنين عليه السلام قال كان امير المؤمنين يقول ما لله آية اكبر منى ولا لله من نبأ عظيم اعظم منى ولقد عرضت ولايتى على الامم الماضية فابت ان تقبلها قال قلت له قل هو نباء عظيم انتم عنه معرضون قال هو والله امير المؤمنين عليه السلام.

3 – Narrated to us Ahmad Bin Muhammad, from Ibn Abu Umeyr and another one, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

Abu Ja'far^asws said, 'I said, May I be sacrificed for you^asws, the Shiites are asking you^asws about the explanation of this Verse ***[78:1] Of what do they ask one another? [78:2] Concerning the Great News***', he^asws said: 'That is if you like I^asws will inform them and if you like I^asws will not inform them, however, I^asws will tell you of its interpretation of what you have said ***[78:1] Of what do they ask one another?*** This is regarding Amir-ul-Momineen^asws. Amir-ul-Momineen^asws used to say: 'There is no greater Sign of Allah^azwj than I^asws, and no Magnificent News Came from Allah^azwj than I^asws, and my^asws Wilayah was presented to the bygone imams, they refused to accept it ***[38:67] Say: It is a message of importance, [38:68] (And) you are turning aside from it***, He^asws, by Allah^azwj, is Amir-ul-Momineen^asws.'

(4) حدثنا يعقوب بن يزيد عن ابن سنان عن عتيبة بياع القصب عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول ان ولايتنا عرضت على السموات والارض والجبال و الامصار ما قبلها قبول اهل الكوفة.

4 – Narrated to us Yaqoub Bin Yazeed, from Ibn Sinan, from Uteyba Bayaa' Al-Qasb, from Abu Baseer who said:

'I heard Abu Abdullah^asws say: 'Our^asws Wilayah was Presented to the heavens and the Earth, and the mountains, and the region, they did not accept it. It was accepted by the inhabitants of Kufa.'

(5) حدثنا عبد الله بن عامر عن ابى عبد الله البرقى عن الحسين بن عثمان عن محمد بن الفضيل عن ابى حمزة قال سئلت ابا جعفر عليه السلام عن قول الله تبارك وتعالى ومن يكفر بالايمان فقد حبط عمله وهو في الاخرة من الخاسرين قال تفسيرها في بطن القرآن يعنى من يكفر بولاية على وعلى هو الايمان قال سئلت ابا جعفر عليه السلام عن قول الله تعالى وكان الكافر على ربه ظهيرا قال تفسيرها على بطن القرآن يعنى على هو ربه في الولاية والطاعة والرب هو

5 – Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:
'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] Blessed and High, ***[5:5] and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers,*** said: 'In it esoteric interpretation of the Quran it means one who denies the Wilayah of Ali[asws], and Ali[asws] is the Faith.'
I asked Abu Ja'far[asws] about the Statement of Allah[azwj] the High ***[25:55] and the unbeliever is a partisan against his Lord,*** said: 'In its esoteric interpretation of the Quran it means Ali[asws], he[asws] is his Lord (Rabb) regarding the Wilayah and the obedience, and the Lord[azwj], He[azwj] is the Creator Who[azwj] cannot be described.'

And Abu Ja'far[asws] said: 'Ali[asws] is a sign to Muhammad[saww] and Muhammad[saww] called to Wilayah of Ali[asws], but have not the words of the Messenger of Allah[saww] reached you "For one whom I[saww] am the Master of, Ali[asws] is his Master. Our Allah[azwj]! Befriend those that befriend him[asws] and be Inimical to those who are inimical to him[asws]"? Allah[azwj] befriended those that befriended him[asws] and was Inimical to those that were his[asws] enemies.

And as for His[azwj] Statement ***[51:8] Most surely you are at variance with each other in what you say*** for it is Ali[asws], meaning they differed about him[asws] and there were differences in this community regarding his[asws] Wilayah. The one who was steadfast on the Wilayah of Ali[asws] will enter the Paradise, and one who opposed the Wilayah of Ali[asws] will enter the Fire.

And as for His[azwj] Statement ***[51:9] He is turned away from it who would be turned away.*** It means Ali[asws], one who turns away from his[asws] Wilayah has turned away from the Paradise, for that is His[azwj] Statement ***[51:9] He is turned away from it who would be turned***.

And as for His[azwj] Statement ***[42:52] and most surely you show the way to the right path***. You[saww] have ordered for the Wilayah of Ali[asws] and have called towards it, and Ali[asws] is the Straight Path.'

And as for His[azwj] Statement ***[43:43] Therefore hold fast to that which has been revealed to you; surely you are on the right path.*** You[saww] are on the Wilayah of Ali[asws] and Ali[asws] is the Straight Path.'

And as for His[azwj] Statement ***[6:44] Then, when they forgot that whereof they had been reminded.*** It means when they left the Wilayah of Ali[asws] of which they had been ordered.

We opened unto them the gates of all things, meaning with their possessions in the world, and extending it (Wilayah) to them. And as for His[azwj] Statement ***until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair,*** Meaning the stand of Al-Qaim[ajfj].'

(6) حدثنا محمد بن عيسى عن صفوان عن يعقوب بن شعيب قال وسألت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى واني لغفار لمن تاب وامن وعمل صالحا ثم اهتدى قال ومن تاب من ظلم وامن من كفر وعمل صالحا ثم اهتدى إلى ولايتنا وأومى بيده إلى صدره.

6 – Narrated to us Muhammad Bin Isa, from Safwaan, from Yaqoub Bin Shuaib who said:

'I asked Abu Abdullah[asws], about the Statement of Allah[azwj] Blessed and High ***[20:82] And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction,*** said: 'And one who repents and secures himself from disbelief, and performs good deeds, then continues to our[asws] Wilayah.' He[asws] indicated by placing his[asws] arm on his[asws] chest.'

(7) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام في قوله عزوجل فطرة الله التى فطر الناس عليها قال فقال على التوحيد ومحمد رسول الله صلى الله عليه وآله وعلى امير المؤمنين عليه السلام

7 – Narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer who has said:

Abu Abdullah[asws], regarding the Statement of the Mighty and Majestic ***[30:30] the nature made by Allah in which He has made men,*** has said: 'It has been said about the Monotheism, and that Muhammad is the Messenger of Allah[saww], and Ali[asws] is the Amir-ul-Momineen[asws].'

(8) محمد بن الحسين عن النضر بن سويد عن خالد بن حماد ومحمد بن الفضيل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال سئلت عن قول الله عزوجل ولا تجهر بصلاتك ولا تخافت بها وابتغ بين ذلك سبيلا قال تفسيرها ولا تجهر بولاية على ولا بما اكرمته به حتى نأمرك بذلك ولا تخافت بها يعنى ولا تكتمها عليا عليه السلام واعلمه وما اكرمته به واما قوله وابتغ بين ذلك سبيلا فانه يعنى اطلب إلى وسلنى ان أذن لك ان تجهر بولاية على وادع الناس إليها فاذن له يوم غدير خم.

8 – Muhammad Bin Al-Husayn, from Al-Nazar Bin Suweyd, from Khalid Bin Hamaad and Muhammad Bin Al-Fazeyl, form Abu Hamza Al-Thumaly who has said:

I asked Abu Ja'far[asws] about the Statement of Allah[azwj] Mighty and Majestic ***[17:110] and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these,*** he[asws] said: 'Its interpretation is, do not speak the Wilayah of Ali[asws] or of its prestige until We[azwj] Order you[saww] to do so, ***nor be silent with regard to it***, meaning do not hide it from Ali[asws] and let him[asws] know what he[asws] has been Made prestigious with. And as for His[azwj] Statement ***and seek a way between these*** meaning, he[saww] sought to speak aloud of the Wilayah of Ali[asws] and call to the people towards it, and was authorised to do so on the day of Ghadeer Khumm.'

(9) حدثنا عمران بن موسى عن موسى بن جعفر عن على بن اسباط عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى عبد الله عليه السلام قال سئلته عن قول الله عزوجل و ان هذا صراطي مستقيما فاتبعوه قال هو والله على الميزان والصراط.

9 – Narrated to us Umraan Bin Musa, from Musa Bin Ja;far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who has said:

'I asked Abu Abdullah[asws], about the Statement of Allah[azwj] Mighty and Majestic ***[6:153] And (know) that this is My path, the right one therefore follow it,*** has said: 'He[asws], by Allah[azwj], is Ali[asws], the Scale and the Path (Siraat).'

(10) على بن محمد بن سعيد عن حمدان بن سليمان عن عبد الله بن محمد اليماني عن منبع عن يونس عن صباح المزني عن ابى عبد الله عليه السلام قال عرج بالنبي صلى الله عليه وآله إلى السماء مائة وعشرين مرة مامن مرة لا وقد اوصى الله النبي صلى الله عليه وآله بولاية على والائمة من بعده اكثر مما اوصاه بالفرايض.

10 – Ali Bin Muhammad Bin Saeed, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al-Yamaany, from Manba', from Yunus, from Sabaah Al-Mazany who has said:

Abu Abdullah[asws] said: 'The Prophet[saww] ascended to the sky one hundred and twenty times. There was not a single time when Allah[azwj] did not bequeath to the Prophet[saww] the Wilayah of Ali[asws] and the Imams[asws] after him[asws], more than what He[azwj] Bequeathed him[saww] of the obligations.'

(11) باب ما اخذ الله ميثاق المؤمنين لائمة آل محمد صلوات الله عليهم اجمعين بالولاية وخلقهم من نوره واصبغهم من رحمته وينظرون بنور الله

CHAPTER 11 – ABOUT THE COVENANT TAKEN BY ALLAH[azwj] FROM THE BELIEVERS TO THE IMAMS[asws] OF THE PROGENY[asws] OF MUHAMMAD[saww] BY THE WILAYAH, AND CREATED THEM FROM HIS[azwj] NOOR[3] AND COLOURED THEM FROM HIS[azwj] MERCY AND THEY[asws] ARE VISUALISED BY THE NOOR OF ALLAH[azwj]

(1) حدثنا محمد بن عيسى عن سليمان الجعفري قال كنت عند ابى الحسن عليه السلام قال يا سليمان اتق فراسة المؤمن فانه ينظر بنور الله فسكت حتى اصبت خلوة فقلت جعلت فداك سمعتك تقول اتق فراسة المؤمن فانه ينظر بنور الله قال نعم يا سليمان ان الله خلق المؤمن من نوره وصبغهم في رحمته واخذ ميثاقهم لنا بالولاية والمؤمن اخو المؤمن لابيه وامه ابوه النور وامه الرحمة وانما ينظر بذلك النور الذى خلق منه.

1 – It is Narrated to us Muhammad Bin Isa, from Suleyman Al-Ja'fary who said:

'I was with Abu Al-Hassan[asws], he[asws] said: 'O Suleyman, piety is the insight of the believer, for he sees by the Noor of Allah[azwj].' He[asws] was silent until I was alone with him[asws]. I said, 'May I be sacrificed for you[asws], I have heard you[asws] say that piety is the insight of the believer for he sees by the Noor of Allah[azwj].'

Imam[asws] said: 'Yes, O Suleyman, surely Allah[azwj] Created the believers from a Noor, and Covered them by His[azwj] Mercy, and Took from them the covenant of our[asws] Wilayah. And a believer is the brother of the believer (as one would be) from the same father and mother. His father is the Noor and his mother is the Mercy, but rather he sees by that Noor which he has been created from.'

(2) حدثنا الحسن بن على بن معاوية عن محمد بن سليمان عن ابيه عن عيسى بن اسلم عن معاوية بن عمار قال قلت لابي عبد الله عليه السلام جعلت فداك هذا الحديث الذى سمعته منك ما تفسيره قال وما هو قال ان المؤمن ينظر بنور الله فقال يا معاوية ان الله خلق المؤمنين من نوره وصبغهم في رحمته واخذ ميثاقهم لنا بالولاية على معرفته يوم عرفهم نفسه فالمؤمن اخو المؤمن من لابيه وامه ابوه النور وامه الرحمة وانما ينظر بذلك النور الذى خلق منه.

2 – Narrated to us Al-Hassan Bin Ali Bin Muawiya, from Muhammad Bin Suleyman, from his father, from Isa Bin Aslam, from Muawiya Bin Amaar who said:

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], this Hadeeth which I have heard from you[asws], what is its interpretation?' He[asws] said: 'And what is it?' He said: 'The believer sees by the Noor of Allah[azwj].' He[asws] said: 'O Muawiya, Allah[azwj] Created the believer from the Noor and Covered him by His[azwj] Mercy and Took from him the covenant of our[asws] Wilayah on the same day when he recognised his existence, for the believer is the brother of the believer as from the same father and mother. His father is the Noor and his mother is the Mercy, but rather he sees by that Noor which he has been created from.'

(3) حدثنا الحسن بن على عن ابراهيم عن محمد بن سليمان عن ابيه عن ابى عبد الله عليه السلام قال ان الله جعل لنا شيعة فجعلهم من نوره وصبغهم في رحمته واخذ ميثاقهم لنا بالولاية على معرفته يوم عرفهم نفسه فهو المتقبل من محسنهم المتجاوز عن مسيئهم من لم يلق الله ما هو عليه لم يتقبل منه حسنة ولم يتجاوز عنه سيئة.

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[3] The Divine Light

3 – Narrated to us Al-Hassan Bin Ali, from Ibrahim, from Muhammad Bin Suleyman, from his father has said:

Abu Abdullah[asws] said: 'Allah[azwj] Made Shiites for us[asws], Made them from a Noor and Covered them by His[azwj] Mercy, and Took from them the covenant of the Wilayah of Ali[asws], they recognised him[asws] on the same day as they recognised their selves, for this reason their good deeds will be accepted and exceed from their sins. The one who was not Covered by the Mercy of Allah[azwj], his good deeds will not be accepted from him and his sins will exceed from his good deeds.

(12) باب ما اخذ الله مواثيق الخلق لائمة آل محمد عليهم السلام بالولاية لهم

CHAPTER 12 – ABOUT THE COVENANT OF THE WILAYAH OF THE IMAMS[asws] OF THE PROGENY[asws] OF MUHAMMAD[saww] TAKEN BY ALLAH[azwj] FROM THE ENTIRE CREATION

(1) حدثنا محمد بن الحسين عن محمد بن اسماعيل عن صالح بن عقبة عن عبد الله بن محمد الجعفي عن ابى جعفر عن عقبة عن ابى جعفر عليه السلام قال ان الله خلق الخلق فخلق من احب مما احب وكان احب ان يخلقه من طينة الجنة وخلق من ابغض مما ابغض وكان ما ابغض ان يخلقه من طينة النار ثم بعثهم في الظلال قال قلت أي شئ الظلال قال الم تر إذا ظلل في الشمس شئ وليس بشئ ثم بعث فيهم النبيين يدعونهم إلى الاقرار بالله وهو قوله ولئن سئلتهم من خلقهم ليقولن الله ثم دعاهم إلى الاقرار بالنبيين فاقر بعضهم وانكر بعضهم ثم دعاهم إلى ولايتنا فاقر والله بها من احبب وانكرها من ابغض وهو قوله فما كانوا ليؤمنوا بما كذبوا به من قبل ثم قال أبو جعفر عليه السلام كان التكذيب ثمة.

1 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Saleh Bin Uqaba, from Abdullah Bin Muhammad Al-Ju'fy, from Abu Ja'far, from Uqba who has said:

Abu Ja'far[asws] has said: 'Allah[azwj] Created the creation. He[azwj] Created from Love, the one who loved (us[asws]) and Created him from the clay of the Paradise, and Created the one who hated from the Hate and Created him from the clay of the Fire, then Sent them in the darkness.'

I asked, 'What thing is this darkness?' He[asws] said: 'Have you not seen something which is in the shade of the sun, and it is not by a thing? Then Sent among them the Prophets[as] who called them to the acceptance of Allah[azwj], and this is His[azwj] Statement ***[43:87] And if thou ask them who created them, they will surely say: Allah. How then are they turned away?*** Then called them to accept the Prophets[as]. Some of them accepted and some of them denied.

Then called them to our[asws] Wilayah. By Allah[azwj], this was accepted by the one (who was created out) of love and denied by the one (who was created out) of hate, and this is His[azwj] Statement ***[7:101] but they would not believe in what they rejected at first***.' Then Abu Ja'far[asws] said: 'There was the denial-before.'

(2) حدثنا أحمد بن محمد عن الحسن بن محبوب عن الحسين بن نعيم الصحاف قال سئلت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى فمنكم كافر ومنكم مؤمن فقال عرف الله والله ايمانهم بولايتنا وكفرهم بها يوم اخذ الله عليهم الميثاق في صلب آدم وهم ذر

2 – Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-Husayn Bin Naeem Al-Sahaaf who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] Blessed and High ***[64:2] and of you are some that are Unbelievers, and some that are Believers*** said: 'By Allah[azwj], Allah[azwj] Knew those who believed in our[asws] Wilayah and those that denied it on the day Allah[azwj] Took the covenant from them (when they were) in the loin of Adam[asws], and they were particles.'

(3) حدثنا الحسين بن محمد عن معلى بن محمد ومحمد بن جمهور عن عبد الله بن عبد الرحمن عن الهيثم بن واقد عن ابى يوسف البزاز عن ابى عبد الله عليه السلام قال تلا علينا أبو عبد الله عليه السلام هذه الاية واذكروا آلاء الله قال اتدرى ماآلاء الله قلت لا قال هي اعظم نعم الله على خلقه وهو ولايتنا.

3 – Narrated to us Al-Husayn Bin Muhammad, from Moala Bin Muhammad and Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahmaan, from Al-Haysham Bin Waqid, from Abu Yusuf Al-Bazaaz who has said:

‘Abu Abdullah[asws] recited this Verse to us ***[7:74] remember therefore Allah's benefits*** and said: ‘Do you know what are Allah[azwj]’s Benefits?’ I said, ‘No.’ He[asws] said: ‘This is the Magnificent Bounty of Allah[azwj] on His[azwj] creation, and it is our[asws] Wilayah.’

(13) باب في الائمة عليهم السلام انهم شهداء لله في خلقه بما عندهم من الحلال والحرام

CHAPTER 13 – REGARDING THE IMAMS[asws], THEY[asws] ARE WITNESSES OF ALLAH[azwj] IN HIS[azwj] CREATION AS THEY[asws] HAVE WITH THEM[asws] THE PERMISSIBLE AND THE PROHIBITED

(1) حدثنا عبد الله بن محمد عن ابراهيم بن محمد الثقفى قال في كتاب بندار بن عاصم عن الحلبي عن هارون بن خارجة عن ابى بصير عن ابى عبد الله عليه السلام في قول الله تبارك وتعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس قال نحن الشهداء على الناس بما عندهم من الحلال والحرام وما ضيعوا منه.

1 – Narrated to us Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al-Thaqafy who said in the book of Bandaar Bin Aasim, from Al-Halby, from Haroun Bin Kharja, from Abu Baseer, from Abu Abdullah[asws] regarding the Statement of Allah[azwj] Blessed and High ***[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people,*** said: 'We[asws] are the witnesses on the people for that is with them of the Permissible and the Prohibited and what they have wasted from it.'

(2) حدثنا عبد الله بن محمد عن ابراهيم بن محمد في كتاب بندار بن عاصم عن عمر بن حنظلة قال قلت لابي عبد الله عليه السلام وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس قال هم الائمة.

2 – Narrated to us Abdullah Bin Muhammad, from Ibrahim Bin Muhammad in the book of Bandaar Bin Aasim, from umar Bin Hanzala who said:

'I asked from Abu Abdullah[asws] (about the Words of Allah[azwj]) ***[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people,*** He[asws] said: 'These[asws] are the Imams[asws].'

(3) حدثنا يعقوب بن يزيد ومحمد بن الحسين عن ابن ابى عمير عن عمر بن اذينة عن بريد بن معاوية قال قلت لابي جعفر عليه السلام قول الله تعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس قال نحن الائمة الوسط ونحن شهداء الله على خلقه وحجته في ارضه.

3 – Narrated to us Yaqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who said:

'I asked from Abu Ja'far[asws] about the Statement of Allah[azwj] the High ***[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people***, he[asws] said: 'We[asws] are the Just Imams[asws], and we[asws] are witnesses of Allah[azwj] on His[azwj] creation and His[azwj] Proof in His[azwj] Earth.'

(4) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن عمرو بن ابى المقدام عن ميمون البان عن ابى جعفر عليه السلام في قوله تبارك وتعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس قال عدلا ليكونوا شهداء على الناس قال الائمة ويكون الرسول عليكم شهيدا عليكم قال على الائمة.

4 – Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Bashir, from Amro Bin Abu Al-Maqdaam, from Maymoun Al-Baan who has said:

Abu Ja'far[asws], regarding His[azwj] Statement, Mighty and Majestic ***[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people***, said: 'Equitable, as they[asws] (the Imams[asws]) are witnesses on the people.' I said, '***and (that) the Messenger may be a bearer of witness to you***.' He[asws] said: 'On the Imams[asws].'

(5) وعنه عن محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن ابى بصير عن ابى عبد الله عليه السلام وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس و يكون الرسول عليكم شهيدا قال نحن الامة الوسط ونحن شهداؤه على خلقه وحجته في ارضه.

5 – And from him, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Bashir, from Abu Baseer who has said:

Abu Abdullah[asws] (about the Words of Allah[azwj]) ***[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you,*** said: 'We[asws] are the just nation, and we[asws] are witnesses on His[azwj] creation, and His[azwj] Proof in His[azwj] Earth.'

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن ابراهيم بن عمر اليماني عن سليم بن قيس الهلالي عن امير المؤمنين صلوات الله ع قال ان الله طهرنا وعصمنا وجعلنا شهداء على خلقه وحجته في ارضه وجعلنا مع القران وجعل القران معنا لا نفارقه ولا يفارقنا.

6 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar Al-Yamaany, from Suleym Bin Qays Al-Hilali has narrated the following:

Amir-ul-Momineen[asws] said: 'Allah[azwj] has Purified us[asws], and Protected us[asws], and Made us[asws] as witnesses on His[azwj] creation, and as His[azwj] Proof in His[azwj] Earth, and Made us[asws] to be with the Quran and the Quran to be with us[asws]. We [asws] do not get separated from it and it does not get separated from us[asws].'

(14) باب في رسول الله انه عرف ماراى في الاظلة و الذر وغيره

CHAPTER 14 - REGARDING THE MESSENGER OF ALLAH[saww], HE[saww] KNEW WHAT HE[saww] SAW FROM BEFORE, AND THE PARTICLES, ETC.

(1) احمد بن محمد ويعقوب بن يزيد عن الحسن بن على بن فضال عن ابى جميله عن محمد بن الحلبي عن ابى عبد الله عليه السلام قال ان الله مثل لى امتى في الطين وعلمني اسمائهم كلها كما علم آدم الاسماء كلها فمر بى اصحاب الرايات فاستغفرت لعلى و شيعته ان ربى وعدني في شيعة على خصلة قيل يارسول الله وما هي قال المغفرة منهم لمن آمن واتقى لا يغادر منم صغيرة ولا كبيرة ولهم تبدل السيئات حسنات.

1 – Ahmad Bin Muhammad and Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Bin Al-Halby who has said:

Abu Abdullah[asws], said: 'Allah[azwj] Made the like of my[saww] community in the clay and Taught me[asws] all of their names just as He[azwj] Taught Adam[asws] all the names. When the flag bearers (angels of the proximity) pass by, they sought forgiveness for Ali[asws]'s Shiites, as my Lord[azwj] has Promised to me[saww] the special blessings for the Shiites. They asked: 'O Messenger of Allah[saww], and what is it?' He[saww] said: 'The forgiveness for those who believe and observe piety, not leaving any sins on them, whether big or small, and to convert their sins into good deeds.'

(2) الحسن بن محبوب عن صالح بن سهل عن ابى عبد الله عليه السلام ان بعض قريش قال لرسول الله صلى الله عليه وآله باى شئ سبقت الانبياء وانت بعثت آخرهم وخاتمهم قال انى كنت اول من اقر بربي واول من اجاب حيث اخذ الله ميثاق النبيين واشهدهم على انفسهم الست بربكم قالوا بلى وكنت انا اول نبى قال بلى فسبقتهم بالاقرار بالله.

2 – Al-Hassan Bin Mahboub, from Saleh Bin Sahl, who has said:

Abu Abdullah[asws] said: 'One of the Qureish said to the Messenger of Allah[saww], 'By which thing do you[saww] precede the Prophets[as], and you[saww] have been Sent at their[as] end and as the last of them[as]?' He[saww] said: 'I[saww] was the first to testify to my[saww] Lord[azwj] and the first of those who answered when Allah[saww] Took the covenant from the Prophets[as] and bore witness over their own selves. Allah[azwj] Said: "Am I[azwj] not your Lord[azwj]?' I[saww] said: 'Yes.' And I[saww] was the first Prophet[as] to say, "Yes". I[saww] preceded them in the testifying to Allah[azwj].'

(3) حدثنا احمد بن محمد عن الحسن بن على بن النعمى عن ابن مسكان عن عبد الرحيم القصير عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله ان امتى عرضت على عند الميثاق وكان اول من امن بى وصدقني على وكان اول من امن بى وصدقني حيث بعثت فهو الصديق الاكبر.

3 – Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Al-Na'my, from Ibn Muskaan, from Abdul Rahmaan Al-Qaseyr, who has said:

Abu Ja'far[asws] said: 'The Messenger of Allah[saww] said: 'My[saww] community was presented during the covenant, and the first one who believed in me[saww] and ratified me[saww] was Ali[asws], and he[asw] was the first one who believed me[saww] and ratified me[saww] when I[saww] was Sent, for he[asws] is the Great Truthful (*Siddique Al-Akbar*).'

(4) حدثنا العباس بن معروف عن حماد بن عيسى عن ابى الجارود عن ابى بصير عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله ذات يوم وعنده جماعة من اصحابه اللهم لقنى اخواني مرتين فقال من حوله من اصحابه اما نحن اخوانك يارسول الله صلى الله عليه وآله فقال لا انكم اصحابي واخواني قوم من آخر الزمان امنوا بى ولم يرونى لقد عرفنيهم الله باسمائهم واسماء ابائهم من قبل ان يخرجهم من اصلاب آبائهم وارحام امهاتهم لاحدهم اشد بقية على دينه من خرط القتاد في الليلة الظلماء أو كالقابض على جمر الغضا اولئك مصابيح الدجى ينجيهم الله من كل فتنة غبراء مظلمة.

4 – Narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Abu Al-Jaroud, from Abu Baseer, who has said:

Abu Ja'far[asws] said: 'One day, the Messenger of Allah[saww] said, when he[saww] had a group of his[saww] companions with him[saww]: 'Our Lord[azwj]! Make me[saww] meet my[saww] brothers', twice. They asked: 'Who are they from your[saww] companions as we are your[saww] brothers, O Messenger of Allah[saww].'

He[saww] replied: 'No. You are my[saww] companions, and my[saww] brothers are from the end of times; who will express belief even though they will not have seen me[saww]. Allah[azwj] has Made me[saww] to recognise their names and the names of their fathers. They will come out from the loins of their fathers and the wombs of their mothers, for each of them it will be more difficult to remain on his religion than to be on a pathway in a dark night, or like clutching a fiery ember. They will be the lamps in the darkness. Allah[azwj] will Rescue them from all terrible and pitch dark tribulations of the Earth.'

(5) حدثنا محمد بن الحسين عن عبد الله جبلة عن معاوية بن عمار عن جعفر عن ابيه عن جده عليه السلام قال قال رسول الله صلى الله عليه وآله يا على لقد مثلت لى امتى في الطين حتى رايت صغيرهم وكبيرهم ارواحا قبل ان يخلق الاجساد وانى مررت بك وبشيعتك فاستغفرت لكم فقال على يا نبى الله زدنى فيهم قال نعم يا على تخرج انت وشيعتك من قبورهم ووجوهكم كالقمر ليلة البدر وقد فرجت عنكم الشدايد وذهبت عنكم الاحزان تستظلون تحت العرش يخاف الناس ولا تخافون ويحزن الناس ولا تحزنون وتوضع لكم مائدة والناس في الحساب.

5 – Narrated to us Muhammad Bin Al-Husayn, from Abdullah Jabala, from Muawiya Bin Amaar, from who has said:

Ja'far[asws], from his[asws] father[asws], who from his[asws] grandfather[asws] has said: 'The Messenger of Allah[saww] said: 'O Ali[asws], my[saww] community was Exemplify for me[saww] to the clay, as I[saww] saw the small and the large ones of their souls, prior to Him[azwj] Creating their bodies, and I[saww] passed by you[asws] and by your[asws] Shiites.

I[saww] sought forgiveness for all of them.' Ali[asws] said: 'O Prophet[saww] of Allah[azwj], tell me[asws] more about it.' He[saww] said: 'Yes, O Ali[asws], you[asws] will come out, and your[asws] Shiites from their graves, and their faces will be glowing like the moon on the night of the full-moon, and the difficulties will be cleft asunder from you all and the grief will go away from you all, you all will be in the shade under the Throne. The people will fear but not your Shiites, and the people will grieve but not your[asws] followers, and for you[asws] (and your Shiites) there will be spread out the tables, but the others will be in (the horrors of) the Reckoning.'

(6) حدثنا بعض اصحابنا عن محمد بن الحسين عن على بن اسباط عن على بن معمر عن ابيه قال سألت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى هذا نذير من النذر الاولى يعنى محمدا صلى الله عليه وآله حيث دعاهم بالاقرار بالله في الذر الأول.

6 – Narrated to us one of our companions, from Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from his father who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] Blessed and High ***[53:56] This is a warner of the warners of old***'. He[asws] said: 'It means Muhammad[saww] where he[saww] was testified by Allah[azwj] (as a Prophet[saww]) whiles others were in the shape of particles.'

(7) حدثنا محمد بن عيسى عن يونس عن على بن هاشم عن محمد بن عبيد الله بن ابى رافع عن ابيه عن جده قال قال رسول الله صلى الله عليه وآله مثل امتى في الطين وعلمت الاسماء كما علم آدم الاسماء كلها ورايت اصحاب الرايات فكلما مررت بك يا على و بشيعتك استغفرت لكم.

7 – Narrated to us Muhammad Bin Isa, from Yunus, from Ali Bin Haashim, from Muhammad Bin Ubeydullah Bin Abu Rafa'i, from his father, from his grandfather who said:

The Messenger of Allah^saww said: 'My^saww community was similar to the grains of the clay and I^saww was Taught their names just like Adam^as was taught their names, all of them, and I^saww saw the flag bearers, and all of them passed by you^asws, O Ali^asws, and your^asws Shiites, seeking forgiveness for you all.'

(8) حدثنا عباد بن سليمان عن سعد بن سعد عن مقاتل بن مقاتل عن ابى الحسن الرضا عليه السلام قال قال أبو جعفر عليه السلام ان رسول الله صلى الله عليه وآله مثلت له امته في الطين فعرفهم باسمائهم واسماء آبائهم واخلاقهم وحلاهم قال قلنا له جعلت فداك جميع الامة من اولها إلى آخرها قال هكذا قال أبو جعفر عليه السلام.

8 – Narrated to us Abaad Bin Suleyman, from Sa'd Bin Sa'd, from Maqaatil Bin Maqaatil, who has said:

Abu Al-Hassan Al-Reza^asws said: 'Abu Ja'far^asws said that for the Messenger of Allah^saww, a similarity of his^saww community was Made to the grains of clay. He^saww recognised them by their names and the names of their fathers, and their morals and their appearance.' I said, 'Tell us, may I be sacrificed for you^asws, the whole of the community from its beginning to its end?' 'Such is the case', said Abu Ja'far^asws.'

(9) حدثنا يعقوب بن يزيد عن محمد بن سنان عن ابى الجارود قال سمعت ابا جعفر عليه السلام يقول قال رسول الله صلى الله عليه وآله عرضت على امتى البارحة لدى هذه الحجرة اولها إلى آخرها قال قال قائل يارسول الله قد عرض عليك من خلق ارايت من لم يخلق قال صور لى والذى يحلف به رسول الله في الطين حتى لانا اعرف بهم من احبكم بصاحبه.

9 – Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Sinan, from Abu Al-Jaroud who said:

'I heard Abu Ja'far^asws say: 'The Messenger of Allah^saww has said: 'My^asws whole of the community was presented to me^asws last night in this room, from its first one to its last one.' Someone said, 'O Messenger of Allah^saww, those who were created were presented to you^saww, did you^saww see the ones who had not been created yet?' He^saww said: 'They were imaged for me^saww, and the ones who took the oath by the Messenger of Allah^saww in the clay (phase), until I^saww recognised the ones who love you^asws (O Ali^asws) as their master.'

(10) حدثنا عباد بن سليمان عن سعد بن سعد عن صفوان بن يحيى عن ابى الحسن الرضا عليه السلام قال ان رسول الله صلى الله عليه وآله مثلت له امته في الطين فعرفهم باسمائهم واسماء آبائهم وحلاهم قال فقلت جعلت فداك جميع الامة من اولها إلى آخرها قال هكذا قال أبو جعفر أو جعفر عليه السلام.

10 – Narrated to us Abaad Bin Suleyman, from Sa'd Bin Sa'd, from Safwaan Bin Yahya, who has said:

Abu Al-Hassan Al-Reza^asws said: 'For the Messenger of Allah^saww was shown a similarity of his^saww community to that of the grains of clay. He^saww recognised them by their names and the names of their fathers, and their appearances.' I said, 'May I be sacrificed for you^asws, the whole of the community from its beginning to its end?' He^asws said: 'Such is the case', the same has also been said by Abu Ja'far^asws or Ja'far^asws.'

(11) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن ابن خربوز عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله لعلى ان ربى مثل لى امتى في الطين و علمني اسمائهم كلها كما علم آدم الاسماء كلها فمر بى اصحاب الرايات فاستغفرت لك ولشيعتك يا على ان ربى وعدني في شيعتك خصلة قلت وما هي يارسول الله قال المغفرة لمن امن منهم واتقى لا يغادر منهم صغيرة ولا كبيرة ولهم تبدل سيئاتهم حسنات.

11 – Narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareez, from Ibn Kharbouz who has said:

Abu Ja'far^asws said: 'The Messenger of Allah^saww said to Ali^asws: 'My^saww Lord^azwj Replicated for me^saww my^as community in the grains of clay, and Taught me^saww all of their names just like He^azwj Taught Adam^as all the names. The flag bearers passed

by seeking forgiveness for you[asws] and your[asws] Shiites. O Ali[asws], my[saww] Lord[azwj] Promised to me[saww] in your[asws] Shiites' qualities.' Ali[asws] said: 'And what is that, O Messenger of Allah[saww]?' He[saww] said: 'The Forgiveness for the one who believes from among them, and observes piety, He[azwj] will not Leave any small or great sin of theirs, and will change for them, their sins into good deeds.'

(12) حدثنا على بن اسماعيل عن محمد بن اسماعيل عن سعدان بن مسلم عن صالح بن سهل عن ابى عبد الله عليه السلام قال سئل رسول الله باى شئ سبقت ولد آدم قال انا اول من اقر ببلى ان الله اخذ ميثاق النبيين واشهدهم على انفسهم الست بربكم قالوا بلى فكنت اول من اجاب.

12 – Narrated to us Ali Bin Ismail, from Muhammad Bin Ismail, from Sa'dan Bin Muslim, from Saleh Bin Sahl who has said:

Abu Abdullah[asws] said: 'The Messenger of Allah[saww] was asked, by which thing he[saww] had preceded the Children of Adam[as].' He[saww] said: 'I[saww] was the first one to say, "Yes", when Allah[azwj] Took the covenant from the Prophets[as], and Made them[as] as witnesses on their own selves: "Am I[azwj] not your Lord[azwj]?" I[saww] said: 'Yes, and was the first one to answer.'

(13) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن حماد بن عيسى عن حريز عن معروف بن خربوز عن ابى جعفر عليه السلام قال قال رسول الله لعلى عليه السلام ان ربى مثل امتى في الطين وعلمني اسمائهم كما علم آدم الاسماء كلها فمر بى اصحاب الرايات فاستغفرت لك ولشيعتك.

13 – Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Hamaad Bin Isa, from Hareez, from Ma'rouf Bin Kharbouz who has said:

Abu Ja'far[asws] said: 'The Messenger of Allah[saww] said: 'My[saww] Lord[azwj] Replicated for me[saww] my[saww] community in the form of the grains of clay, and Taught me[saww] their names as He[azwj] had Taught Adam [as] all of the names. When the flag bearers, passed by, they sought Forgiveness for you[asws] and your[asws] Shiites.'

(14) حدثنا احمد بن محمد عن الحسين بن سعيد عن بعض اصحابنا عن حنان بن سدير عنه قال قال رسول الله صلى الله عليه وآله ان ربى مثل بى امتى في الطين وعلمني اسماء امتى كما علم آدم الاسماء كلها فمربى اصحاب الرايات فاستغفرت لعلى وشيعته.

14 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of our companions, from Hanaan Bin Sudeyr said:

The Messenger of Allah[saww] said: 'My[saww] Lord[azwj] Replicated for me[saww] my[saww] community in the grains of clay, and Taught me[saww] the names of my[saww] community members just as He[azwj] Taught Adam[as] all the names. When the flag bearers passed by, they sought Forgiveness for Ali[asws] and his[asws] Shiites.'

(15) حدثنا احمد بن محمد أو غيره عن الحسن بن محبوب عن حنان عن سديف المكى قال سمعت محمد بن على عليه السلام يقول قال حدثنى جابر بن عبد الله قال قال رسول الله صلى الله عليه وآله ان ربى مثل لى امتى في الطين وعلمني اسماء الانبياء كما علم آدم الاسماء كلها فمر بى اصحاب الرايات فاستغفرت لعلى وشيعته.

15 – Narrated to us Ahmad Bin Muhammad, or another one, from Al-Hassan Bin Mahboub, from Hanaan, from Sadeyf Al-Makky who said, 'I heard Muhammad Bin Ali say that Jabir Bin Abdullah narrated to me the following:

The Messenger of Allah[saww] said: 'My[saww] Lord[azwj] Replicated for me[saww] my[saww] community in the form of the gains of clay, and Taught me[saww] their names just as He[azwj] Taught Adam[as] all the names. The flag bearers passed by. They sought Forgiveness for Ali[asws] and his[asws] Shiites.'

(15) باب في امير المؤمنين ع انه عرف ما راى في الميثاق وغيره

CHAPTER 15 – REGARDING AMIR-UL-MOMINEEN asws, HE asws RECOGNISED WHAT HE asws SAW DURING THE COVENANT, ETC.

(1) حدثنا احمد بن محمد عن الحسن بن محبوب عن صالح بن سهل عن ابى عبد الله عليه السلام ان رجلا جاء إلى امير المؤمنين وهو مع اصحابه فسلم عليه ثم قال انا والله احبك واتولاك فقال له امير المؤمنين ما انت كما قلت ويلك ان الله خلق الارواح قبل الابدان بالفى عام ثم عرض علينا المحب لنا فوالله ما رايت روحك فيمن عرض علينا فاين كنت قال فسكت الرجل عند ذلك ولم يراجعه.

1 – Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboun, from Saleh Bin Sahl, who has said:

Abu Abdullah asws has said: 'A man went to Amir-ul-Momineen asws, while he asws was with his asws companions. He greeted him asws, then said: 'I, by Allah azwj, love you asws and I am your asws friend.'

Amir-ul-Momineen asws said to him: 'You are not as you are saying, woe be unto you. Surely Allah azwj Created and souls before the bodies by a thousand years, then Presented to us asws those that love us asws. By Allah azwj! I did not see your soul from those who were presented to us asws. Where were you?' Abu Abdullah asws said: 'The man was silenced by that and never returned back again.'

(2) حدثنا ابراهيم بن هاشم عن عمرو بن عثمان عن ابى محمد المشهدي من آل رجاء البجلى عن ابى عبد الله عليه السلام قال قال رجل لامير المؤمنين على بن ابى طالب عليه السلام يا امير المؤمنين انا والله احبك فقال له كذبت قال بلى والله انى احبك واتولاك فقال له امير المؤمنين كذبت قال سبحان الله يا امير المؤمنين احلف بالله انى احبك فتقول كذبت قال وما علمت ان الله خلق الارواح قبل الابدان بالفى عام فامسكها الهواء ثم عرضها علينا اهل البيت فوالله ما منها روح الا وقد عرفنا بدنه فوالله ما رايتك فيها فاين كنت قال أبو عبد الله عليه السلام كان في النار.

2 – Narrated to us Ibrahim Bin Haashim, from Amro Biin Usman, from Abu Muhammad Al-Mash'hady, from A'Al-Raja'a Al-bajaly, who has said:

Abu Abdullah asws said: 'A man said to Amir-ul-Momineen Ali asws Bin Abu Talib asws, 'O Amir ul Mo'mineen asws, I, by Allah azwj, love you asws. He asws said to him: 'You are lying.' He said, 'Yes, by Allah azwj, I do love you asws, and I am your asws friend.' Amir ul-Momineen asws said to him: 'You are lying'. He said, 'Glory be to Allah azwj, O Amir-ul-Momineen asws, I swear by Allah azwj, I love you asws, and you asws are saying that I lied.'

He asws said: 'Surely Allah azwj Created the souls before the bodies by a thousand years and were wiped by the wind. Then they were Presented to us asws, the People asws of the Household. By Allah azwj, there was no soul from them except that we asws recognised its body. By Allah azwj I asws did not see you among them. So, where were you?' Abu Abdullah asws said: 'He was in the Fire.'

(3) حدثنا محمد بن الحسين عن جعفر بن بشير عن آدم ابى الحسن عن اسماعيل بن ابى حمزة عمن حدثه عن ابيه عبد الله عليه السلام قال جاء رجل إلى امير المؤمنين عليه السلام فقال والله يا امير المؤمنين انى لاحبك فقال كذبت فقال الرجل سبحان الله كان تعرف مافى قلبى فقال على عليه السلام ان الله خلق الارواح قبل الابدان بالفى عام ثم عرضهم علينا فاين كنت لم ارك.

3 – Narrated to us Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Adam Abu Al-Hassan, from Ismail Bin Abu Hamza narrating from his father who has said:

Abu Abdullah asws said: 'A man went to Amir-ul-Momineen asws and said, 'O Amir-ul-Momineen asws, I love you asws.' He asws said: 'You are lying.' The man said, 'Glory be to Allah azwj, it is as if you asws knew what is in my heart.' Ali asws said: 'Allah azwj Created

the souls before the bodies by a thousand years, then Presented them to us[asws]. Where were you, I[asws] did not see you.'

(4) حدثنا حسن بن على بن عبد الله بن المغيرة قال حدثنا عبيس بن هشام عن عبد الكريم عن سماعة بن مهران عن ابى عبد الله عليه السلام قال بينا امير المؤمنين في مسجد الكوفه إذ اتاه رجل فقال يا امير المؤمنين والله انى لاحبك قال ما تفعل قال والله انى لاحبك قال ما تفعل قال بلى والله الذى لا اله الا هو قال والله الذى لا اله الا هو ما تحبنى فقال يا امير المؤمنين انى احلف بالله انى احبك وانت تحلف بالله ما احبك والله كانك تخبرني انك اعلم بما في نفسي فغضب امير المؤمنين عليه السلام وانما كان الحديث العظيم يخرج منه عند الغضب قال فرفع يده إلى السماء وقال كيف يكون ذلك وهو ربنا تبارك وتعالى خلق الارواح قبل الابدان بالفى عام ثم عرض علينا المحب من المبغض فوالله ما رايتك فيمن احبنا فاين كنت.

4 - Narrated to us Hassan Bin Ali Bin Abdullah Bin Al-Mugheira, from Ubeys Bin Hashaam, from Abdul Kareem, from Sama'at Bin Mahraan who has said:

Abu Abdullah[asws] said: 'Amir-ul-Momineen[asws] was giving a sermon in the Masjid of Al-Kufa, when a man came up and said, 'O Amir-ul-Momineen[asws], by Allah[azwj], I love you[asws].' He[asws] said: 'You do not.' He said, 'By Allah[azwj], I do love you.' He[asws] said: 'You do not.' He said, 'Yes, by Allah[azwj] besides Whom there is no god but Him[azwj].' He[asws] said: 'By Allah[azwj] besides Whom there is no god but Him[azwj], you do not love me[asws].' He said, 'O Amir-ul-Momineen[asws], I swear by Allah[azwj] I love you[asws] and you[asws] swear by Allah[azwj] I do not love you, and it is as if you[asws] are informing me that you[asws] know what is in my soul?'

Amir-ul-Momineen[asws] got furious (due to his interruption), and it was a great narrative that came out of him[asws] because of him being annoyed. He raised his[asws] hands towards the sky and said: 'How can it be that, and He[azwj] is our Lord[azwj] Blessed and High, Who Created the souls before the bodies by a thousand years, Presented to us[asws] the lover and the hater, for, by Allah[azwj], I[asws] did not see you among those that love us[asws]. Where were you?'

(5) حدثنا عبد الله بن محمد عن ابراهيم بن محمد عن عبد الرحمن بن ابى هاشم قال حدثنى سلام بن ابى عمير عن عمارة قال كنت جالسا عند امير المؤمنين عليه السلام إذ اقبل رجل فسلم عليه ثم قال يا امير المؤمنين والله انى لاحبك فسأله ثم قال له ان الارواح خلقت قبل الأبدان بالفى عام ثم اسكنت الهواء فما تعارف منها ثم ايتلف هيهنا وما تناكر منها ثم اختلف هيهنا وان روحي انكر روحك.

5 – Narrated to us Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdul Rahmaan Bin Abu Hashaam, from Salaam Bin Abu Umeyr, from Amaarat who said:

'I was sitting with Amir-ul-Momineen[asws] when a man came up and greeted him[asws], then said, 'O Amir-ul-Momineen[asws], by Allah[azwj], I love you.' He[asws] questioned him, then said to him: 'The souls were Created before the bodies by a thousand years, then settled them in the air. I[asws] do not recognise you from them. Then you are introduced to me[asws] over here, but you are denying to what I say, so my[asws] soul denies your soul.'

(6) حدثنا أبو محمد عن عمران بن موسى عن يونس بن جعفر عن على بن اسباط عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى عبد الله عليه السلام ان رجلا قال لامير المؤمنين عليه السلام والله انى لاحبك ثلث مرات فقال على عليه السلام والله ما تحبنى فغضب الرجل فقال كانك والله تخبرني مافى نفسي قال له على عليه السلام ولكن الله خلق الارواح قبل الابدان بالفى عام فلم ار روحك فيها.

6 – Narrated to us Abu Muhammad, from Umran Bin Musa, from Yunus Bin Ja;far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who has said:

Abu Abdullah[asws]: 'A man said to Amir-ul-Momineen[asws], 'By Allah[azwj], I love you', three times. Ali[asws] said to him: 'By Allah[azwj], you do not love me.' The man got angry and said, 'By Allah[azwj], you[asws] are telling me what is in my heart?' Ali[asws] said to him:

'But, Allah[azwj] Created the souls before the bodies by a thousand years, I[asws] did not see your soul among them.'

(7) حدثنا أبو محمد عن عمران بن موسى عن ابراهيم بن مهزيار عن محمد بن عبد الوهاب عن ابراهيم بن ابى البلاد عن ابيه عن بعض اصحاب امير المؤمنين قال دخل عبد الرحمن بن ملجم لعنه الله على امير المؤمنين عليه السلام في وفد مصر الذى اوفدهم محمد بن ابى بكر (ره) ومعه كتاب الوفد قال فلما مر باسم عبد الرحمن بن ملجم قال انت عبد الرحمن لعن الله عبد الرحمن قال نعم يا امير المؤمنين اما والله يا امير المؤمنين ان لاحبك قال كذبت والله ما تحبني ثلثا قال يا امير المؤمنين احلف ثلثة ايمان انى احبك وانت تحلف ثلثة ايمان انى لا احبك قال ويلك أو ويحك ان الله خلق الارواح قبل الابدان بالفى عام فاسكنها الهواء فما تعارف منها هنالك ايتلف في الدنيا وما تناكر منها اختلف في الدنيا وان روحي لا تعرف روحك قال فلما ولى قال إذا سركم ان تنظروا إلى قاتلي فانظروا إلى هذا قال بعض القوم اولا تقتله أو قال تقتله فقال من اعجب من هذا تأمروني ان اقتل قاتلي لع.

7 – Narrated to us Abu Muhammad, from Umran Bin Musa, from Ibrahim Bin Mahziyar, from Muhammad Bin Andul Wahaab, from Ibrahim Bin Abu Al-Balaad, from his father, who has said:

One of the companions of Amir-ul-Momineen[asws] has narrated, 'Abdul Rahmaan Bin Muljim[la] (May Allah[azwj] Curse him) was brought to Amir-ul-Momineen[asws] by a delegation from Egypt which was headed by Muhammad Bin Abu Bakr and with him was the book containing the names of the delegation. Amir-ul-Momineen[asws] said when he[asws] when he[asws] came to the name of Abdul Rahmaan Ibn Muljim[la]: 'You are Abdul Rahmaan, May Allah[azwj] Curse Abdul Rahmaan.' He[la] said, 'Yes, O Amir-ul-Momineen[asws], but, by Allah[azwj], O Amir-ul-Momineen[asws], I love you[asws].'

He[asws] said: 'You[la] are lying, by Allah[azwj] you[la] do not love me[asws] even two thirds.' He[la] said, 'O Amir-ul-Momineen[asws], I swear by one third faith that I love you[asws] and you[asws] swear one third faith that I do not love you[asws].' He[asws] said: 'Woe be unto you', or 'Alas', 'Surely Allah[azwj] Created the souls before the bodies by a thousand years, and settled them in the air. I[asws] was not introduced to you[la] over there. The damage you[la] will cause in the world and what you[la] have denied from among them, disagreeing in the word, and my[asws] soul does not recognise your soul'. But when he[asws] said that if you were to look at your secret killer, then look to this, one group said, 'Kill him[la] first', or said, 'kill him'. He[asws] said: 'I[asws] find it strange that you are ordering me[asws] to kill my[asws] killer.'

(8) محمد بن الحسين عن جعفر بن بشير عن آدم عن ابى الحسين عن اسماعيل عن ابى حمزة عمن حدثه عن ابى عبد الله عليه السلام جاء رجل إلى امير المؤمنين فقال يا امير المؤمنين والله انى لاحبك فقال له كذبت فقال له الرجل سبحان الله كانك تعرف مافى نفسي قال فغضب امير المؤمنين عليه السلام ورفع يده إلى السماء وقال كيف لا يكون ذلك وهو ربنا تبارك وتعالى خلق الارواح قبل الابدان بالفى عام ثم عرض علينا المحب من المبغض فوالله ما رأيتك فيمن احبنا.

8 – Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Adam, from Abu Al-Husayn, from Ismail, from Abu Hamza narrating the following:

Abu Abdullah[asws] said: 'A man went to Amir-ul-Momineen[asws] and said, 'O Amir-ul-Momineen[asws], by Allah[azwj], I love you[asws]'. He[asws] replied to him: 'You are lying'. The man said to him[asws], 'Glory be to Allah[azwj], it is as if you[asws] know what is within myself'. Abu Abdullah[asws] said: 'Amir-ul-Momineen[asws] became unhappy and raised his[asws] hands towards the sky and said: 'How can this not be, and He[azwj] is our Lord[azwj] Blessed and High, Who Created the souls before the bodies by a thousand years, then Presented to us[asws] the lover from the hater, for by Allah[azwj], I[asws] did not see you from among the lovers.'

(16) باب في الائمة عليهم السلام انهم يعرفون ما رأوا في الميثاق وغيره

CHAPTER 16 – REGARDING THE IMAMS^asws, THEY^asws RECOGNISED WHAT THEY^asws SAW DURING THE COVENANT ETC.

(1) حدثنا احمد بن محمد ومحمد بن الحسين جميعا عن الحسن بن محبوب عن على بن رئاب عن بكير بن اعين قال كان أبو جعفر عليه السلام يقول ان الله اخذ ميثاق شيعتنا بالولاية لنا وهم ذر يوم اخذ الميثاق على الذر والاقرار له بالربوبية ولمحمد صلى الله عليه وآله بالنبوة وعرض الله على محمد امته في الطين وهم اظلة وخلقهم من الطينة التى خلق منها آدم وخلق الله ارواح شيعتنا قبل ابدانهم بالفى عام وعرضهم عليه وعرفهم رسول الله وعرفهم عليا ونحن نعرفهم في لحن القول.

1 – It has been narrated to us Ahmad Bin Muhammad and Muhammad Bin Al-Husayn together, from Al-Hassan Bin Mahboub, from Ali Bin Raa'ib, from Bakeyr Bin Ayn who said:

Abu Ja'far^asws said: 'Allah^azwj Took the covenant of our^asws Wilayah from our^asws Shiites, and they were (in the form of) particles upon the particles on the day of the covenant and they acknowledged Him^azwj as a Lord, and to Muhammad^saww for the Prophet-hood, and Allah^azwj Presented to Muhammad^saww his^saww community in the clay, and they were shadows, and Created them from the clay which Adam^as had been Created from, and Allah^azwj Created the souls of our^asws Shiites before their bodies by a thousand years, and Presented them to him^saww, and the Messenger of Allah^saww recognised them, and Ali^asws recognised them, and we^asws recognise them from the tone of their speech.'

(2) حدثنا محمد بن احمد عن يعقوب بن يزيد عن الحسن بن محبوب عن محمد بن الفضيل عن ابى الحسن عليه السلام في قول الله تعالى يوفون بالنذر الذى اخذ عليهم الميثاق من ولايتنا.

2 – Narrated to us Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fazel who has said:

Abu Al-Hassan^asws, regarding the Statement of Allah^azwj ***[76:7] They fulfill vows,*** has said: 'It is about the covenant of our^asws Wilayah which was taken from them.'

(3) حدثنا محمد بن حماد الكوفى عن ابيه عن نصر بن مزاحم عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال ان الله اخذ ميثاق شيعتنا من صلب آدم فنعرف بذلك حب المحب وان اظهر خلاف ذلك بلسانه ونعرف بغض المبغض وان اظهر حبنا اهل البيت.

3 – Narrated to us Muhammad Bin Hamaad Al-Kufy, from his father, from Nasr Bin Mazaahim, from Amro Bin Shimr, from Jabir who has said:

Abu Ja'far^asws said: 'Allah^azwj Took the covenant from our^asws Shiites, when they were in the loin of Adam^as. We^asws recognise them by their affection extended to us^asws even if one displays his opposition to us^asws by his tongue, and we^asws recognise the hatred of the hater even if he displays love for us^asws-the People^asws of the Household.'

(17) باب في الائمة وان الملائكة تدخل منازلهم ويطوف بسطهم ويأتيهم عليهم الصلوات والسلام بالاخبار

CHAPTER 17 – REGARDING THE IMAMS^asws AND THE ANGELS ENTER THEIR PLACES AND CIRCUMAMBULATE THEM^asws AND EXTEND TO THEM^asws GREETINGS AND PEACE WHEN THEY BRING TO THEM^asws THE NEWS

(1) حدثنا يعقوب بن يزيد عن ابن سنان عن مسمع كردين قال قلت لابي عبد الله عليه السلام انى اعتللت فكنت إذا اكلت عند الرجل تأذيت به وانى اكلت من طعامك ولم اتأذ به قال انك لتأكل طعام قوم تصافحهم الملائكة على فرشهم قال قلت ويظهرون لكم قال هم الطف بصبياننا منا.

1 – Narrated to us Yaqoub Bin Yazeed, from Ibn Sinan, from Masma'a Kardeyn who said:

'I said to Abu Abdullah^asws, 'I would like to make it known to you^asws that when I ate in the company of others, I got hurt by it, but when I eat from your^asws food, and I do not get hurt by it.'

Imam^asws said: 'You are eating food of a people with whom the Angels shake hands on their^asws mats.' I said, 'And they appear to you?' He^asws said: 'They are nicer to our^asws boys than we^asws are.'

(2) حدثنا احمد بن محمد عن البرقى عن محمد بن القسم عن الحسين ابى العلا عن ابى عبد الله عليه السلام قال يا حسين بيوتنا مهبط الملائكة ومنزل الوحى وضرب بيده إلى مساور في البيت فقال يا حسين مساور والله طال ما اتكت عليها الملئكة وربما التقطنا من زغبها.

2 – Narrated to us Ahmad Bin Muhammad, from Al-Barqy, from Muhammad bin Al-Qasam, from Al-Husayn Abu Al-A'la, who has said:

Abu Abdullah^asws said: 'O Husayn, our^asws houses are the landing strips of the Angels and the station of the Revelation', and he^asws struck his^asws hand on a cushion in the house.' He^asws said: 'O Husayn, a cushion, by Allah^azwj is what the Angels lean on and maybe we^asws pick up their fluff from it.'

(3) حدثنا عمران بن موسى عن موسى بن جعفر عن الحسن بن على قال حدثنا عبد الله بن سهل الاشعري عن ابيه عن ابى اليسع قال دخل حمران بن اعين على ابى جعفر عليه السلام وقال له جعلت فداك يبلغنا ان الملائكة تنزل عليكم فقال ان الملائكة والله لتنزل علينا تطأ فرشنا اما تقراء كتاب الله تعالى ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التى كنتم توعدون

3 – Narrated to us Umran Bin Musa, from Musa Bin Ja'far, from Al-Hassan Bin Ali, from Abdullah Biin Sahl Al-Ashary, from his father, from Abu Al-Yas'a who said:

'Amran Bin Ayn visited Abu Ja'far^asws and said to him^asws, 'May I be sacrificed for you^asws, they tell me that the Angels Come down to you^asws?' He^asws said: 'The Angels, by Allah^azwj Come down to us^asws setting foot on our^asws floor, and sometimes recite the Book of Allah^azwj ***[41:30] (As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised***.'

(4) حدثنا عبد الله بن عامر عن الربيع بن الخطاب عن جعفر بن بشير عن سليمان بن خالد عن ابى عبد الله عليه السلام قوله تعالى ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التى كنتم توعدون فقال أبو عبد الله عليه السلام اما والله وسدناهم الوساید في منازلنا.

4 – Narrated to us Abdullah Bin Aamir, from Al-Rabi'e Bin Al-Khataab, from Ja'far Bin Bashir, from Suleyman Bin Khalid, who has said:

Abu Abdullah^asws, the Statement of the High ***[41:30] (As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which***

you were promised,' has said: 'By Allah[azwj], they recline on the cushions in our[asws] homes.'

(5) حدثنا محمد بن الحسن بن على بن فضال عن عمربن سعيد عن مصدق بن صدقة عن عمار الساباطى قال اصبت شيئا على وساید كانت في منزل ابى عبد الله عليه السلام فقال له بعض اصحابنا ماهذا جعلت فداك وكان يشبه شيئا يكون في الحشيش كثيرا كانه خرزة فقال أبو عبد الله عليه السلام هذا مما يسقط من اجنحة الملائكة ثم قال يا عمار ان الملائكة لتأتينا وانها لتمر باجنحتها على رؤس صبياننا يا عمار ان الملائكة لتزاحمنا على نمارقنا.

5 – Narrated to us Muhammad Bin Al-Hassan Bin Ali Biin Fazaal, from Umar Bin Saeed, from Masdaq Bin Sadaqa, from Amaar Al-Saabatany who said:

'There was something on the cushion in the home of Abu Abdullah[asws]. One of our companions said to him[asws], 'What is this, may I be sacrificed for you[asws]?' And it was something that looked like grass, like a lot of beads.' Abu Abdullah[asws] said: 'This is what has fallen off the wings of the Angels.' Then said: 'O Amaar, the Angels come to us[asws] and they pass by with their wings on the heads of our children. O Amaar, the Angels compete with each other for our[asws] cushions.'

(6) حدثنا احمد بن محمد عن على بن الحكم قال حدثنى مالك بن عطية الاحمسي عن ابى حمزة الثمالى قال دخلت على على بن الحسين عليه السلام فاحتبست في الدار ساعة ثم دخلت عليه البيت وهو يلتقط شيئا وادخل يده في وراء الستر فناوله من كان في البيت فقلت جعلت فداك هذا الذى ارك تلتقط أي شئ فقال فضلة من زغب الملائكة نجمعه إذا جاؤنا نجعله سخابا لاولادنا قال قلت له جعلت فداك وانهم ليأتونكم قال يا ابا حمزة انهم ليزاحمونا على تكأتنا.

6 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Maalik Bin Atiya Al-Ahmasy, from Abu Hamza Al-Thumaly who said:

'I entered to be with Ali Bin Al-Husayn[asws]. I stayed confined in a room for an hour, then entered the home to him[asws], and he[asws] picked up something with his[asws] hand from behind the veil and gave it to someone who was in the house. I said, 'May I be sacrificed for you[asws], this which I have seen you take, what thing is it?' He[asws] said: 'Excess from the fluff of the Angels. We[asws] gather this, when they come to us[asws], we[asws] make a toy (Sukhaba) for our[asws] children.'

(7) حدثنا عبد الله بن عامر عن العباس بن معروف عن عبد الله بن عبد الرحمن النضرى عن ابى المعزا عن ابى بصير عن خيثمة عن ابى جعفر عليه السلام قال سمعته يقول نحن الذين الينا تختلف الملائكة.

7 – Narrated to us Abdullah Bin Aamir, from Al-Abbas Bin Ma'rouf, from Abdullah Bin Abdul Rahmaan Al-Nazary, from Abu Al-Ma'za, from Abu Baseer, from Khayshama, who has said:

'I heard Abu Ja'far[asws] said: 'We[asws] are the ones[asws], to us[asws] the Angels come and go.'

(8) حدثنا احمد بن محمد عن البرقى عن على بن الحكم عن مالك عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال منا من يسمع الصوت ولايرى الصورة وان الملائكة لتزاحمنا على تكأتنا وانا لنأخذ من زغبهم فنجعله سنجابا لاولادنا.

8 – Narrated to us Ahmad Bin Muhammad, from Al-barqy, from Ali Bin Al-Hakam, from Malik, from Abu Hamza Al-Thumaly who has said:

Abu Ja'far[asws] having said: 'From us[asws], one of us hears the sound and does not see the face, and the Angels compete for our[asws] cushions, and I[asws] take from them their fluff in order to make a squirrel (toy) for our[asws] children.'

(9) حدثنا احمد بن محمد وعبد الله بن عامر عن ابن سنان عن مسمع كردين البصري قال كنت لا ازيد على اكلة في الليل والنهار فربما استأذنت على ابى عبد الله عليه السلام واجد المائدة قد رفعت لعلى لا اراها بين يديه فإذا دخلت دعا بها فاصبئت معه من الطعام ولا اتأذى بذلك وإذا عقبت بالطعام عند غيره لم اقدر على ان افر ولم انم من النفخة فشكوت ذلك إليه واخبرته بانى إذا اكلت لم اتأذ به فقال يا ابا سيار انك لتأكل طعام قوم صالحين تصافحهم الملائكة على فرشهم قال قلت يظهرون لكم قال فمسح يده على بعض صبيانه فقال هم الطف بصبياننا منا بهم.

9 – Narrated to us Ahmad Bin Muhammad, and Abdullah Bin Aamir, from Ibn Sinan, from Masma'a Kardeyn Al-Basry who said:

'I did not increase my eating during the night and the day, maybe I would get the permission of Abu Abdullah[asws] and find the table cloth spread out. It had been lifted up and I did not see it in front of me. When he[asws] entered, he[asws] asked for it. Whenever I partake from the food, it does not harm me, but when I eat the food with other people, I would have no control over the wind (gastric problem). I complained about that to him[asws] and informed him[asws] that when I eat from him[asws], it does not adversely affect me. He[asws] said: 'O Abu Sayyar, you are eating the food of the righteous people with whom[asws] the Angels shake hands on their mats.' I said, 'They appear to you?' He[asws] wiped his[asws] hand on one of his[asws] sons and said: 'They are nicer to our[asws] children than we[asws] are.'

(10) حدثنا محمد بن عبد الجبار عن البرقى عن فضالة بن ايوب عن شعيب عن الحرث النضرى قال رايت على بعض صبيانهم تعويذا فقلت جعلني الله فداك اما يكره تعويذ القرآن يعلق على الصبى فقال ان إذا ليس بذا انما ذا من ريش الملائكة تطاء فرشنا وتمسح رؤس صبياننا.

10 – Narrated to us Muhammad Bin Abdul Jabbar, from Al-Barqy, from fazaalat Bin Ayub, from Shuaib, from Al-Hars Al-Nazary who said:

'I saw on one of his[asws] children an amulet. I said, 'May Allah[azwj] Make me to be sacrificed for you[asws], but the amulet is abhorred by the Quran, you[asws] have attached to the boy.' He[asws] said: 'This is not that, but it is from the feathers of the Angels when they came to our[asws] floor and wiped the heads of our[asws] children.'

(11) حدثنا عبد الله بن عبد الرحمن عن حماد بن عيسى عن الحسين بن المختار عن عبد الحميد الطائى قال سمعت ابا عبد الله عليه السلام يقول انهم ليأتونا ويسلمون ونثنى لهم وسائدنا يعنى الملائكة.

11 – Narrated to us Abdullah Bin Abdul Rahmaan, from hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abdul Hameed Al-Taa'i who said:

'I heard Abu Abdullah[asws] say: 'They come for us[asws] and greet us[asws] and we[asws] direct them to our[asws] pillows, meaning the Angels.'

(12) حدثنا ابراهيم بن هاشم عن صالح عن جعفر بن بشير عن على بن الحكيم عن مالك ابن عطية عن ابى حمزة عن ابى جعفر عليه السلام قال ان الملائكة لتزاحمنا وانا لنأخذ من زغبهم فنجعله سخابا لاولادنا.

12 – Narrated to us Ibrahim Bin Hashaam, from Saleh, from Ja;far Bin Bashir, from Ali Bin Al-Hakeem, from Maalik Ibn Atiya, from Abu Hamza who has said:

Abu Ja'far[asws] said: 'The Angels compete for us[asws], and I[asws] take from them their fluff to make a toy (Sukhaba) for our[asws] children.'

(13) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن المفضل بن عمر قال دخلت على ابى عبد الله عليه السلام فبينا انا جالس عنده إذ اقبل موسى ابنه وفى رقبته قلادة فيها ريش غلاظ فدعوت به فقبلته وضممته إلى ثم قلت لابي عبد الله عليه السلام جعلت فداك أي شئ هذا الذى في رقبة موسى فقال هذا من اجنحة الملائكة قال فقلت وانها لتأتينكم قال نعم انها لتأتينا وتتعفر في فرشنا وان هذا الذى في رقبة موسى من اجنحتها.

13 – Narrated to us Ibrahim bin Is'haq, from Abdullah Bin Hamaad, from Al-MufazzAl-Bin Umar who said:

'I entered to be with Abu Abdullah[asws]. I was sitting with him[asws] his[asws] son[asws] Musa[asws] came and in his[asws] neck was a collar on which was a feather. I called him[asws] over and he[asws] accepted. Then I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], what is this thing which is in the neck of Musa[asws]?' He[asws] said: 'This is from the wings of the Angels.' I said, 'And they come to you[asws]?' He[asws] said: 'Yes, they come to us[asws] and leave their fluff on our floor, and this is which is in the neck of Musa[asws], from their wings.'

(14) حدثنا عبد الله بن عامر عن ابى الربيع عن ابى الخطاب عن جعفر بن بشير عن على بن الحكم عن مالك عن ابى حمزة قال قال ان الملائكة لتزاحمنا على تكائتنا وانا لنأخذ من زغبهم فنجعله سخابا لأولادنا.

14 – Narrated to us Abdullah Bin Aamir, from Abu Al-Rabi'e, from Abu Al-Khataab, from Ja'far Bin Bashir, from Ali Bin Al-Hakam, from Maalik, from Abu Hamza who said:

He[asws] said: 'The Angels compete on our[asws] cushions and I[asws] take from them their fluff in order to make a toy (Sukhaba) for our[asws] children.'

(15) حدثنا احمد بن محمد عن الحسن بن محبوب عن ابى ايوب عن ابى بصير قال سألت ابا عبد الله عليه السلام عن قول الله عزوجل ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التى كنتم توعدون قال هم الائمة من آل محمد.

15 – Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Ayub, from Abu Baseer who said:

'I asked Abu Abdullah[asws], about the Statement of Allah[azwj] Mighty and Majestic ***[41:30] (As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised***, said: 'These are the Imams[asws] from the Progeny[asws] of Muhammad[saww].'

(16) حدثنا محمد بن الحسين عن احمد بن محمد بن ابى نصر عن عبد الكريم عن سليمان بن خالد قال تلا أبو عبد الله عليه السلام هذه الاية ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التى كنتم توعدون إلى آخر الاية فقال اما والله يا سليمان لربما اتكأناهم وسائدنا في بيوتنا.

16 – Narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Suleyman Bin Khalid who said:

'Abu Abdullah[asws] recited this Verse ***[41:30] (As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised*** up to the end of the Verse, said: 'But, by Allah[azwj], O Suleyman, sometimes we watch them reclining on our[asws] cushions.'

(17) حدثنا احمد عن الحسين عن الحسن بن برة الاصم عن ابى عبد الله عليه السلام قال سمعته يقول ان الملائكة لتتنزل علينا في رحالنا وتتقلب على فرشنا وتحضر موايدنا وتأتينا في كل نبات في زمانه رطب ويابس وتقلب علينا اجنحتها وتقلب اجنحتها على صبياننا، وتمنع الدواب ان تصل الينا وتأتينا في وقت كل صلوة لتصليها معنا وما من يوم يأتي علينا ولاليل الا واخبار الارض عندنا وما يحدث فيها وما من ملك يموت في الارض ويقوم غيره الا وتأتينا بخبره وكيف كان سيرته في الدنيا.

17 – Narrated to us Ahmad, from Al-Husan, from Al-Hassan Bin Barat Al-Asam, who has said:

I heard Abu Abdullah[asws] say: 'The Angels descend to us[asws] in our[asws] camp constantly to offer their help, and come to us[asws] from every plant of it's time either wet or dry, and flutter their wings on us[asws] and flutter their wings on our[asws] children, and prevent the animals from reaching us[asws], and come to us[asws] during the time for every Prayer to Pray with us[asws], and there is no day that they come to us[asws], and no night except that they give the news of the Earth and what happens and where in it, and there is none from the king who dies in the Earth and another one stands in his place except that they come to us[asws] with his news, and how his life was in the world.'

(18) حدثنا ابراهيم بن هاشم أو احمد بن الحسين عن ابيه عن عبد الكريم عن سليمان بن خالد قال سمعت ابا عبد الله عليه السلام يقول تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التى كنتم توعدون نحن اولياءكم في الحيوة الدنيا وفى الاخرة ولكم فيها ما تشتهي انفسكم ولكم فيها ما تدعون نزلا من غفور رحيم ثم قال والله انا لنتكيهم على وسائدنا.

18 – Narrated to us Ibrahim Bin Hashaam or Ahmad Bin Al-Husayn, from his father, from Abdul Kareem, from Suleyman Bin Khalid who said:

'I heard Abu Abdullah[asws] said, '***the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised***, we[asws] are your guardians in the life of the world and in the hereafter and for you, in this, is what you yourselves crave for, and for you, in this, is what you have been Promised as a Gift from the Forgiver, the Merciful.' Then said: 'I[asws] make them (the Angels) to recline on our[asws] pillows.'

(19) حدثنا احمد بن محمد عن الحسن بن محبوب عن ابى بصير قال سئلت ابا عبد الله عليه السلام عن قول الله تعالى الذين قالوا ربنا الله ثم استقاموا قال يا ابا محمد هم الائمة من آل محمد فقلت له تتنزل عليهم الملائكة عند الموت بالبشرى الا تخافوا ولا تحزنوا وهى والله تجرى فيمن استقام من شيعتنا وسكت لامرنا وكتم حديثنا ولم بوزعه عند عدونا.

19 – Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Baseer who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] the High ***[41:30] (As for) those who say: Our Lord is Allah, then continue in the right way,*** said: 'O Abu Muhammad, these are the Imams[asws] from the Progeny[asws] of Muhammad[saww].' I said to him, '***the angels descend upon them,***' He[asws] said: 'During death with the good news - ***saying: Fear not, nor be grieved,*** - and this is, by Allah[azwj] is what flows for the one who continues in the right way from our[asws] Shiites, and are silent on our[asws] commands, and conceal our[asws] Hadeeth, and they do not deploy them among our[asws] enemies.'

(20) حدثنا ابراهيم بن هاشم عن عبد الله بن حماد عن المفضل بن عمر قال دخلت على ابى عبد الله عليه السلام فبينا انا عنده جالس إذ اقبل موسى ابنه وفى رقبته قلادة فيها ريش غلاظ فدعوت به فقبلته وضممته إلى ثم قلت لابي عبد الله عليه السلام جعلت فداك أي شئ هذا الذى في رقبة موسى فقال هذا من اجنحة الملائكة قال قلت وانها لتأتينكم فقال نعم انها لتأتينا وتعفر في فرشنا وان هذا الذى في رقبة موسى من اجنحتها.

20 – Narrated to us Ibrahim Bin Hashaam, from Abdullah Bin Hamaad, from Al-MufazzAl-Bin Umar who said;

'I entered to be with Abu Abdullah[asws]. I was sitting with him[asws] when his[asws] son[asws] Musa[asws] came, and his[asws] neck was a collar in which was a feather. I called him[asws] over to me, and he[asws] accepted. Then I said to Abu Abdullah[asws], 'May I be sacrificed for you, what is this thing which is in the neck of Musa[asws]?' He [asws] said: 'This is from the wings of the Angels.' I said, 'And they come to you[asws]?' He[asws] said: 'Yes, they come to us[asws] and leave this on our[asws] floor, and this is what is in the neck of Musa[asws] from their wings.'

(21) حدثنا احمد عن الحسين عن الحسن بن برة الاصم عن ابى بكير عن ابى عبد الله عليه السلام قال سمعته يقول ان الملائكة لتتنزل علينا في رحالنا وتتقلب على فرشنا وتحضر موائدنا وتأتينا من كل نبات في زمانه رطب ويابس وتقلب صبياننا وتمنع الدواب ان تصل الينا وتأتينا في وقت كل صلوة لتصليها معنا وما من يوم يأتي علينا ولاليل الا واخبار اهل الارض عندنا وما يحدث فيها وما من ملك يموت في ارض ويقوم غيره الا وتأتينا بخبره وكيف كان سيرته في الدنيا.

21 – It has been narrated to us Ahmad, from Al-Husayn, from Al-Hassan Bin Barat Al-Aasam, from Abu Bakeyr, who has said:

I heard Abu Abdullah[asws] say: 'The Angels descend to us[asws] in our[asws] camp constantly and prepare for our[asws] help, and come to us[asws] from every plant of its time, wet or dry, and flutter their wings on us[asws] and flutter their wings on our[asws] children, and prevent the animals from reaching us[asws], and come to us[asws] during the time for every Prayer to Pray with us[asws], and there is no day that they do not come to us[asws], and no night except that they give the news of the Earth and what

happens where in it, and there is none from the king who dies in the Earth and another one stands in his place except that they come to us[asws] with his news, and how his life was in the world

(22) حدثنا محمد بن الحسين عن محمد بن اسلم عن على بن ابى حمزة عن ابى الحسن موسى بن جعفر عليه السلام قال سمعته يقول ما من ملك يهبطه الله في امر الا بدأ بالامام فعرض ذلك عليه وان مختلف الملائكة من عند الله تبارك وتعالى إلى صاحب هذا الأمر.

22 – Narrated to us Muhammad Bin Al-Husan, from Muhammad Bin Aslam, from Alli Bin Abu Hamza who has said:

Abu Al-Hassan Musa Bin Ja'far[asws] having heard him[asws] say: 'There is no Angel that Allah[azwj] Sends down with a Command except that he starts by the Imam[asws] and presents that to him[asws] and the interchange (coming and going) of the Angels is from Allah[azwj] Blessed and High, to the Master of this Command.'

نادر من الباب

RARE FROM THE CHAPTER

(1) حدثنا احمد بن الحسين عن الحسين بن اسد عن الحسين القمى عن نعمان بن المنذر عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال قال امير المؤمنين عليه السلام بعد قتل عثمان حين ناشد القوم نشدتكم الله هل فيكم احد سلم عليه جبرئيل وميكائيل و اسرافيل في ثلثة الف من الملائكة يوم بدر غيرى قالوا اللهم لا.

1 – Narrated to us Ahmad Bin Al-Husayn, from Al-Husayn Bin Asad, from Al-Husayn Al-Qummy, from Mo'man Bin Al-Munzar, from Amro Bin Shimr, from Jabir who has said:

Abu Ja'far[asws] said: 'Amir-ul-Momineen[asws] said after the killing of Usman[la] when he[asws] appealed to the people: 'We[asws] have pulled you towards Allah[azwj]. Is there anyone among you who has been greeted by Jibraeel, and Mikaeel, and Israfeel in the three thousand of the Angels on the day of Badr apart from me[asws]?' They said, 'Our Lord[azwj], No'.

(18) باب في الائمة عليهم السلام وان الجن يأتيهم فيسئلونهم عن معالم دينهم ويرسلونهم في حوائجهم ويعرفونهم

CHAPTER 18 – REGARDING THE IMAMS[asws] AND THAT THE JINN COME TO THEM[asws] AND ASK THEM[asws] ABOUT THE MATTERS OF THEIR RELIGION AND THEY[asws] SEND THEM FOR THEIR[asws] NEEDS AND THEY[asws] RECOGNISE THEM

(1) حدثنا على بن حسان عن موسى بن بكير عن رجل عن ابى عبد الله عليه السلام قال يوم الاحد للجن ليس تظهر فيه لاحد غيرنا.

1 – Narrated to us Ali Bin Hisaan, from Musa Bin Bakeyr, from a man, who has said:
Abu Abdullah[asws] has said: 'The day of Sunday is for the Jinn, they do not appear to anyone other than us[asws].'

(2) حدثنا محمد بن الحسين عن ابراهيم بن ابى البلاد عن سدير الصيرفى قال اوصاني أبو جعفر عليه السلام بحوائج له بالمدينة قال فبينا انا في فج الروحاء على راحلتي إذا انسان يلوى بثوبه قال فملت إليه وظننت انه عطشان فناولته الادواة قال فقال لا حاجة لى بها ثم ناولنى كتابا طينه رطب قال فلما نظرت إلى ختمه إذا هو خاتم ابى جعفر عليه السلام فقلت له متى عهدك بصاحب الكتاب قال الساعة قال فإذا فيه اشياء يأمرنى بها ثم قال التفت فإذا ليس عندي احد قال فقدم أبو جعفر عليه السلام فلقيته فقلت له جعلت فداك رجل اتانى بكتاب وطينه رطب قال إذا عجل لنا امر ارسلت بعضهم يعنى الجن وزاد فيه محمد بن الحسين بهذا الأسناد ياسدير ان لنا خدما من الجن فإذا اردنا السرعة بعثناهم.

2 – Narrated to us Muhammad Al-Husayn, from Ibrahim Abu Al-Balaad, from Sudeyr Al-Sayrafi who has said:
'Abu Ja'far[asws] asked me to get something done for him[asws] in Medina. I was in Fajj Al-Rawha, a man waved at me with his garments. I went up to him guessing that he was thirsty. I offered him a bowl of water. He said, 'I have no need for this. Then he gave me a letter and the ink of its writing was (still) wet. When I looked at its seal, it was the seal of Abu Ja'far[asws]. I said to him, 'When were you with the owner of this writing?' He said, 'Just now (recently).' There were a few things in it, which he[asws] had ordered me to do. When I turned around there was no one with me. I proceeded to Abu Ja'far[asws]. I met him[asws] and said to him[asws], 'May I be sacrificed for you[asws]. A man gave me this writing and its writing is (still) wet'. He[asws] said: 'If there are orders that we[asws] need them to be carried out quickly, we[asws] send one of them, meaning the Jinn'.'
And there is more from Muhammad Bin Al-Husayn, by this chain: He[asws] said: 'O Sudair, there are servants to us[asws] from among the Jinn. If we[asws] intend for speed, we[asws] send them.'

(3) حدثنا احمد بن محمد عن على بن الحكم عن مالك بن عطيه عن ابى حمزة الثمالى قال كنت استأذن على ابى جعفر عليه السلام فقيل عنده قوم اثبت قليلا حتى يخرجوا فخرج قوم انكرتهم ولم اعرفهم ثم اذن لى فدخلت عليه فقلت جعلت فداك هذا زمان بنى امية وسيفهم يقطر دما فقال لى يا ابا حمزة هولاء وفد شيعتنا من الجن جاؤا يسئلوننا عن معالم دينهم.

3 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Maalik Bin Atiya, from Abu Hamza Al-Thumaly who said:
'I asked for permission to see Abu Ja'far[asws]. I was told that there is a group with him which will stay for a little while, so wait until they leave. A group came out that I did not get involved with and did not recognise them. Then permission was given to me. I entered to see him[asws]. I said to him, 'May I be sacrificed for you[asws], these are the times of the Clan of Umayya[la], and their swords are dripping with blood.' He[asws] said

to me: 'O Abu Hamza, this is a delegation from our[asws] Shiites from among the Jinn who came to us[asws] to learn their religion.'

(4) حدثنى محمد بن اسمعيل عن على بن الحكم عن مالك بن عطيه عن ابى حمزة قال كنت مع ابى عبد الله عليه السلام فيما بين مكة والمدينة إذا التفت عن يساره فإذا كلب اسود فقال مالك قبحك الله ما اشد مسارعتك فإذا هو شبيه بالطائر فقلت ما هو جعلت فداك فقال هذا عتم بريد الجن مات هشام الساعة فهو يطير ينعاه في كل بلدة

4 – Narrated to me Muhammad Biin Ismail, from Ali Bin Al-Hakam, from Maalik Bin Atiyah, from Abu Hamza who said:

'I was with Abu Abdullah[asws] in between Mecca and Medina. When he[asws] turned towards his[asws] left, there was a black dog. He[asws] said: 'What is it for you, Allah[azwj] has Made you ugly in the worst caricature'. It changed to become similar to a bird. I said, 'What is he, may I be sacrificed for you?' He[asws] said: 'This is Atam Bureyd, the Jinn. Hashaam died recently, he now flies in every city.'

(5) حدثنا محمد عن على بن حديد عن منصور بن حازم عن سعد الأسكاف قال اتيت باب ابى جعفر عليه السلام مع اصحاب لنا لندخل عليه فإذا ثمانية نفر كأنهم من اب و ام عليهم ثياب زرابى واقبية طاق طاق وعمائم صفر دخلوا فما احتبسوا حتى خرجوا قال لى يا ابا سعد رأيتهم قلت نعم جعلت فداك قال اولئك اخوانكم من الجن اتونا يستفتوننا في حلالهم وحرامهم كما تأتونا وتستفتوننا في حلالكم وحرامكم.

5 – Narrated to us Muhammad, from Ali Bin Hadeed, from Mansour Bin Haazim, from Sa'd Al-Aska'af who said:

'I came to the door of Abu Ja'far[asws] and there were companions with us who wanted to enter to see him[asws]. There were eight people, as if they were father and mother to them, with clothes and carpets, rolls upon rolls, and their turbans were yellow. They entered, stayed there for a while and then came out. He[asws] said to me: 'O Abu Sa'ad, did you see them?' I said, 'Yes, may I be sacrificed for you[asws].' He[asws] said: 'They are your brethren from the Jinn. They came to us[asws] to receive instructions regarding that which is Permissible to them and Prohibited to them just like you do to seek instructions about that which is Permissible for you and Prohibited for you.'

(6) وعنه عن ابن سنان عن ابن مسكان عن سعد الاسكاف قال طلبت الأذن عن ابى جعفر عليه السلام فبعث إلى لا تعجل فان عندي قوما من اخوانكم فلم البث ان خرج على اثنا عشر رجلا يشبهون الزط عليهم اقبية طبقين وخفاف فسلموا ومروا ودخلت على ابى جعفر عليه السلام قلت جعلت فداك من هؤلاء الذين خرجوا من عندك قال هؤلاء قوم من اخوانكم من الجن قلت له ويظهرون لكم قال نعم.

6 – And from him, from Ibn Sinan, from Ibn Muskaan, from Sa'ad Al-Askaaf who said:

'I sought permission from Abu Ja'far[asws], sent (a message) to him[asw]: I was told: 'Do not hurry, for there is a group of your brethren with me[asws].' I came out to twelve men who resembled gypsies (Al-Zat) who had with them two dishes and slippers. I greeted them and passed by them and entered to see Abu Ja'far[asws].

I said, 'May I be sacrificed for you[asws], who were these who came out after seeing you[asws]?' He[asws] said: 'These are from a group of your brethren from the Jinn.' I said to him, 'And they appear to you?' He[asws] said: 'Yes.'

(7) حدثنا ابراهيم بن هاشم عن عمرو بن عثمان عن ابراهيم بن ايوب عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال بينا امير المؤمنين عليه السلام على المنبر إذ اقبل ثعبان من ناحية باب من ابواب المسجد فهم الناس ان يقتلوه فارسل امير المؤمنين عليه السلام إليهم ان كفوا فكفوا واقبل الثعبان ينساب حتى انتهى إلى المنبر فتطاول وسلم على امير المؤمنين عليه السلام فاشار امير المؤمنين بيده فنظر الناس والثعبان في اصل المنبر حتى فرغ على امير المؤمنين عليه السلام من خطبته

7 – Narrated to us Ibrahim Bin Hashaam, from Amro Bin Usmaan, from Ibrahim Bin Ayub, from Amro Biin Shimr, from Jabir who has said:

Abu Ja'far[asws] said: 'Amir-ul-Momineen[asws] explained on the Pulpit when a snake came up on a door from the doors of the Mosque. The people wanted to kill it. Amir-ul-Momineen[asws] sent someone to them to stop. They stopped, and the snake glided across until it ended up near Amir-ul-Momineen[asws], raised itself and greeted Amir-ul-Momineen[asws]. Amir-ul-Momineen[asws] gestured by his[asws] hand. The people and the snake looked on at the origin of the Pulpit, until Amir-ul-Momineen[asws] was free from delivering his[asws] sermon.

ثم اقبل عليه فقال له من انت قال انا عمرو بن عثمان خليفتك على الجن وان ابى مات واوصاني ان آتيك فاستطلع رأيك فقد اتيتك يا امير المؤمنين فما تأمرني به وما ترى فقال له امير المؤمنين عليه السلام اوصيك بتقوى الله و ان تنصرف فتقوم مقام ابيك في الجن فانك خليفتي عليهم قال فودع امير المؤمنين وانصرف فهو خليفته على الجن فقلت له جعلت فداك فيأتيك عمرو وذلك الواجب عليه قال نعم.

Then he[asws] turned towards it and said to it: 'Who are you?' It said, 'I am Amro Bin Usmaan, your[asws] Caliph to the Jinn, and my father died, and he had bequeathed to me that I should come to you[asws] in order to survey your[asws] opinion. So I have come to you[asws], O Amir-ul-Momineen[asws]. What are your orders for me and what do you[asws] see (that I should do)?'

Amir-ul-Momineen[asws] said to it: 'My[asws] bequest to you is to fear Allah[azwj] and that when you leave, you will be standing in the place of your father among the Jinn, for you are my[asws] Caliph to them'. Abu Ja'far[asws] said: 'Amir-ul-Momineen[asws] allowed him to be and he was his[asws] Caliph to the Jinn.' I said to him, 'May I be sacrificed for you[asws], does Amro come to you[asws] and is that an obligation upon him?' He[asws] said: 'Yes.'

(8) حدثنا ابراهيم بن هاشم عن ابراهيم بن اسحق عن عبد الله بن حماد عن عمرو بن يزيد بياع السابرى قال قال أبو عبد الله عليه السلام بينا رسول الله صلى الله عليه وآله ذات يوم جالس إذ اتاه رجل طويل كانه نخلة فسلم عليه فرد عليه السلام فقال يشبه الجن وكلامهم فمن انت يا عبد الله فقال انا الهام بن هيم بن لاقيس بن ابليس

8 – Narrated to us Ibrahim Bin Haashim, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Amro Bin Yazeed Bayaa'a Al-Saabiry who said:

'Abu Abdullah[asws] said: 'The Messenger of Allah[saww] explained one day whilst sitting, and a man came up who was as tall as a Palm tree. He greeted him[saww], and he[saww] greeted him in return. He[saww] said: 'Your resemblance is that of the Jinn and you speak like they do. Who are you, O servant of Allah[azwj]?' He said, 'I am Al-Haam Bin Haym Bin Al-Qays Bin Iblees[la].'

فقال رسول الله صلى الله عليه وآله ما بينك و بين ابليس الا ابوين فقال نعم يارسول الله قال فكم اتى لك قال اكلت عمر الدنيا الا اقله انا ايام قتل قابيل هابيل غلام افهم الكلام وانهى عن الأعتصام واطوف الاجام و أمر بقطيعة الأرحام وافسد الطعام فقال له رسول الله صلى الله عليه وآله بئس سيرة الشيخ المتأمل والغلام المقبل

The Messenger of Allah[saww] said: 'There is nothing between you and Iblees[la] except for two fathers.' He said, 'Yes, O Messenger of Allah[saww]'. He[saww] said: 'How much has come to you?' He said, 'I eat the life of the world except for a little, I encouraged the killing of the boy Habeel by Kabeel understood the speech and completed the strike, and I circle the Ponds and order the cutting off of the ties of kinship, and spoil the food'. The Messenger of Allah[saww] said to him: 'An evil way of the old to be examined by the youth of the future.'

فقال يارسول الله صلى الله عليه وآله انى تائب قال على يد من جرى توبتك من الأنبياء قال على يدى نوح وكنت معه في سفينته وعاتبته على دعائه على قومه حتى بكى وابكاني وقال لاجرم انى على ذلك من النادمين واعوذ بالله ان اكون من الجاهلين

He said, 'O Messenger of Allah^saww^, I am repentant.' He^saww^ said: 'Which of the repentance has flowed from your hand, from the prophets^as^.' He said, 'On my hand is Nuh^as^, and I was with him^as^ in the Ark and blamed him^as^ for having supplicated against his^as^ people until he^as^ cried and made me cry and said: 'I have committed a crime and on that I am from the regretful ones ***[2:67] He said: I seek the protection of Allah from being one of the ignorant***'.

ثم كنت مع هود في مسجده مع الذين آمنوا معه فعاتبته على دعائه على قومه حتى بكى وابكاني و قال لاجرم انى على ذلك من النادمين واعوذ بالله ان اكون من الجاهلين

Then I was with Hud^as^ in his^as^ Mosque and the believers were with him^as^, and I blamed him^as^ for having supplicated against his^as^ people until he^as^ cried and made me cry, and said: 'I have committed a crime and on that I am from the regretful ones, I^as^ seek the Protection of Allah^azwj^ for having been of the ignorant ones.'

ثم كنت مع ابراهيم حين كاده قومه فالقوه في النار وجعلها الله عليه بردا وسلاما

Then I was with Ibrahim^as^ and was instrumental in having him flung into the fire by his^as^ people, and Allah^azwj^ Made it to be cool and safe for him^as^.

ثم كنت مع يوسف حين حسده اخويه فالقوه في الجب فبادرته إلى قعر الجب فوضعته وضعا رفيقا ثم كنت معه في السجن اؤنسه فيه حتى اخرجه الله منه

Then I was with Yusuf^as^ when two of his^as^ brothers envied him^as^, and they threw him^as^ into the bottom of the pit, I had gestured to them to throw him^as^ into the pit, and appeared to them as their friend. Then I was with him^as^ in the prison, and made them forget him^as^ until Allah^azwj^ freed him^as^ from them.'

ثم كنت مع موسى وعملنى سفرا من التورية وقال ان ادركت عيسى فاقرئه منى السلام فلقيته واقرأته من موسى السلام وعلمني سفرا من الانجيل وقال ان ادركت محمدا فاقرأه منى السلام فعيسى يارسول الله يقرء عليك السلام

Then I was with Musa^as^, and he^as^ taught me nothing from the Torah, and said: 'I know Isa^as^. Convey my^as^ greetings to him^as^.' I met him^as^ and conveyed to him^as^ greetings from Musa^as^, and he^as^ taught me nothing from the Evangel, and said: 'I know Muhammad^saww^. Convey my^as^ greetings to him^saww^.' O Messenger of Allah^saww^, Isa^as^ sends greetings to you^saww^.'

فقال النبي صلى الله عليه وآله وعلى عيسى روح الله وكلمته وجميع انبياء الله ورسله مادامت السموات والارض السلام وعليك ياهام بما بلغت السلام فارفع الينا حوائجك قال حاجتى ان يبقيك الله لامتك و يصلحهم لك ويرزقهم الاستقامة لوصيك من بعدك فان الامم السالفة انما هلك بعصيان الاوصياء وحاجتي يارسول الله ان تعلمني سورا من القرآن اصلى بها فقال لعلى يا على علم الهام وارفق به

The Prophet^saww^ said: 'Isa^as^ is the Spirit of Allah^azwj^, and His^azwj^ Word, and all the Prophets of Allah^azwj^ and His^azwj^ Messengers, so long as the world endures, send greetings to you, O Haam, for making the greetings reach to me^saww^. Raise your need to us^asws^.' He said, 'My need, may Allah^azwj^ Keep you^saww^ for your^saww^ community and Guide them to you^saww^ and Give them sustenance of righteousness to your^saww^ successor after you^saww^, for the Imam^asws^ is higher, and destroyed are the ones who are disobedient to the Trustees^asws^, and my need, O Messenger of Allah^saww^, is for you^saww^ to teach me a Chapter from the Quran I can Pray by.' He^saww^ said to Ali^asws^: 'O Ali^asws^, teach Al-Haam and make him understand it.'

فقال هام يارسول الله صلى الله عليه وآله من هذا الذى ضممتنى إليه فانا معاشر الجن قد امرنا ان لا نكلم الا نبيا أو وصى نبى فقال له رسول الله ياهام من وجدتم في الكتاب وصى آدم قال شيث بن آدم قال فمن وجدتم وصى نوح قال سام

Haam said, ‘O Messenger of Allah[saww], who is this on whom you[as] have placed my responsibility, for I am of the community of the Jinn, we have been Ordered that we shall not speak to anyone but a Prophet[as] or a successor[as] of a Prophet[as].’

The Messenger of Allah[saww] said to him: ‘Whom did you find in the Book as a successor of Adam[as]?’ He said, ‘Sheeth Bin Adam[as].’ He[saww] said: ‘Whom did you find as a successor of Noah [as]?’ He said, ‘Saam Bin Noah[as],’ he[saww] said: ‘Who was the successor of Hud[as]?’ He said, ‘Youhanna Bin Hanaan cousin of Hud[as]’. He[saww] said: ‘Who was the successor of Ibrahim[as]?’ He said, ‘Is’haaq Bin Ibrahim.’ He[saww] said: ‘Who was the successor of Musa[as]?’ He said, ‘Yoshua Bin Noon.’ He[saww] said: ‘Who was the successor of Isa[as]?’ He said, ‘Sham’oun Bin Hamoun Al-Safaa cousin of Maryam[as].’

قال فمن وجدتم في الكتاب وصى محمد صلى الله عليه وآله قال هو في التورية اليا قال رسول الله صلى الله عليه وآله هذا اليا هو على وصيى قال الهام يارسول الله صلى الله عليه وآله فله اسم غير هذا قال نعم هو حيدرة فلم تسئلنى عن ذلك قال انا وجدنا في كتاب الأنبياء انه في الانجيل هيدارا قال هو حيدره قال فعلمه على سورا من القرآن فقال هام يا على يا وصى محمد صلى الله عليه وآله اكتفى بما علمتني من القرآن قال نعم ياهام قليل من القرآن كثير ثم قام هام إلى النبي صلى الله عليه وآله فودعه فلم يعد إلى النبي حتى قبض.

He[saww] said: ‘Whom did you find in the Book as a successor to Muhammad[saww]?’ He said, ‘He is in the Torah as ‘Ilya’.’ The Messenger of Allah[saww] said: ‘This ‘Ilya’ is Ali[asws], my[saww] successor.’ Al-Haam said, ‘O Messenger of Allah[saww], his name is other than this.’ He[saww] said: ‘Yes, it is Hyder. Do not ask me about that.’ He said, ‘It is to be found in the Books of the Prophets[as] for he is in the Evangel as Hydera.’ He[saww] said: ‘He[asws] is Hyder. Know him[asws] by the Chapter from the Quran.’ Haam said, ‘O Ali[asws], O successor of Muhammad[saww], teach me the complete Quran.’ He[asws] said: ‘O Haam, a little from the Quran is a lot.’ Then Haam stood up and bid farewell to the Prophet[saww]. He no longer came to the Prophet[saww] until death.’

(9) حدثنا عبد الله بن محمد عن محمد بن ابراهيم قال حدثنا بشر عن فضاله عن محمد بن مسلم عن المفضل بن عمر قال حمل إلى ابى عبد الله عليه السلام مال من خراسان مع رجلين من اصحابه لم يزالا يتفقدان المال حتى مرا بالرى فرفع اليهما رجل من اصحابهما كيسا فيه الفا درهم فجعلا يتفقدان في كل يوم الكيس حتى دنيا من المدينة فقال احدهما لصاحبه تعال حتى ننظر ما حال المال فنظرا فإذا المال على حاله ماخلا كيس الرازي فقال احدهما لصاحبه الله المستعان ما نقول الساعة لابي عبد الله فقال احدهما انه كريم وانا ارجو ان يكون علم ما نقول عنده فلما دخلا المدينة قصدا إليه فسلما إليه المال فقال لهما اين كيس الرازي فاخبراه بالقصة فقال لهما ان رأيتما الكيس تعرفانه قالا نعم قال يا جارية على بكيس كذا وكذا واخرجت الكيس فرفعه أبو عبد الله عليه السلام اليهما فقال تعرفانه قالا هو ذاك قال انى احتجت في جوف الليل إلى مال فوجهت رجلا من الجن من شيعتنا فأتاني بهذا الكيس من متاعكما.

9 – Narrated to us Abdullah Bin Muhammad, from Muhammad Bin Ibrahim from Bashar, from Fazaalah, from Muhammad Bin Muslim, from Al-MufazzAl-Bin Umar who said:

‘I was carrying some wealth from Khurasan to Abu Abdullah[asws] along with two men from his[asws] companions. I did not inspect the wealth until I passed by Rayy. One of the two men lifted the bag in which there were a thousand Dirhams. He kept inspecting the bag every day until we were near to Al-Medina. One of them said to his companion, ‘Come, let us see what is the condition of the money’. They looked at the wealth and Al-Raazy’s bag was missing.’ One of them said to his companion, ‘May Allah[azwj] Help us, what shall we say now to Abu Abdullah[asws].’ One of them said, ‘He[asws] is generous, and I know what to say to him[asws]’. When we entered Al-Medina, we went straight to him[asws] and submitted to him[asws] the wealth.

He[asws] said to both of them: 'Where is the bag of Al-Raazy?' The narrated to him[asws] the story. He[asws] said to both of them: 'Did you both see the bag and you recognise it (know what it looks like)?' He[asws] said: 'Such and such was going with the bag, and brought out the bag, and Abu Abdullah[asws] lifted it up to them both.' He[asws] said: 'Do you recognise this?' They said, 'It is that one.' He[asws] said: 'I[asws] protested in the middle of the night about the wealth, a man from the Jinn from our[asws] Shiites returned and gave to me[asws] this bag from both of your belongings.'

(10) حدثنا الحسن بن على بن عبد الله عن الحسن بن على بن فضال عن بعض اصحابنا عن سعد الاسكاف قال اتيت ابا جعفر عليه السلام اريد الأذن عليه وإذا رواحل على الباب مصفوفة وإذا اصوات قد ارتفعت فخرج على قوم معتمون بالعمائم يشبهون الزط قال فدخلت على ابى جعفر عليه السلام فقلت جعلت فداك يابن رسول الله ابطاء اذنك اليوم وقد رأيت خرجوا على معتمين بالعمايم فانكرتهم فقال أو تدرى من اولئك يا سعد قال قلت لا قال اولئك اخوانك من الجن يأتونا يسئلوننا عن حلالهم وحرامهم و معالم دينهم.

10 – Narrated to us Al-Hassan Bin Ali Bin Abdullah, from Al-Hassan Bin Ali Bin Fazaal, from one of our companions, from Sa'd Al-Askaaf who said:

'I came to Abu Ja'far[asws] wanting permission to see him[asws], and there was an array of saddles by his[asws] door, and voices were being raised. A group came out who were dark and had turbans resembling those of the gypsies. I entered to Abu Ja'far[asws]. I said, 'May I be sacrificed for you[asws], O son[asws] of the Messenger of Allah[saww]! Your[asws] permission was delayed today, and I saw some people going out with turbans and I did not recognise them'. He[asws] said: 'Do you know who they were, O Sa'ad?' I said, 'No.' He[asws] said: 'They are your brethren from the Jinn, who had come to us[asws], asking us[asws] about the Permissible for them and the Prohibited for them, and features of their religion.'

(11) حدثنا محمد بن الحسين عن ابراهيم بن ابى البلاد عن عمار السجستاني قال كنت لأستاذن عليه يعنى ابا عبد الله عليه السلام فجئت ذات يوم أو ليلة وجلست في فسطاطه بمنى قال فاستوذن بشباب كأنهم رجال الزط فخرج عيسى شلقان فذكرنا له فاذن لى قال فقال لى يا ابا عاصم متى جئت قلت قبيل اولئك الذين دخلوا عليك وما رأيتهم خرجوا قال اولئك قوم من الجن فسئلوا عن مسائلهم ثم ذهبوا.

11 – Narrated to us Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al-Balaad, from Amaar Al-Sajastany who said:

'I was seeking permission to him[asws], meaning Abu Abdullah[asws], and went one day, or night, and sat in his[asws] tent in Mina. Permission had been given to youths who were like gypsy men. Isa Shalqan mentioned (about me) to him[asws]. Permission was given to me. He[asws] said to me: 'O Abu Aasim, when did you come?' I said, 'Before those who entered to you[asws] and whom I saw going out.' He[asws] said: 'They were a group of the Jinn. They asked about their problems, then left.'

(12) حدثنا ابراهيم بن هاشم عن عمرو بن عثمان الخزاز عن عمر بن يزيد عن ابى عبد الله عليه السلام قال انا عنده يومئذ إذ قال اتى رسول الله صلى الله عليه وآله رجل شبه النخلة طويل ثم حدث بحديث اسمه هامه فقال رسول الله لعلى علمه وارفق به فقال هامه يارسول الله صلى الله عليه وآله من هذا الذى امرته ان يعلمنى ونحن معشر الجن امرنا ان لا نطيع الا نبيا أو وصى نبى

12 – Narrated to us Ibrahim Bin Haashim, from Amro Bin Usman Al-Khazaaz, from Umar Bin Yazeed who said:

Abu Abdullah[asws], 'I was with him[asws] one day when he[asws] said: 'A man came up to the Messenger of Allah[saww] who resembled a Palm tree in height. Then he narrated that his name was Haamah. The Messenger of Allah[saww] said to Ali[asws]: 'Teach him and make him understand by it.' Haamah said, 'O Messenger of Allah[saww], who is this one that you[saww] have ordered to teach me, and we are the community of the

Jinn, and we have been Ordered that we shall not speak to any but a Prophet[as] or his[as] successor.'

قال النبي صلى الله عليه وآله يا هامه من وجدتم وصى آدم قال شيث ابن آدم قال فمن وجدتم وصى نوح قال ذلك سام بن نوح قال فمن وجدتم وصى هود قال ذاك ياسر بن هود قال فمن وجدتم وصى ابراهيم قال ذاك اسحق بن ابراهيم قال فمن وجدتم وصى موسى قال ذاك يوشع بن نون قال فمن وجدتم وصى عيسى قال شمعون بن حمون السقا ابن عم مريم قال له رسول الله ياهام ولم كانوا هؤلاء اوصياء الأنبياء فقال يارسول الله صلى الله عليه وآله لانهم كانوا ازهد الناس في الدنيا وارغب الناس إلى الله في الاخرة

The Prophet[saww] said: 'O Haamah, whom do you find as a successor of Adam [as]?' He said, 'Sheeth Ibn Adam[as]'. He[saww] said: 'Whom do you find as a successor of Noah[as]?' He said, 'That is Saam Bin Noah[as]'. He[saww] said: 'Whom do you find as a successor of Hud[as]?' He said, 'That is Yaaser Bin Hud[as]'. He[saww] said: 'Whom do you find as a successor of Ibrahim[as]'. He said, 'That is Is'haq Bin Ibrahim'. He[saww] said: 'Whom do you find as a successor of Musa[as]?' He said, 'That is Yousha Bin Noon'. He[saww] said: 'Whom do you find as a successor of Isa[as]'. He said, 'Sham'oun Bin Hamoon Al-Saqa cousin of Maryam[as]'. The Messenger of Allah[saww] said to him: 'O Haam, how were these successors of the Prophets[as]?' He said, 'They were the most ascetics of the people in the world and wanted the people to go to Allah[azwj] in the hereafter.'

فقال النبي فمن وجدتم وصى محمد صلى الله عليه وآله فقال له هام ذاك اليا ابن عم محمد صلى الله عليهما والهما فقال هو على وهو وصيى واخى وهو ازهد الناس في الدنيا وارغبهم في الاخرة فسلم هام على امير المؤمنين وتعلم منه سورا ثم قال يا على اخبرني بهذالسور اصلى بها قال نعم ياهام قليل القرآن كثير فسلم على رسول الله وعلى امير المؤمنين وانصرف ولم ير بعد رسول الله صلى الله عليه وآله حتى قبض

The Prophet[saww] said: 'Whom do you find as a successor to Muhammad[saww]?' Haam said to him[saww], 'That is Ilya the cousin of Muhammad[saww]'. He[saww] said: 'He[asws] is Ali[asws], and he[asws] is my[saww] successor, and my[saww] brother, and he[asws] is the most ascetics of the people in the world, and would like them to go to the hereafter.' Haam greeted Ali[asws] Amir-ul-Momineen[asws], and learnt from him[asws] a Chapter, then said, 'O Ali[asws], inform me by this Chapter so that I may Pray by it'. He[asws] said: 'Yes, O Haam, a little from the Quran is a lot'. He greeted the Messenger of Allah[saww] and Ali[asws] Amir-ul-Momineen[asws], and left, and he was not seen after the Messenger of Allah[saww] until death.

(13) حدثنا ابراهيم بن هاشم عن عمرو بن عثمان عن الحسن بن محبوب عن رجل عن ابى عبد الله عليه السلام قال بينا رسول الله صلى الله عليه وآله بين جبال تهامة إذا رجل على عكازة فقال له النبي صلى الله عليه وآله لغة جنى ووطيئهم من جبال تهامة وقال من الرجل قال هامة بن هيم بن لاقيس السليم بن ابليس قال ليس بينك وبين ابليس غير ابوين قال لا قال اكلت عمر الدنيا قال على ذلك كم اتى عليك قال كنت ايام قتل قابيل هابيل اخاه غلاما اعلو الآكام وانهى عن الاعتصام وأمر بفساد الطعام فقال رسول الله لعمر الله عمل الشيخ المتوسم والشاب المؤمل فقال دع يا محمد عنك اللوم والهتك فقد جئتك تائبا وانى اعوذ بالله ان اكون من الجاهلين

13 – Narrated to us Ibrahim Bin Hashaam, from Amro Bin Usman, from Al-Hassan Bin Mahboub, from a man who has said:

Abu Abdullah[asws] said: 'The Messenger of Allah[saww] explained by the Tihama mountain, there was a man with crutches.' The Prophet[saww] said to him in the language of the Jinn and came from the Tihama Mountain, and said: 'Who is the man?' He said, 'Haama Bin Haym Bin Al-Qays Al-Suleym Bin Iblees[la]'. He[saww] said: 'There is nothing between you and Iblees[la] other than two fathers'. He said, 'No. I eat the affairs of the world'. He[saww] said: 'On that, how much has come to you?' He said, 'I was there the day Kabeel killed the boy Habeel his brother on the hills, and

completed strike, and order for the food to be spoilt'. The Messenger of Allah[saww] said: 'For the age Given by Allah[azwj] to the old that they do, is what the young hope for'.

ولقد كنت مع ابراهيم ولم ازل معه حتى القى في النار وقال لى ان لقيت عيسى فأقرأه منى السلام ولقد كنت مع عيسى وقال لى ان لقيت محمدا صلى الله عليه وآله وعلى جميع انبيائه ورسله فاقرأه مني السلام وعلمني الانجيل فقال رسول الله صلى الله عليه وآله وعلى عيسى السلام ما دامت الدنيا وعليك يا هامة بما اديت الأمانة هات حاجتك قال علمني من القرآن قال فامر عليا ان يعلمه

He said, 'And I was with Ibrahim[as], and did not stop being with him[as] until he[as] was flung into the fire, and said to me: 'When you meet Isa[as], convey my[as] greetings to him[as], and I was with Isa[as] and he[as] said to me: 'When you meet Muhammad[saww], convey my[as] greetings to him[as] and on all His[azwj] Prophets[as] and all His[azwj] Messengers, and taught me the Evangel'. The Messenger of Allah[saww] said: 'Upon Isa[as] is Peace so long as the world endures, and upon you O Haama for having fulfilled the trust. Tell me[saww] your need'. He said, 'Teach me from the Quran'. He[saww] ordered Ali[asws] to teach him'.

فقال يارسول الله من هذا الذى امرتني ان اتعلم منه قال يا هامة من كان وصى آدم قال كان شيث قال من كان وصى نوح قال كان سام قال فمن وجدتم وصى هود قال ذاك ياسر بن هود قال فمن وجدتم وصى عيسى قال شمعون بن حمون الصفا ابن عم مريم ثم قال له رسول الله ياهام ولم كانوا هؤلاء اوصياء الانبياء فقال يارسول الله لانهم كانوا ازهد الناس في الدنيا وارغب الناس في الاخرة فقال له النبي صلى الله عليه وآله فمن وجدتم وصى محمد صلى الله عليه وآله قال هام ذاك اليا ابن عم محمد صلى الله عليه وآله قال فهو على وهو وصيى و هو ازهد امتى في الدنيا وارغب إلى الله في الاخرة

He said, 'O Messenger of Allah[saww], who is this whom you[saww] have ordered to teach me from it?' He[saww] said: 'O Haam, who was the successor of Adam[as]?' He said, 'Sheeth'. He[saww] said: 'Who was the successor of Noah[as]?' He said, 'It was Saam'. He[saww] said: 'Whom did you find as a successor of Hud[as]?' He said, 'That is Yaaser Bin Hud'. He[saww] said: 'Whom did you find as a successor of Isa[as]?' He said, 'Sham'oun Bin Hamoun Al-Safa, cousin of Maryam[as]'. The Messenger of Allah[saww] said to him: 'O Haam, and were these not the successors of the Prophets[as]?' He said, 'O Messenger of Allah[saww], because they were the most ascetic of the people in the world, and wanted the people to incline towards the hereafter'. The Prophet[saww] said to him: 'Whom did you find as a successor of Muhammad[saww]?' Haam said, 'That is Ilya cousin of Muhammad[saww]'. He[saww] said: 'He[asws] is Ali[asws], and he[asws] is my[saww] successor, and he[asws] is the most ascetic of my[saww] community in the world and inclined to Allah[azwj] in the hereafter'.

قال فسلم هام إلى امير المؤمنين وتعلم منه سورا ثم قال يا على اخبرني بهذا السور اصلى بها قال له نعم ياهام قليل القرآن كثير فسلم هام على رسول الله صلى الله عليه وآله وانصرف فلم يلقه رسول الله حتى قبض

Abu Abdullah[asws] said: 'Haam greeted Amir-ul-Momineen[asws], and learnt from him a Chapter, then said, 'O Ali[asws], inform me by this Chapter so I can Pray by it'. He[asws] said to him: 'Yes, O Haam, a little from the Quran is a lot'. Haam greeted the Messenger of Allah[saww] and left. He did not meet the Messenger of Allah[saww] until death.

(14) حدثنا محمد بن عيسى عن ابى عبد الله المؤمن عن ابى حنيفة سائق الحاج عن بعض اصحابنا قال اتيت ابا عبد الله عليه السلام فقلت له اقيم عليك حتى تشخص فقال لا امض حتى يقدم علينا أبو الفضل سدير فان تهيئا لنا بعض ما نريد كتبنا اليك قال فسرت يومين وليلتين قال فأتاني رجل طويل ادم بكتاب خاتمه رطب والكتاب رطب قال فقرأته فإذا فيه ان ابا الفضل قد قدم علينا ونحن شاخصون ان شاء الله فاقم حتى نأتيك قال فأتاني فقلت جعلت فداك انه اتانى الكتاب رطبا والخاتم رطبا قال فقال ان لنا اتباعا من الجن كما ان لنا اتباعا من الانس فإذا اردنا امرا بعثناهم.

14 – Narrated to us Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Abu Hanifa the group leader of the Hajis, from one of our companions who said:

'I came to Abu Abdullah[asws] and said to him[asws]: 'I was held standing until you[asws] determined it'. He[asws] said: 'Do not come until Abu Al-Fazal Sudeyr proceeds to us[asws] for he is preparing something that we[asws] require from what we[asws] had written to him'. Two days and two nights passed by. A tall man came to me with a letter the seal of which was wet and it's writing was wet. I read it, and in it Abu Al-Fazal had provided to us, and we were of the determined ones, Allah[azwj] Willing. I stood up until I come to you[asws]'. He[saww] said: 'Give it to me[asws]'. I said, 'May I be sacrificed for you, he gave to me a letter the writing of which was wet and the seal was wet'. He[asws] said: 'For us[asws] there are followers from among the Jinn as there are our[asws] followers from among the humans. If we[asws] want to order, we[asws] send them'.

(15) حدثنا احمد بن محمد عن القاسم بن يحيى عن الحسن بن راشد عن يعقوب بن ابراهيم بن محمد بن عبد الله بن جعفر بن ابى طالب قال سمعت ابراهيم بن وهب وهو يقول خرجت وانا اريد ابا الحسن عليه السلام بالعريض فانطلقت حتى اشرفت على قصر بنى سراة ثم انحدرت الوادي فسمعت صوتا لا ارى شخصه وهو يقول يا ابا جعفر صاحبك خلف القصر عند السدة فاقراه منى السلام فالتفت فلم ار احدا

15 – Narrated to us Ahmad Bin Muhammad, from Al-Qasim Bin Yahya, from Al-Hassan Bin Rashid, from Yaqoub Bin Ibrahim Bin Muhammad Bin Abdullah Bin Ja'far Bin Abu Talib who said, 'I heard Ibrahim Bin Wahab and he was saying:

'I went out seeking Abu Al-Hassan[asws] by the wide roads but did not meet him[asws] until I was led to the mansion of Banu Saraat, then I descended into a valley. I heard a voice but did not see the person, and he was saying, 'O Abu Ja'far, your companion is behind the mansion in the embankment. He greeted me. I turned around but I did not see any one.

ثم رد على الصوت باللفظ الذى كان ثم فعل ذلك ثلثا فاقشعر جلدى ثم انحدرت في الوادي حتى اتيت قصد رأى الطريق الذى خلف القصر ولم اطاء في القصر ثم اتيت السد نحو السمرات ثم انطلقت قصد الغدير فوجدت خمسين حيات روافع من عند الغدير ثم استمعت فسمعت كلاما ومراجعة فطفقت بنعلى ليسمع وطئى فسمعت ابا الحسن يتنحنح فتنحنحت واجبته ثم نظرت وهجمت فإذا حيه متعلقه بساق شجرة

Then there was a verbal response to the voice as before. Then that was done three times. It raised my skin hair. Then I descended into the valley until I came inadvertently to the road behind the mansion and did not come to the mansion. Then I came to the Samaraat dam. Then I intended to go to Al-Ghadeer wherein I found fifty live snakes. Then I listened intently to hear the words. I heard Abu Al-Hassan[asws], he[asws] was humming to them and replying by humming sounds. But when I tried to look, a snake came forward towards me from the trunk of the tree.

فقال لا تخشى ولا ضاير فرمت بنفسها ثم نهضت على منكبه ثم ادخلت رأسها في اذنه فأكثرت من الصفير فأجاب بلى قد فصلت بينكم ولا يبغى خلاف ما اقول الا ظالم ومن ظلم في دنياه فله عذاب النار في اخرته مع عقاب شديد اعاقبه اياه وأخذ ماله ان كان له حتى يتوب فقلت بابى انت وامى الكم عليهم طاعة فقال نعم والذى اكرم محمدا بالنبوة واعز عليا بالوصية والولاية انهم لاطوع لنا منكم يا معشر الانس وقليل ماهم.

He[asws] said: 'Do not be afraid, it will not harm you, pelt (with a stone) it by yourself'. Then I stood up in their presence. Then it entered its head in his[asws] ear. There was a whistling sound. He[asws] replied: 'Yes, no one will rebel against what I[asws] say except for the unjust, and one who is unjust in world, for him is the torment of the Fire in the hereafter along with harsh Punishment. You have to take his wealth and he has to repent'. I said, 'May my father and my mother be sacrificed for you[asws], is it upon them to obey?' He[asws] said: 'Yes, by the One Who[azwj] Honoured Muhammad[saww] with

Prophet-hood, and Honoured Ali[asws] by the Trusteeship and the Wilayah, they are more obedient to us[asws] than you, O Humans, and they are only a few of them'.

(19) باب في الائمة انهم خزان الله في السماء والارض على علمه

CHAPTER 19 – REGARDING THE IMAMS[asws], THEY[asws] ARE THE TREASURERS FOR ALLAH[azwj] IN THE HEAVEN AND THE EARTH, OF HIS[azwj] KNOWLEDGE

(1) حدثنا احمد بن الحسين بن سعيد عن على بن اسباط عن ابيه اسباط عن سورة بن كليب قال قال لى أبو جعفر عليه السلام والله انا لخزان الله في سمائه وارضه لا على ذهب ولا على فضة الا على علمه.

1 – Narrated to us Ahmad Bin Al-Husayn Bin Saeed, from Ali Bin Sabaat, from his father Asbaat, from Sowrat Bin Kaleyb who said:

'Abu Ja'far[asws] said to me: 'By Allah[azwj], I[asws] am the Treasurer for Allah[azwj] in His[azwj] heaven and in His[azwj] Earth, not for gold and not for silver, but of His[azwj] Knowledge'.

(2) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن خلف بن حماد عن ذريح المحاربي عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال ان منا لخزنة الله في الارض وخزنته في السماء لسنا بخزان على ذهب ولا فضة.

2 – Narrated to us Ibrahim Bin Hashaam, from Abu Abdullah Al-Barq, from Khalaf Bin Hamaad, from Zareeh Al-Mahaarby, from Abu Hamza Al-Thumaly, who has said:

Abu Ja'far[asws] having said: 'It is us[asws] that are the Treasurers for Allah[azwj] in the Earth and His[azwj] Treasurers in the heaven. We[asws] are not the custodians for gold and silver'.

(3) حدثنا محمد بن الحسين عن النضر بن شعيب عن خالد بن ماد عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال سمعته يقول والله انا لخزان الله في سمائه وخزانه في ارضه لاعلى ذهب ولا على فضة وان منا لحملة العرش يوم القيمة.

3 - Narrated to us Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Khalid Bin Maad, from Abu Hamza Al-Thumalyy, who has said:

'I heard Abu Ja'far[asws] say: 'By Allah[azwj], I[asws] am a Treasurer for Allah[azwj] in His[azwj] heaven and His[azwj] Treasure in His[azwj] Earth, not for gold and not for silver, and it is for us[asws] to bear the Throne on the Day of Judgment'.

(4) حدثنا احمد بن محمد عن على بن الحكم عن ذريح المحاربي عن ابى حمزة الثمالى عن على بن الحسين عليه السلام قال سمعته يقول ان منا لخزان الله في سمائه وخزانه في ارضه ولسنا بخزان على ذهب ولافضة.

4 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Zareeh Al-Mhaarby, from Abu Hamza Al-Thumaly, who has said:

'I heard Ali Bin Al-Husayn[asws] say: 'It is us[asws] who are the Treasurers for Allah[azwj] in His[azwj] Heaven and His[azwj] Treasurers in His[azwj] Earth, and we[asws] are neither the Treasurers of gold nor for silver'.

(5) حدثنا محمد بن الحسين عن محمد بن سنان عن عمار بن مروان عن المنخل جميل عن جابر الجعفي قال قال أبو جعفر عليه السلام والله انا لخزان الله في السماء وخزانه في الارض.

5 – Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-MunkhAl-Jameel, from Jabir Al-Ju'fy who said:

'Abu Abdullah[asws] said: 'By Allah[azwj], I[asws] am the Treasurer for Allah[azwj] in the Heaven and His[azwj] Treasurer in the Earth'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد وابى عبد الله البرقى عن ابى طالب عن سدير قال قلت جعلت فداك ما انتم قال نحن خزان الله على علم الله نحن تراجمة وحى الله نحن الحجة البالغة على من دون السماء وفوق الارض.

6 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed and Abu Abdullah Al-Barqy, from Abu Talib, from Suder who said:

'I said, 'May I be sacrificed for you^asws, what are you?' He^asws said: 'We^asws are the Treasurers for Allah^azwj for His^azwj Knowledge, we^asws explain the Revelation of Allah^azwj, we^asws are the speaking Proofs on ones from other than the sky, and above the Earth'.

(7) حدثنا محمد بن عبد الجبار عن ابى عبد الله البرقى عن فضالة بن ايوب عن عبد الله بن ابى يعفور قال قال أبو عبد الله عليه السلام يا ابن ابى يعفور ان الله واحد متوحد بالوحدانية متفرد بامره فخلقهم خلقا فقدرهم لذلك الأمر فنحن هم يا ابن ابى يعفور فنحن حجج الله في عباده وخزانه على علمه والقائمون بذلك.

7 – Narrated to us Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat Bin Ayyub, from Abdullah Bin Abu Ya'four who said:

'Abu Abdullah^asws said: 'O Ibn Abu Ya'four, surely Allah^azwj is One, Solitary in His^azwj Monotheism, Unique by His^azwj Command. He^azwj Created a creation, Decreed them^asws to that Command. We^asws are that creation, O Ibn Abu Ya'four, for we^asws are the Proof of Allah^azwj in His^azwj servants, and His^azwj Treasurers of His^azwj Knowledge and the establishers of that'.

(8) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن على بن حسان عن عبد الرحمن بن كثير قال سمعت ابا عبد الله عليه السلام يقول نحن ولاة امر الله وخزنة علم الله وعيبة وحى الله.

8 – Narrated to us Ahmad Bin Mussa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Katheer who said:

'I heard Abu Abdullah^asws say: 'We^asws are the Master of the Command (*Wali Ul Amr*) of Allah^azwj, and the Treasurers of the Knowledge of Allah^azwj, and the Reservoirs of the Revelation of Allah^azwj'.

(9) حدثنا احمد عن الحسين بن راشد عن موسى بن القسم عن على بن جعفر عن اخيه قال قال أبو عبد الله ان الله خلقنا فاحسن خلقنا وصورنا فاحسن صورنا فجعلنا خزانه في سمواته وارضه ولولانا ما عرف الله.

9 – Narrated to us Ahmad, from Al-Husayn Bin Rashid, from Musa Bin Al-Qasam, from Ali Bin Ja'far, from his brother who said:

'Abu Abdullah^asws said: 'Surely Allah^azwj Created us^asws as the best Creation, and Caricatured us^asws as the best images. He^azwj Made us^asws to be His^azwj Treasurers of His^azwj Heavens and in His^azwj Earth, and had it not been for us^asws Allah^azwj would not have been recognised'.

(10) حدثنا عبد الله بن عامر عن العباس بن معروف عن ابى عبد الرحمن البصري عن ابى المعزا عن ابى بصير عن خيثمه عن ابى جعفر عليه السلام قال سمعته يقول نحن خزان الله.

10 - Narrated to us Abdullah Bin Aamir, from Al-Abbas Bin Ma'rouf, from Abu Abdul Rahmaan Al-Basry, from Abu Al-Ma'za, from Abu Baseer, from Khashma who has said:

'I heard Abu Ja'far^asws say: 'We^asws are the Treasurers for Allah^azwj'.

(11) حدثنا على بن محمد عن القسم بن محمد عن سليمان بن داود المنقرى عن سفيان بن موسى عن سدير عن ابى جعفر عليه السلام قال سمعته يقول نحن خزان الله في الدنيا والاخرة وشيعتنا خزاننا ولولانا ما عرف الله.

11 – Narrated to us Ali Bin Muhammad, from Al-Qasam Bin Muhammad, from Suleyman Bin Dawood Al-Mankary, from Sufyan Bin Musa, from Sudeyr, who has said:

'I heard Abu Ja'far^asws say: 'We^asws are the Treasurers for Allah^azwj in the World and the Hereafter, and our^asws Shiites are treasurers for us^asws, and were it not for us^asws Allah^azwj would not have been known'.

(12) حدثنا محمد بن الحسين عن النضر بن شعيب عن محمد بن الفضيل عن ابى حمزة الثمالى قال سمعت ابا جعفر عليه السلام يقول قال رسول الله صلى الله عليه وآله قال الله تبارك وتعالى استكمال حجتى على الاشقياء من امتك من ترك ولاية على والأوصياء من بعدك فان فيهم سنتك وسنة الأنبياء من قبلك وهم خزاني علمي من بعدك ثم قال رسول الله لقد انبأني جبرئيل باسمائهم واسماء آبائهم.

12 – Narrated to us Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far[asws] say: 'The Messenger of Allah[saww] said: 'Allah[azwj] Blessed and High Said: "I[azwj] Have Completed My[azwj] Proof on the wretched ones from your[saww] community, the ones who ignored the Wilayah of Ali[asws] and the Trustees[asws] after you[saww], for in them[asws] is your[saww] Sunnah and the Sunnah of the Prophets[as] from before you[saww], and they[asws] are the Treasurers of My[azwj] Knowledge after you[saww]". Then the Messenger of Allah[saww] said: 'Jibraeel has already informed me[saww] of their names and the names of their fathers'.

(13) حدثنا محمد بن هارون عن على بن جعفر عن ابى الحسن بن موسى بن جعفر قال قال أبو عبد الله عليه السلام ان الله خلقنا فاحسن خلقنا وصورنا فاحسن صورنا فجعلنا خزانه في سمواته وارضه.

13 – Narrated to us Muhammad Bin Haroun, from Ali Bin Ja'far, who has said:

Abu Al-Hassan Bin Musa Bin Ja'far[asws] said: 'Abu Abdullah[asws] said: 'Surely Allah[azwj] Created us[asws] as the best Creation, and Caricatured us[asws] in the best image. He[azwj] Made us[asws] to be His[azwj] Treasurers in the heavens and His[azwj] Earth'.

(14) حدثنا احمد بن محمد عن على بن الحكم عن داود العجلى عن زرارة عن حمران عن ابى جعفر عليه السلام قال ان الله تبارك وتعالى اخذ الميثاق على اولى العزم انى ربكم ومحمد رسولي وعلى امير المؤمنين عليه السلام واوصيائه من بعده ولاة امرى وخزان علمي وان المهدى انتصر به لدينى.

14 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Dawood Al-Ajaly, from Zarara, from Hamraan, who has said:

Abu Ja'far[asws] having said: 'Surely Allah[azwj] Blessed and High Took the covenant on the Determined Ones (Ul Ul Azm Prophets[as]); "I[azwj] am your[as] Lord[azwj], and Muhammad[saww] is My[azwj] Messenger, and Ali[asws] Amir-ul-Momineen[asws] and his[asws] successors after him[asws] are the Masters of My[azwj] Command (Wali Ul Amr), and Treasurers of My[azwj] Knowledge, and through the Mahdi[asws], My[azwj] Religion will triumph'.

(15) حدثنى عبد الله بن محمد عن ابراهيم بن محمد عن عبد الله بن جبله عن ذريح عن ابى عبد الله عليه السلام قال سمعته يقول نحن لخزان الله في الارض وخزانه في السماء لسنا بخزانه على ذهب ولافضة وانا منا لحملة عرشه يوم القيمة.

15 – Narrated to me Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdullah Bin Jabalah, from Zareeh, who has said:

Abu Abdullah[asws] said, 'I heard him[asws] say: 'We[asws] are the Treasurers of Allah[azwj] in the Earth and His[azwj] Treasurers in the heaven. It is not for us to be Treasurers of gold and also not for silver, and it will be upon us[asws] to bear His[azwj] Throne on the Day of Judgment'.

(16) حدثنا عبد الله بن عامر عن ابى عبد الله البرقى عن الحسين بن عثمان عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام في قول الله تبارك وتعالى صراط الله الذى له مافى السموات وما في الارض يعنى عليا انه جعل عليا خازنه على مافى السموات وما في الارض من شئ وائتمنه عليه الا إلى الله تصير الامور.

16 – Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] Blessed and High ***[42:53] The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the Earth; now surely to Allah do all affairs eventually come,*** has said: 'It means

Ali[asws]. He[azwj] Made Ali[asws] His[azwj] Treasurer on whatsoever is in the Heavens and whatsoever is in the Earth from things and entrusted it all to him[asws], but it is to Allah[azwj] that the matters return'.

(20) باب في الائمة انه ع عرض عليهم ملكوت السموات والارض كما عرض على رسول الله حتى نظروا إلى ما فوق العرش

CHAPTER 20 – REGARDING THE IMAMSasws, TO THEMasws WAS OFFERED THE KINGDOM OF THE HEAVENS AND THE EARTH AS WAS OFFERED TO THE MESSENGER OF ALLAHsaww, TO THE EXTENT THAT THEYasws LOOKED AT WHAT IS ABOVE THE THRONE

(1) حدثنا محمد عن عبد الله بن محمد بن حجال عن ثعلبة عن عبد الرحيم عن ابى جعفر عليه السلام في هذه الاية وكذلك نرى ابراهيم ملكوت السموات والارض وليكون من الموقنين قال كشط له عن الارض حتى رأها ومن فيها وعن السماء حتى رأها ومن فيها والملك الذى يحملها والعرش ومن عليه وكذلك ارى صاحبكم.

1 – Narrated to us Muhammad, from Abdullah Bin Muhammad Bin Hajaal, from Tha'lba, from Abdul Raheem, who has said:

Abu Ja'farasws, regarding this Verse ***[6:75] And thus did We show Ibrahim the kingdom of the heavens and the Earth and that he might be of those who are sure***, said: 'The Earth was scraped off for himas until heas saw who was in it, and from the sky until heas saw who was in it, and the Angel who was carrying it, and the Throne and one who was to it, and just like Iasws see your companion'.

(2) حدثنا احمد بن محمد عن ابيه عن عبد الله بن المغيرة عن عبد الله بن مسكان قال قال أبو عبد الله عليه السلام وكذلك نرى ابراهيم ملكوت السموات والارض وليكون من الموقنين قال كشط لابراهيم السموات السبع حتى نظر إلى ما فوق العرش وكشط له الأرض حتى رأى مافى الهواء وفعل بمحمد صلى الله عليه وآله مثل ذلك وانى لارى صاحبكم و الائمة من بعده قد فعل بهم مثل ذلك.

2 – Narrated to us Ahmad Bin Muhammad, from his father, from Abdullah Bin Al-Mugheira, from Abdullah Bin Muskaan who said:

'Abu Abdullahasws said: '***[6:75] And thus did We show Ibrahim the kingdom of the heavens and the Earth and that he might be of those who are sure***, The seventh Heaven was scraped off for Ibrahimas until heas saw what was above the Earth, and the Earth was scraped off for himas until heas saw what was in the atmosphere, and what was done for Muhammadsaww was similar to that, as Iasws can see your companions, and the Imamsasws to come after, maybe it will be done for themasws the similar of that'.

(3) حدثنا محمد بن عيسى عن ابى عبد الله المؤمن عن على بن حسان بن على الجمال عن ابى داود السبعى عن بريدة الأسلمي عن رسول الله صلى الله عليه وآله قال قال رسول الله يا على ان الله اشهدك معى سبع مواطن حتى ذكر الموطن الثاني اتانى جبرئيل فاسرى بى إلى السماء فقال اين اخوك فقلت ودعته خلفي قال فقال فادع الله يأتيك به قال فدعوت فإذا انت معى فكشط لى على السموات السبع والأرضين السبع حتى رأيت سكانها وعمارها وموضع كل ملك منها فلم ار من ذلك شيئا الا وقد رأيته كما رأيته.

3 – Narrated to us Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Ali Bin Hasaan Bin ali Al-Jamaal, from Abu Dawood Al-Sabai'e, from Bureyda Al-Aslamy who has said:

The Messenger of Allahsaww said: 'O Aliasws, Allahazwj Made youasws to be a witness along with me over seven places', until hesaww mentioned the second places, 'Jibraeel came to mesaww, Isaww ascended with him to the sky. He said: 'Where is your brotherasws?' Isaww said: 'Isaww have left himasws behind mesaww'. He said: 'Supplicate to Allahazwj for himasws to come to yousaww'. Isaww supplicated. It was as if you were with mesaw. The seven heavens and the seven Earths were scraped off for mesaww until Isaww see its settlers, and its buildings, and the position of every Angel among them. Isaww did not see anything from that but, just like you see each other.

(4) وعنه عن البرقى عن النضر بن سويد عن يحيى الحلبي عن ابى بصير قال قلت لابي عبد الله عليه السلام هل رأى محمد صلى الله عليه وآله ملكوت السموات والأرض كما رأى ابراهيم قال نعم وصاحبكم.

4 – And from him, from Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Baseer who said:

'I said to Abu Abdullah[asws], 'Did Muhammad[saww] see the kingdom of the Heavens and the Earth just as Ibrahim[as] had seen?' He[asws] said: 'Yes'.

(5) حدثنا الحسن بن على ابن النعمان عن ابيه عن ابن مسكان عن ابى بصير عن احدهما عليه السلام قال قلت له وكذلك نرى ابراهيم ملكوت السموات والارض قال كشفت له السموات والأرض حتى رأها ورأى ما فيها والعرش ومن عليه قال قلت فاوتى محمد مثل ما اوتى ابراهيم قال نعم وصاحبكم هذا.

5 – Narrated to us Al-Hassan Bin Ali Ibn Al-No'man, from his father, from Ibn Muskaan, from Abu Baseer, who has said:

I asked him[asws] regarding '***[6:75] And thus did We show Ibrahim the kingdom of the heavens and the Earth***'. He[asws] said: 'The Heavens and the Earth were uncovered for him[as] until he[as] saw and also saw what was in them, and the Throne and who was to it'. I said, 'Was Muhammad[saww] Given (Shown) the like of what was Given (Shown) to Ibrahim[as]?' He[asws] said: 'Yes, and (saw) this companion of yours'.

(6) حدثنا عبد الله بن محمد عن ابيه عن عبد الله بن المغيرة عن منصور بن حازم عن عبد الرحيم القصير عن ابى جعفر عليه السلام قال سئلته عن قول الله عزوجل وكذلك نرى ابراهيم ملكوت السموات والأرض وليكون من الموقنين قال كشط السموات الارض حتى رأها وما فيها وحتى رأى العرش ومن عليها وفعل ذلك برسول الله

6 – Narrated to us Abdullah Bin Muhammad, from his father, from Abdullah Bin Al-Mugheira, from Mansour Bin Haazim, from Abdul Raheem Al-Qaseer, who has said:

When I asked Abu Ja'far[asws] about the Statement of Allah[azwj] Mighty and Majestic ***[6:75] And thus did We show Ibrahim the kingdom of the heavens and the Earth and that he might be of those who are sure***, he[asws] said: 'The Heavens and the Earth were scraped until he[as] saw and what was in them, and to the extent that he[as] saw the Throne and one who was to it, and that was also done for the Messenger of Allah[saww]'.

(7) وروى عبد الرحيم وفعل ذلك بصاحبكم.

7 – And it has been reported by Abdul Raheem, 'And that was done for your companion'. This is a Riwaya and not the Hadith

(8) وروى أبو بصير ومنصور ولا ارى صاحبكم الا وقد فعل به ذلك.

8 – And it has been reported by Abu Baseer and Mansour, 'And your companion did not see but that was done for him'. This is a Riwaya and not the Hadith

(9) حدثنا اسمعيل عن صفوان بن يحيى عن ايوب عن ابى بصير ولا ارى صاحبكم الا وقد فعل به ذلك

9 – Narrated to us Ismail, from Safwaan Bin Yahya, from Ayub, from Abu Baseer, 'And your companion did not see but that was done for him'. This is a Riwaya and not the Hadith

(10) وروى عن ابى عبد الله عليه السلام قال قلت هل رأى محمد ملكوت السموات والارض قال كشط له السموات السبع حتى نظر إلى السماء السابعة وما فيها والارضون السبع حتى نظر إلى الارضين السبع ومن فيهن وفعل بمحمد صلى الله عليه وآله كما فعل بابراهيم وانى لارى صاحبكم قد فعل به مثل ذلك.

10 – And it has been reported:

Abu Abdullah[asws] when it was said to him[asws], 'Did Muhammad[saww] see the Kingdom of the Heavens and the Earth?' He[asws] said: 'The seventh Heaven was scraped for

him[saww] until he[saww] looked at the seventh Heaven and what was in it, and the seven Earths until he[saww] looked at the seventh Earth and who was in it, and it was done for Muhammad[saww] as it had been done with Ibrahim[as].

(11) حدثنا احمد بن محمد عن على بن الحكم أو غيره عن سيف بن عميره عن بشار عن ابى داود عن بريده قال كنت جالسا مع رسول الله صلى الله عليه وآله وعلى معه إذ قال يا على الم اشهدك معى سبع مواطن حتى ذكر موطن الرابع ليلة الجمعة اريت ملكوت السموات والارض رفعت لى حتى نظرت إلى ما فيها فاشتقت اليك فدعوت الله فإذا انت معى فلم ار من ذلك شيئا الا وقد رأيت.

11 – Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam or another one, from Sayf Bin Umeyra, from Bashaar, from Abu Dawood, from Bureyda who said:

'I was sitting with the Messenger of Allah[saww] and Ali[asws] was with him[saww]. He[saww] said: 'O Ali[asws], are you not a witness along with me over seven places', until he[saww] mentioned the fourth place, 'On Friday night I[saww] saw the Kingdom of the Heavens and the Earth, Lifted up for me[saww] until I[saww] looked at what was in them. I[saww] supplicated to Allah[saww] and it was as if you[asws] were with me[saww], I[saww] did not see anything from that except that you[asws] have seen it'.

(21) باب في الائمة ع انه صار إليهم جميع العلوم التى خرجت إلى الملائكة والانبياء وامر العالمين

CHAPTER 21 – REGARDING THE IMAMSasws, TO THEMasws COME ALL THE KNOWLEDGE WHICH CAME OUT TO THE ANGELS AND THE PROPHETSas AND THE ORDERS FOR THE WORLDS

(1) حدثنا محمد بن عبد الحميد وابو طالب جميعا عن حنان بن سدير عن ابى جعفر عليه السلام قال ان لله علما عاما وعلما خاصا فاما الخاص فالذي لم يطلع عليه ملك مقرب ولا نبي مرسل واما علمه العام الذى اطلعت عليه الملائكة المقربين والأنبياء المرسلين قد رفع ذلك كله الينا ثم قال اما تقرء وعنده علم الساعة و ينزل الغيث ويعلم مافى الأرحام وما تدري نفس ماذا تكسب غدا وما تدرى نفس باى ارض تموت.

1 – Narrated to us Muhammad Bin Abdul Hameed and Abu Talib together, from Hanaan Bin Sudeyr, who has said:

Abu Ja'farasws said: 'Surely Allahazwj has the Knowledge, which is general, and the Knowledge which is special. As for the special, it is neither Informed to the Angels of Proximity, nor to the Mursil Prophetas, and as for Hisazwj Knowledge which is general, that is what is announced to the Angels of Proximity, and the Mursil Prophetsas. All of that is Awarded to usasws'. Then said: 'Have you not read ***[31:34] Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die***'.

(2) حدثنا احمد بن محمد عن ابن ابى عمر أو عمن رواه عن ابن ابى عمير عن جعفر بن عثمان عن سماعة عن ابى بصير ووهب عن ابى بصير عن ابى عبد الله عليه السلام قال ان لله علمين علم مكنون مخزون لا يعلمه الا هو من ذلك يكون البداء وعلم علمه ملائكته ورسله وانبيائه ونحن نعلمه.

2 – Narrated to us Ahmad Bin Muhammad, from Ibn Abu Umar or reported from Ibn Abu Umer, from Ja'far Bin Usmaan, from Sama'at, from Abu Baseer and Wahab, from Abu Baseer, who has said:

Abu Abdullahasws said: 'Allahazwj's Knowledge is of two types – Knowledge which is Hidden (*Maknoon*) Treasure, none can know it except Heazwj, from that is the new Policy, and Knowledge that was Taught to Hisazwj Angels, and Hisazwj Messengersas and Hisazwj Prophetsas, and weasws know it (all)'.

(3) حدثنا محمد بن اسمعيل عن على بن الحكم عن ضريس عن ابى جعفر عليه السلام قال سمعته يقول ان لله علمين علم مبذول وعلم مكفوف فاما المبذول فانه ليس من شئ يعلمه الملائكة والرسل الا ونحن نعلمه واما المكفوف فهو الذى عنده في ام الكتاب إذا خرج نفذ.

3 – Narrated to us Muhammad Bin Ismail, from Ali Bin Al-Hakam, from Zareys, who has said:

'I heard Abu Ja'farasws say: 'Allahazwj's Knowledge is of two types – Granted Knowledge and Withheld Knowledge. As for the Granted, there is nothing of it which Heazwj has Taught the Angels and the Messengersas but weasws know it, and as for the Withheld Knowledge, it is which is with Himazwj in the Mother of the Book. If it comes out, it gets Established'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن ابن ابى حمزة عن ابى بصير عن ابى عبد الله عليه السلام قال ان الله تبارك وتعالى قال لنبيه فتول عنهم فما انت بملوم اراد ان يعذب اهل الارض ثم بدا لله فنزلت الرحمة فقال ذكر يا محمد فان الذكرى تنفع المؤمنين فرجعت من قابل فقلت لابي عبد الله عليه السلام جعلت فداك انى حدثت اصحابنا فقالوا بدا لله ما لم يكن في علمه قال فقال أبو عبد الله عليه السلام ان لله علمين علم عنده لم يطلع عليه احدا من خلقه وعلم نبذه إلى ملائكته ورسله فما نبذه إلى ملائكته فقد انتهى الينا.

4 – Narrated to us Ahmad Bin Muhammad, from Al-Husan Bin Saeed, from Al-Qasim Bin Muhammad, from Ibn Abu Hamza, from Abu Baseer, who has said:

Abu Abdullah[asws] having said: 'Surely Allah[azwj] Said to His[azwj] Prophet[saww]: "Turn away from them, for you[saww] are not to be blamed". Allah[azwj] Intended to Punish the inhabitants of the Earth, then Allah[azwj] Adopted a more kind Approadh and Sent down the Mercy. He[azwj] Said: "***[51:55] And continue to remind,*** O Muhammad[saww]***, for surely the reminder profits the believers***". I returned to the subject. I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], I narrated to our companions, they said, 'It seems that it was not in Allah[azwj]'s Knowledge'. Abu Abdullah[asws] said: 'The Knowledge of Allah[azwj] is of two types – a Knowledge which is with Him[azwj] and none from the creation gets it, and a knowledge He[azwj] has Given to His[azwj] Angels and His[azwj] Messengers. He[azwj] did not Give it to them but it reach to us[asws]'.

(5) حدثنا يعقوب بن يزيد ومحمد بن الحسين عن ابن ابى عمير عن عمر بن اذينه عن فضيل بن يسار عن ابى جعفر عليه السلام قال ان لله علما لا يعلمه غيره وعلما قد اعلمه ملائكته وانبيائه ورسله فنحن نعمله ثم اشار بيده إلى صدره.

5 – Narrated to us Yaqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Umar Bin Azina, from Fazel Bin Yasaar, who has said:

Abu Ja'far[asws] having said: 'Surely Allah[azwj] has a (type of) Knowledge which is not Known to other than Himself[azwj], and a Knowledge which He[azwj] Taught His[azwj] Angels, and His[azwj] Prophets[as], and His[azwj] Messengers[saww]. We[asws] know it'. Then he[asws] indicated by his[asws] hand to his[asws] chest'.

(6) حدثنا محمد بن الحسين عن ابن سنان عن عمار بن مروان عن جابر قال قال أبو جعفر عليه السلام ان لله علما لا يعلمه الا هو وعلما يعلمه الملائكة المقربون والأنبياء المرسلون فما كان من علم يعلمه الملائكة المقربون وانبياؤه المرسلون فنحن نعلمه.

6 – Narrated to us Muhammad Bin Al-Husayn, from Ibn Sinan, from Amaar Bin Marwaan, from Jabir who said:

'Abu Ja'far[asws] said: 'Surely Allah[azwj] has a Knowledge which no one knows except Himself[azwj], and a Knowledge which He[azwj] Taught to the Angels of Proximity, and the Mursil Prophets[as]. There was nothing from the Knowledge that He[azwj] Taught the Angels of Proximity, and the Mursil Prophets[as], but we[asws] know it'.

(7) حدثنا محمد بن عبد الجبار عن عبد الله بن حجال عن ثعلبة عن عبد الله بن هلال عن ابى عبد الله عليه السلام قال ان لله علما لا يعلمه الا هو وله علم يعلم انبياؤه ورسله فنحن نعلمه.

7 – Narrated to us Muhammad Bin Abdul Jabbar, from Abdullah Bin Hajaal, from Thal'bat, from Abdullah Bin Hilal, who has said:

Abu Abdullah[asws] said: 'Surely, Allah[azwj] has a Knowledge which no one knows but Himself[azwj] and has a Knowledge which He[azwj] Taught to His[azwj] Prophets[as] and to His[azwj] Messengers[as]. We[asws] know it'.

(8) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن بشير الدهان قال سمعت ابا عبد الله عليه السلام يقول ان لله علما لا يعلمه احد غيره وعلما قد علمه ملائكته ورسله فنحن نعلمه. *

8 – Narrated to us Ibrahim Bin Haashim, from Yahya Bin Abu Imran, from Yunus, from Bashir Al-Dahaan who said:

'I heard Abu Abdullah[asws] say: 'Surely, Allah[azwj] has a Knowledge which no one knows other than Him[azwj], and a Knowledge which He[azwj] has Taught to His[azwj] Angels, and to His[azwj] Messengers. We[asws] know it'.

(9) حدثنا احمد بن محمد عن محمد بن سنان عن ابى الجارود عن الاصبغ بن نباته قال سمعت امير المؤمنين عليه السلام يقول ان لله علمين علم استأثر به في غيبه فلم يطلع عليه نبيا من انبيائه ولا ملكا من ملائكته وذلك قول الله تعالى ان الله عنده علم الساعة و ينزل الغيث ويعلم مافى الأرحام وما تدري نفس ماذا تكسب غدا وما تدري نفس باى ارض تموت وله علم قد اطلع عليه ملائكته فما اطلع عليه ملائكته فقد اطلع عليه محمد واله وما اطلع عليه محمد واله فقد اطلعني عليه الكبير منا والصغير إلى ان تقوم الساعة.

9 – Narrated to us Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al-Jaroud, from Al-Asbagh Bin Nabaata who said:

'I heard Amir-ul-Momineen[asws] say: 'The Knowledge of Allah[azwj] is of two (types) – a Knowledge by which He[azwj] Accounts for the hidden. He[azwj] did not Grant it to any Prophet[as] from the Prophets[as], or any Angel from the Angels, and that is the Statement of Allah[azwj] the High ***[31:34] Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die***, and He[azwj] Has a Knowledge which He[azwj] has Announced it to His[azwj] Angels. Whatever that He[azwj] Announced it to His[azwj] Angels, He[azwj] Announced it to Muhammad[saww] and his[saww] Progeny[asws], and whatever that was Announced to Muhammad[saww] and his[saww] Progeny[asws] was Announced to me[asws] the large and the small from it up to the establishment of the Hour (Day of Judgment)'.

(10) حدثنا محمد بن عبد الجبار عن محمد بن اسماعيل عن على بن النعمان عن سويد القلانسى عن ابى ايوب عن ابى بصير عن ابى عبد الله عليه السلام قال ان لله علمين علم لا يعلمه الاهو وعلم علمه ملائكته ورسله فما علمه ملائكته ورسله فنحن نعلمه.

10 – Narrated to us Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al-No'man, from Suweyd Al-Qalaanasy, from Abu Ayud, from Abu Baseer, who has said:

Abu Abdullah[asws] said: 'Allah[azwj]'s Knowledge is of two types – a Knowledge which no one knows except for Himself[azwj], and a Knowledge Taught to His[azwj] Angels and His[azwj] Messengers. Whatever was Taught to His[azwj] Angels and His[azwj] Messengers[as], we[asws] know it'.

(11) حدثنا عبد الله بن عامر عن الربيع بن ابى الخطاب عن جعفر بن بشير عن ضريس عن ابى جعفر عليه السلام قال ان لله علمين علما مبذولا وعلما مكفوفا فاما المبذول فانه ليس من شئ تعلمه الملائكة والرسل الا نحن نعلمه فاما المكفوف فهو الذى عند الله في ام الكتاب.

11 – Narrated to us Abdullah Bin Aamir, from Al-Rabie Bin Abu Al-Khataab, from Ja'far Bin Bashir, from Zareys, who has said:

Abu Ja'far[asws] having said: 'Surely Allah[azwj]'s Knowledge is of two types – Granted Knowledge and Withheld Knowledge. As for the Granted, there was nothing from it Taught to the Angels and the Messengers[as] but we[asws] know it. As for the Withheld, it is which is with Allah[azwj] and in the Mother of the Book'.

(12) حدثنا احمد بن محمد عن الحسن بن محبوب عن حنان الكندى عن ابيه عن ابى جعفر عليه السلام قال ان لله علما خاصا وعلما عاما فاما علمه الخاص فالذي لم يطلع عليه ملائكته المقربون وانبياؤه المرسلون واما علمه العام فهو الذى اطلع ملائكته المقربون وانبياؤه المرسلون فقد وقع علينا من رسول الله.

12 – Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hanaan Al-Kindy, from his father, who has said:

Abu Ja'far[asws] said: 'Allah[azwj] has Special Knowledge and General Knowledge. As for His[azwj] Knowledge which is the Special, He[azwj] did not Announce it to His[zwj] Angels of Proximity, and His[azwj] Prophets[as] and the Messengers[as]; and as for His[azwj] which is the General, it is which has been Announced to the Angels of Proximity, and the Prophets[as] and the Messengers[as]. It has reached us[asws] from the Messenger of Allah[saww]'.

(13) حدثنا عبد الله بن محمد عن محمد بن الحسين عن عثمان بن عيسى عن سماعة عن ابى عبد الله عليه السلام قال ان لله علما علمه ملائكته وانبيائه ورسله فنحن نعلمه وعلما لم يطلع عليه احد من خلق الله.

13 – Narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn, from Usman Bin Isa, from Sama'at, who has said:

Abu Abdullah^asws^ said: 'Allah^azwj^ has a Knowledge which He^asws^ Taught to His^azwj^ Angels, and His^azwj^ Prophets^as^ and His^azwj^ Messengers^as^. We^asws^ know it. And He^azwj^ has a Knowledge that He^azwj^ did not Announce to anyone from the creation of Allah^azwj^'.

(14) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن ربعى عن الفضيل بن يسار قال سمعت ابا عبد الله عليه السلام يقول ان لله علمين علم علمه ملائكته ورسله وعلم عنده لا يعلمه الا هو فما كانت الملائكة والرسل تعلمه نحن نعلمه أو ما شاء الله من ذلك.

14 – Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Rabi'e, from Al-Fazeyl Bin Yasaar who said:

'I heard Abu Abdullah^asws^ say: 'Surely, Allah^azwj^'s Knowledge is of two types – a Knowledge that was Taught to His^azwj^ Angels, and His^azwj^ Messengers; and a Knowledge which is with Him^azwj^, no one knows it except for Himself^azwj^. Whatever was Taught to the Angels and the Messengers^as^, we^asws^ know it, or whatever Allah^azwj^ so Desires from that'.

(15) حدثنا عبد الله بن محمد عن محمد بن الحسين أو غيره عن احمد بن عمر الحلبي عن زيد بن معدل النميري عن عبد الله بن سنان عن ابى جعفر عليه السلام قال ان لله علما لا يعلمه غيره وعلما يعلمه الملائكة المقربون وانبياؤه المرسلون ونحن نعلمه.

15 – Narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn or another one, from Ahmad Bin Umar Al-Halby, from Zayd Bin Ma'dAl-Al-Numeyri, from Abdullah Bin Sinan who has said:

Abu Ja'far^asws^ said: 'Surely, Allah^azwj^ has a Knowledge which no one else knows, and a Knowledge which He^azwj^ Taught the Angels of Proximity, and to His^azwj^ Prophets^as^, and to the Messengers, and we^asws^ know it'.

(16) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن ابى عمير عن ربعى عن عبد الله عن الفضيل بن يسار عن ابى عبد الله عليه السلام قال ان لله علما يعلمه ملائكته وانبياؤه ورسله الا ونحن نعلمه ولله علم لا يعلم ملائكته وانبياؤه ورسله.

16 – Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Rabi'e, from Abdullah, from Al-Fazeyl Bin Yasaar, who has said:

Abu Abdullah^asws^ said: 'Surely, Allah^azwj^ has a Knowledge which He^azwj^ Taught His^azwj^ to Angels, and to His^azwj^ Prophets^as^, and His^azwj^ Messengers, but we^asws^ know it; and Allah^azwj^ has a Knowledge which He^azwj^ did not Teach His^azwj^ Angels, and His^azwj^ Prophets^as^, and His^azwj^ Messengers^as^'.

(17) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى يرفع الحديث قال قال أبو عبد الله عليه السلام ان لله علمين علم تعلمه ملائكته ورسله وعلم لا يعلم غيره فما كان مما يعلمه ملائكته ورسله فنحن نعلمه وما خرج من العلم الذى لا يعلم غيره فالينا يخرج.

17 – Narrated to us Ibrahim Bin Hashaam, from Abu Abdullah Al-Barqi with the Hadeeth with an unbroken chain, who has said:

Abu Abdullah^asws^ said: 'Surely, Allah^azwj^ has two types of Knowledge – a Knowledge which He^azwj^ Taught to His^azwj^ Angels, and to His^azwj^ Prophets^as^; and a Knowledge which no one else knows other than Him^azwj^. Whatsoever that He^azwj^ Taught to His^azwj^ Angels, and to His^azwj^ Messengers^as^, we^asws^ know it, and whatever comes out from the Knowledge which no one other than Him^azwj^ Knows, it come out to us^asws^'.

(18) حدثنا احمد بن محمد عن البرقى عن الربيع الكاتب عن جعفر بن بشير قال قال سمعت ابا جعفر عليه السلام يقول ان لله علمين علم مبذول وعلم مكنون فاما المبذول فانه ليس من شئ تعلمه الملائكة والرسل الا نحن نعلمه واما المكنون فهو الذى عند الله تبارك وتعالى في ام الكتاب إذا خرج نفذ.

18 – Narrated to us Ahmad Bin Muhammad, from Al-Barqy, from Al-Rabi'e Al-Kaatib, from Ja'far Bin Bashir who said:

'I heard Abu Ja'far[asws] say: 'Surely Allah[azwj] has two types of Knowledge – a Granted Knowledge and a Withheld Knowledge. As for the Granted, there is nothing from it that was Taught to the Angels and the Messengers[as] except that we[asws] know it; and as for the Withheld, it is that which is with Allah[azwj] Blessed and High in the Mother of the Book. If it comes out, it gets established'.

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا احمد بن محمد عن الحسن بن محبوب عن على بن رئاب عن سدير قال سمعت حمران بن اعين يسئل عن ابى جعفر عليه السلام عن قول الله تعالى بديع السموات والارض قال أبو جعفر ان الله ابتدع الاشياء كلها على غير مثال كان قبله وابتدع السموات والارض ولم يكن قبلهن سموات والارضون اما تسمع لقوله تعالى وكان عرشه على الماء

1 – Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab, from Sudeyr who said:
'I heard Hamraan Bin Ayn ask Abu Ja'far[asws] about the Statement of Allah[azwj] the High ***[2:117] The Originator of the heavens and the Earth***'. Abu Ja'far[asws] said: 'The beginning of all things for which there were no examples for from before, and the beginning of the heavens and the Earth and there were no heavens and the planets (Earths) before. Have you not heard the Statement of the High ***[11:7] and His Throne was upon the water***?'

فقال له حمران بن اعين ارأيت قوله عالم الغيب فلا يظهر على غيبه احدا فقال له أبو جعفر عليه السلام الا من ارتضى من رسول فانه يسلك بين يديه ومن خلفه رصدا وكان والله محمد ممن ارتضى واما قوله عالم الغيب فان الله تبارك وتعالى عالم بما غاب عن خلقه فما يقدر من شئ ويقضيه في علمه قبل ان يخلقه وقبل ان يقبضه إلى الملائكة فذلك يا حمران علم موقوف عنده إليه فيه المشية فيقضيه إذا اراد ويبدو له فيه فلا يمضيه فاما العلم الذى يقدره الله ويمضيه فهو العلم الذى انتهى إلى رسول الله صلى الله عليه وآله ثم الينا

Hamraan Bin Ayn said to him[asws], 'What do you[asws] think about His[azwj] Statement ***[72:26] The Knower of the unseen! so He does not reveAl-His secrets to any?***' Abu Ja'far[asws] said to him: '***[72:27] Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him***, and the Messenger of Allah[saww] was, by Allah[azwj], from the chosen ones, and as for His[azwj] Statement ***[72:26] The Knower of the unseen!***

Surely, Allah[azwj] Blessed and High Knows all that which is hidden from His[azwj] creation. So whatever is estimated from everything, would already be in His[azwj] Knowledge before He[azwj] Created it, and before Giving it into the custody of the Angels. Now that, O Hamraan, is Knowledge which is Reserved with Him[azwj] and within it is His[azwj] Desire. He[azwj] Makes it happen, and if He[azwj] Intends to, will Amend it and it will not happen. As for the Knowledge, which Allah[azwj] has already Decreed it to happen, it is the Knowledge which ends up to the Messenger of Allah[saww], then to us[asws]'.

(2) حدثنا عبد الله بن محمد عن الحسن بن محبوب بهذا الأسناد وزاده فيه فما يقدر من شئ ويقضيه في علمه ان يخلقه وقبل ان يقضيه في علمه ان يخلقه وقبل ان يقضيه إلى ملائكته وذلك يا حمران علم مقدم موقوف عنده غير مقتضى لا يعلمه غيره إليه فيه المشية فيقضيه إذا ارادا إلى اخر الحديث.

2 – Narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Mahboub, by this chain and there is more in it – 'Whatever he[azwj] Estimates from anything, it is already in His[azwj] Knowledge before even being Creating it, and before Giving it to the Angels, and that, O Hamraan, is Knowledge which is Reserved with Him[azwj], which no one other than Himself[azwj] knows it, and in this is the Desire, with which He[azwj] Makes it to happen', this is the end of the Hadeeth'.

تم جزء الثاني من الكتاب ويتلوه جزؤ الثالث ان شاء الله تعالى.

This completes the Second Part of the book and the Third Part will follow, Allah[azwj] Willing'.

BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD[asws]
BY

ABU JA'FAR MUHAMMAD BIN AL-HASSAN BIN AL-FAROOKH AL-SAFFAAR
Companion of Imam Hassan Al-Askari[asws]

" الجزء الثالث "

Part Three

Table of Contents Basaair-Al-Darajaat: Part III

(1) باب في الائمة عليهم السلام انهم ورثوا علم آدم و جميع العلماء

CHAPTER 1 – REGARDING THE IMAMS[asws], THEY[asws] ARE THE INHERITORS OF THE KNOWLEDGE OF ADAM[as] AND OF ALL THE KNOWLEDGEABLE ONES

(1) حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثنى يعقوب بن يزيد عن محمد بن ابى عمير عن ربعى عن عبد الله بن الجارود عن الفضيل بن يسار قال سمعت ابا عبد الله عليه السلام يقول ان العلم الذى هبط مع آدم لم يرفع وان العلم يتوارث وما يموت منا عالم حتى يخلفه من اهله من يعلم علمه أو ما شاء الله.

1 – It has been narrated to us Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Safaar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Rabai'e, from Abdullah Bin Al-Jaroud, from Al-Fazeyl Bin Yasaar who said:

'I heard Abu Abdullah[asws] say: 'The knowledge which came down with Adam[as] did not get Lifted up, and the knowledge has been inherited, and no one of us[asws] dies until, the one[asws] after him[asws], acquires his[asws] knowledge, or whatever Allah[azwj] so Desires'.

(2) حدثنا محمد بن الحسين عن احمد بن محمد بن ابى نصر عن حماد بن عثمان عن فضيل عن ابى جعفر عليه السلام قال كانت في على سنة الف نبى وقال ان العلم الذى نزل مع آدم لم يرفع وما مات عالم فذهب علمه وان العلم ليتوارث ان الأرض لا تبقى بغير عالم.

2 – It has been narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Fazeyl who has said:

Abu Ja'far[asws] said: 'Ali[asws] had within himself the Sunnah of a thousand Prophets[as], and said: 'The knowledge which came down with Adam[as] did not get Lifted (to Heavens), and a knowledgeable one does not die and his knowledge is not lost but it is inherited. The Earth does not remain without a knowledgeable one'.

(3) حدثنا محمد بن الحسن عن حماد عن ابراهيم بن عبد الحميد عن ابيه عن ابى الحسن الاول عليه السلام قال قلت له جعلت فداك النبي صلى الله عليه وآله ورث علم النبيين كلهم قال لى نعم قلت من لدن آدم إلى ان انتهى إلى نفسه قال نعم قلت ورثهم النبوة وما كان في آبائهم من النبوة والعلم قال ما بعث الله نبيا الا وقد كان محمد صلى الله عليه وآله اعلم منه

3 – It has been narrated to us Muhammad Bin Al-Hassan, from Hamaad, from Ibrahim Bin Abdul Hameed, from his father, who has said:

'I said to Abu Al-Hassan the First[asws], 'May I be sacrificed for you, the Prophet[saww] was the inheritor of the knowledge of the Prophets[as]?' He[as] replied: 'Yes'. I asked, 'From Adam[as] and ending with himself[saww]?' He[asws] said: 'Yes'. I said, 'Inherited from them[as] the Prophet-hood and whatever that was there with their forefathers from the Prophet-hood and the knowledge?' He[asws] said: 'Allah[azwj] did not Send a Prophet[as] unless Muhammad[saww] knew from him[as] (his[as] knowledge)'.

قال قلت ان عيسى بن مريم كان يحيى الموتى باذن الله قال صدقت وسليمان بن داود كان يفهم كلام الطير قال وكان رسول الله صلى الله عليه وآله يقدر على هذه المنازل فقال ان سليمان بن داود قال للهدهد حين فقده وشك في امره مالى لا ارى الهدهد ام كان من الغائبين وكانت المردة والريح والنمل والانس والجن والشياطين له طائعين وغضب عليه فقال لاعذبنه عذابا شديدا أو لا ذبحنه أو ليأتيني بسلطان مبين وانما غضب عليه لانه كان يدله على الماء فهذا وهو طير قد اعطى ما لم يعط سليمان وانما اراده ليدله على الماء فهذا لم يعط سليمان وكانت المردة له طائعين ولم يكن يعرف الماء تحت الهواء وكانت الطير تعرفه

I said, 'Isa Bin Maryam[as] used to revive the dead by the Permission of Allah[azwj]'. He[asws] said: 'You speak the truth'. I said, 'Suleiman Bin Dawood[as] used to understand the speech of the birds'. He[asws] said: 'And the Messenger of Allah[saww] had the power over all these. Suleiman Bin Dawood[as] said to the Hoopoe bird when he[as] was on the verge of losing his[as] command. He[as] said: '***[27:20] how is it that I see not the hoopoe or is it that he is of the absentees?*** And to him[as] were

subservient the winds, and the ants, and the humans, and the Jinn, and the devils. **And (he) was angry with it**. He[as] said ***[27:21] 'I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence).*** He[as] was angry with it because it was a guide for him[as] over the water, and this, and it was a bird, it was given that which was not given to Suleiman[as] and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him[as], and it was not for them to understand the water underneath the air, it was the bird who understood it.'

ان الله يقول في كتابه ولو ان قرانا سيرت به الجبال أو قطعت به الارض أو كلم به الموتى فقد ورثنا نحن هذا القرآن فعندنا ما يقطع به الجبال ويقطع به البلدان ويحيى به الموتى باذن الله ونحن نعرف ما تحت الهواء وان كان في كتاب الله لايات ما يراد بها امر من الأمور التى اعطاه الله الماضين النبيين والمرسلين الا وقد جعله الله ذلك كله لنا في ام الكتاب ان الله تبارك وتعالى يقول وما من غائبة في السماء والأرض الا في كتاب مبين ثم قال عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا فنحن الذين اصطفينا الله فقد ورثنا علم هذا القرآن الذى فيه تبيان كل شئ.

Allah[azwj] has Said in His[azwj] Book ***[13:31] If there were a Qur'an with which mountains were moved, or the Earth were cloven asunder, or the dead were made to speak,*** We[asws] have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah[azwj], and we[asws] are aware of the water under the air, and in the Book of Allah[azwj] are Verses with which he[saww] could command anything by it that Allah[azwj] had Given to the Prophet[as] and the Messengers before but Allah[azwj] has Made all of that for us[asws] in the Mother of the Book.

Allah[azwj] Says in His[azwj] Book ***[27:75] And there is nothing concealed in the Heaven and the Earth but it is in a clear book*** then Said Mighty and Majestic ***[35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen*** for we[asws] are the ones Chosen by Allah[azwj] and Made to inherit this knowledge of the Quran in which is the explanation of all things.'

(4) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن زرارة عن ابى جعفر عليه السلام ان العلم الذى لم يزل مع آدم لم يرفع والعلم يتوارث وكان على عالم هذه الأمة وانه لن يهلك منا عالم الا خلفه من اهله من يعلم مثل علمه أو ما شاء الله.

4 – It has been narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareez, from Zarara, who has said:

Abu Ja'far[asws] said: 'The knowledge of Adam[as] was neither lost after him and nor was Lifted up, but it was inherited, and there was a knowledgeable one of this community, a knowledgeable one from us[asws], he[asws] does not die unless the one[asws] after him[asws] from his[asws] Progeny gets the knowledge, the like of his[asws], or whatever Allah[azwj] so Desires'.

(5) حدثنا العباس عن حماد بن عيسى عن حريز عن فضيل بن يسار عن ابى جعفر مثله.

5 – It has been narrated to us Al-Abbas, from Hamaad Bin Isa, from Hareez, from Fazeyl Bin Yasaar, who has It has been narrated from:

Abu Ja'far[asws], similar to the (Above Hadith)'.

(6) حدثنا يعقوب بن يزيد عن الحسن بن على بن فضال قال حدثنا محمد بن القاسم عن ابيه عن فضيل بن يسار قال سمعت ابا جعفر عليه السلام يقول ان العلم الذى نزل مع آدم على حاله وليس يمضى منا عالم الا خلفه من يعلم علمه كان على عالم هذه الامة.

6 – It has been narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazeyl, from Muhammad Bin Al-Qasim, from his father, from Fazeyl Bin Yasaar who said:

'I heard Abu Ja'far[asws] say: 'The knowledge which came down with Adam[as] on his[as] situation (nation), and a knowledgeable one from us[asws] does not proceed (leaves this world) except having made known his[asws] knowledge to the one[asws] after him [asws] who was the knowledgeable one[asws] of this community'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان قال سمعت ابا جعفر عليه السلام يقول العلم الذى نزل مع آدم ما رفع وما مات عالم فذهب علمه.

7 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan who said:

'I heard Abu Ja'far[asws] say: 'The knowledge which came down with Adam[as] was not Lifted up, and no knowledgeable one dies and his[asws] knowledge goes away'.

(8) حدثنا بعض اصحابنا عن السند بن الربيع عن المحمد بن القاسم عن ابيه عن الفضيل بن يسار عن ابى جعفر عليه السلام قال قال يا فضيل ان العلم الذى هبط مع آدم لم يرفع وان العلم ليتوارث انه لن يهلك من عالم الا خلفه من اهله من يعلم علمه والعلم يتوارث.

8 – It has been narrated to us one of our companions, from Al-Sanad Bin Al-Rabi'e, from Al-Muhammad Bin Al-Qasim, from his father, from Al-Fazeyl Bin Yasaar who has said:

Abu Ja'far[asws] said: 'O Fazeyl, the knowledge which came down with Adam[as] was not recalled back, but the knowledge gets inherited. A knowledgeable one does not die but he[asws] makes it known to the one from his[asws] Progeny after him[asws], and the knowledge gets inherited'.

(9) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن الحرث بن المغيرة قال سمعت ابا عبد الله عليه السلام يقول ان العلم الذى نزل مع آدم لم يرفع وما مات عالم الا وقد ورث علمه ان الأرض لا تبقى بغير عالم.

9 – It has been narrated to us Ibrahim Bin Hashaam, from yahya Bin Abu Umraan, from Yunus, from Al-Hars Bin Al-Mugheira who said,

'I heard Abu Abdullah[asws] say: 'The knowledge which came down with Adam[as] did not get Lifted up, and no knowledgeable one dies but his[asws] knowledge gets inherited. The Earth does not remain without a knowledgeable one'.

(10) حدثنا العباس بن معروف عن حماد بن عيسى عن ربعى عن الفضيل عن ابى جعفر عليه السلام قال ان العلم الذى هبط مع آدم لم يرفع والعلم يتوارث وان عليا عليه السلام عالم هذه الامة وانه لم يمت منا عالم الا خلف من بعده من يعلم مثل علمه أو ما شاء الله.

10 – It has been narrated Al-Abbas Bin Marouf, from Hamaad Bin Isa, from Rabai'e, from Al-Fazeyl, who has said the following:

Abu Ja'far[asws] has said: 'The knowledge which came down with Adam[as] did not get Lifted up, and the knowledge gets inherited, and it was Ali[asws] that was the knowledgeable one of this community, and a knowledgeable one from us[asws] does not die until there is one[asws] after him[asws] who has the knowledge the like of his[asws], or whatever Allah[azwj] so Desires'.

(11) حدثنا محمد بن الحسين عن صفوان عن ابن مسكان عن حجر بن زايده عن حمران ق$ال سمعت الشيخ يعنى ابا جعفر عليه السلام يقول العلم الذى لم يزل مع آدم ما رفع وما مات عالم ذهب علمه.

11 - It has been narrated to us Muhammad Bin Al-Husayn, from Safwaan, from Ibn Muskaan, from Hijr Bin Zayedah, from Hamraan who said:

I heard the Sheikh, meaning Abu Ja'far[asws] say: 'The knowledge neither declined with Adam[as] nor it was Lifted up, and the knowledgeable one does not die and his[asws] knowledge does not go away'.

(12) حدثنا احمد بن محمد عن على بن النعمان عن بعض الصادقين يرفعه إلى جعفر قال قال أبو جعفر عليه السلام يمصون الثماد ويدعون النهر العظيم قيل له ومن النهر العظيم قال رسول الله صلى الله عليه وآله وانه والعلم الذى اتاه الله ان الله جمع لمحمد صلى الله عليه وآله سنن النبيين من آدم هلم جرا إلى محمد

12 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Mo'man, from the two truthful ones[asws], with an unbroken chain going up to Ja'far[asws] having said:

'Abu Ja'far[asws] said: 'They sip 'Al-Samaad' (Water which has no substance to it), and we[asws] are calling to The Great River'. It was said to him[asws], 'And who is The Great River?' He[saww] said: 'The Messenger of Allah[saww], him[saww] and the knowledge which Allah[azwj] had Given, was all gathered to Muhammad[saww], the Sunnah of the Prophets[as] from Adam[as] flowing on to Muhammad[saww]'.

قيل له وما تلك السنن قال علم النبيين باسره ان الله جمع لمحمد صلى الله عليه وآله علم النبيين باسره وان رسول الله صير ذلك كله عند امير المؤمنين عليه السلام فقال له الرجل يابن رسول الله صلى الله عليه وآله فامير المؤمنين اعلم أو بعض النبيين فقال أبو جعفر عليه السلام اسمعوا ما نقول ان الله يفتح مسامع من يشاء انى حدثت ان الله جمع لمحمد صلى الله عليه وآله علم النبيين وانه جعل ذلك كله عند امير المؤمنين وهو يسألنى هو اعلم ام بعض النبيين.

It was said to him[asws], 'And what were these Sunnahs?' He[asws] said: 'Entire knowledge of the Prophets[as]. Allah[azwj] Gathered to Muhammad[saww] the entire knowledge of the Prophets[as], and the Messenger of Allah[saww] provided all of that to Amir-ul-Momineen[asws]'. The man said to him[asws], 'O son of the Messenger of Allah[saww], is Amir-ul-Momineen[asws] more knowledgeable or one of the Prophets[as]?' Abu Ja'far[asws] said: 'Listen to what we[asws] say. Allah[azwj] Opens the ears of whoever He[azwj] so Desires to. I[asws] It has been narrated that Allah[azwj] Gathered to Muhammad[saww] the knowledge of the Prophets[as], and he[saww] made it all go to Amir-ul-Momineen[asws], and he is asking me[asws] whether he[asws] is more knowledgeable, or one of the Prophets[as]?'

(13) حدثنا محمد بن الحسين عن ابن سنان عن عمار بن مروان عن جابر عن ابى جعفر عليه السلام قال اعطى الله محمدا صلى الله عليه وآله مثل ما اعطى آدم عليه السلام فمن دونه من الأوصياء كلهم يا جابر هل يعرفون ذلك.

13 – It has been narrated to us Muhammad Bin Al-Husayn, from Ibn Sinan, from Amaar Bin Marwaan, from Jabir who has said the following:

Abu Ja'far[asws] having said: 'Allah[azwj] Gave to Muhammad[saww] the like of what He[azwj] Gave to Adam[as] and besides that from the successors, all of them. O Jabir, do they know that?'

(14) حدثنا عبيد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن فضالة بن ايوب عن عمران بن ابان عن حمران عن ابى عبد الله عليه السلام قال سمعته يقول ان العلم الذى نزل مع آدم ما رفع وما مات عالم فذهب علمه.

14 – It has been narrated to us Ubeydullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umran Bin Abaan, from Hamraan who has said the following:

Abu Abdullah[asws] said, 'I heard him[asws] say: 'The knowledge which came down with Adam[as] was not Lifted up, and no knowledgeable one dies but his[asws] knowledge is (securely) inherited'.

(2) باب في العلماء انهم يرثون العلم بعضهم من بعض ولا يذهب العلم من عندهم

CHAPTER 2 – REGARDING THE KNOWLEDGEABLE ONES, THEY INHERIT THE KNOWLEDGE ONE FROM THE OTHER, AND THEIR KNOWLEDGE DOES NOT GO AWAY FROM THEM

(1) حدثنا احمد بن محمد عن البرقى عن نضر بن سويد عن يحيى الحلبي عن عبد الحميد الطائى عن محمد بن مسلم قال قال أبو جعفر عليه السلام ان العلم يتوارث ولا يموت عالم الا ترك من يعلم مثل علمه أو ما شاء الله.

1 – It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'aiy, from Muhammad Bin Muslim who said:

'Abu Ja'far[asws] said: 'The knowledge gets inherited, and no knowledgeable dies except that he[asws] lets it go to one with similar knowledge, or whatever Allah[azwj] so Desires'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن بريد بن معاوية العجلى عن محمد بن مسلم عن ابى عبد الله عليه السلام قال ان عليا كان عالما وان العلم يتوارث ولن يهلك عالم الا بقى من بعده من يعلم مثل علمه أو ما شاء الله.

2 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Bureyd Bin Muawiya Al-Ajaly, from Muhammad Bin Muslim, who has said the following:

Abu Abdullah[asws] has said: 'Ali[asws] was the most knowledgeable one, and the knowledge gets inherited, and a knowledgeable one does not leave unless it is passed on to the one[asws] after him[asws] who gets the knowledge similar to his[asws], or whatever Allah[azwj] so Desires'.

(3) حدثنا عبد الله بن موسى عن الحسن بن موسى الخشاب عن محمد بن سالم عن العلا عن محمد بن مسلم عن ابى جعفر عليه السلام قال على عليه السلام عالم هذه الامة والعلم يتوارث وليس يهلك هالك منهم حتى يؤتى من اهله من يعلم مثل علمه.

3 – It has been narrated to us Abdullah Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Muhammad Bin Saalim, from Muhammad Bin Muslim, who has said the following:

Abu Ja'far[asws] has said: 'Ali[asws] is the knowledgeable one of this community, and the knowledge gets inherited, and no one of them dies until he[asws] makes it known to someone from his[asws] Progeny similar to his[asws] knowledge'.

(4) حدثنا العباس بن معروف عن حماد بن عيسى عن عمر بن يزيد قال أبو جعفر ع ان عليا عليه السلام عالم هذه الامة والعلم يتوارث ولا يهلك احد منا الا ترك من اهله من يعلم مثل علمه أو ما شاء الله.

4 – It has been narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Umar Bin Yazeed who said:

'Abu Ja'far[asws] said: 'Ali[asws] is the knowledgeable one of this community, and the knowledge gets inherited, not one of us[asws] dies except that he[asws] lets it go to the one[asws] from his[asws] Progeny similar to his[asws] knowledge, or whatever Allah[azwj] so Desires'.

(3) باب في الائمة انهم ورثوا علم اولى العزم من الرسل وجميع الانبياء وانهم صلوات الله عليهم امناء الله في ارضه وعندهم علم البلايا والمنايا وانساب العرب

CHAPTER 3 – REGARDING THE IMAMS[asws], THEY[asws] ARE THE INHERITORS OF THE KNOWLEDGE OF THE DETERMINED ONES (UL UL AZM) FROM THE MESSENGERS AND ALL THE PROPHETS[as], AND THEY[asws] ARE TRUSTEES OF ALLAH[azwj] IN HIS[azwj] EARTH, AND WITH THEM[asws] IS THE KNOWLEDGE OF THE AFFLICTIONS AND THE DEATHS AND THE LINEAGE OF THE ARABS

(1) حدثنا عبد الله بن عامر عن عبد الرحمن بن ابى نجران قال كتب أبو الحسن الرضا عليه السلام رسالة واقرأنيها قال قال على بن الحسين عليه السلام ان محمدا صلى الله عليه وآله كان امين الله في ارضه فلما قبض محمد صلى الله عليه وآله كنا اهل البيت ورثته ونحن امناء الله في ارضه عندنا علم البلايا والمنايا وانساب العرب ومولد الاسلام وانا لنعرف الرجل إذا رأيناه بحقيقة الايمان وحقيقة النفاق وان شيعتنا لمكتوبون باسمائهم واسماء آبائهم اخذ الله علينا و عليهم الميثاق يردون موردنا ويدخلون مدخلنا

1 – It has been narrated to us Abdullah Bin Aamir, from Abdul Rahmaan Bin Abu Najran who said: 'Abu Al-Hassan Al-Reza[asws] wrote a letter which was read out to me in which he[asws] said: 'Ali Bin Al-Husayn[asws] said that Muhammad[saww] was a Trustee of Allah[azwj] in His[azwj] Earth. When Allah[azwj] Took Muhammad[saww] (Shahadat), the People[asws] of the Household inherited from him[saww], and we[asws] are Trustees of Allah[azwj] in His[azwj] Earth.

With us[asws] is the knowledge of the calamities and the deaths, and the lineage of the Arabs and the birth of Islam, and I[asws] recognise the man if I[asws] were to see him by his true faith and true hypocrisy, and our[asws] Shiites have been in the Books by their names and the names of their fathers. Allah[azwj] Took the covenant from them to (love) us[asws]. They respond to our[asws] resource and enter our[asws] gateway.

نحن النجباء وافراطنا افراط الأنبياء ونحن ابناء الاوصياء ونحن المخصوصون في كتاب الله ونحن اولى الناس بالله ونحن اولى الناس بكتاب الله ونحن إولى الناس بدين الله ونحن الذين شرع لنا دينه فقال في كتابه شرع لكم يا آل محمد من الدين ما وصى به نوحا وقد وصانا بما اوصى به نوحا والذى اوحينا اليك يا محمد وما وصينا به ابراهيم واسماعيل وموسى وعيسى واسحق ويعقوب فقد علمنا وبلغنا ما علمنا واستودعنا علمهم نحن ورثة الأنبياء ونحن ورثة اولى العزم من الرسل ان اقيمو الدين يا آل محمد ولا تفرقوا فيه وكونوا على جماعة كبر على المشركين من اشرك بولاية على ما تدعوهم إليه من ولاية على ان الله يا محمد يهدى إليه من ينيب من يجيبك إلى ولاية على عليه السلام.

We[asws] are the Rescuers, and our[asws] perfection is the perfection of the Prophets[as], and we[asws] are the sons of the successors[as], and we[asws] are the Special Ones in the Book of Allah[azwj], and we[asws] are the first of the people by Allah[azwj], and we[asws] are the first of the people by the Book of Allah[azwj], and we[asws] are the first of the people by the Religion of Allah[azwj], and we[asws] are the ones to whom His[azwj] Religion was Prescribed to. He[azwj] Said in His[azwj] Book ***[42:13] He has made plain to you*** O Progeny[asws] of Muhammad[saww] ***of the religion what He enjoined upon Nuh and that which We have revealed to you*** O Muhammad[saww] and what We[azwj] had Enjoined upon Ibrahim[as], and Ismail[as], and Musa[as], and Isa[as], and Is'haq[as], and Yaqoub[as].

He[azwj] Taught us[asws] and it has reached us[asws] what we[asws] learnt and have been entrusted with their[as] knowledge. We[asws] are the inheritors of the Determined Ones (Ul Ul Azm) from the Messengers[as] ***Establish the religion,*** O Progeny[asws] of Muhammad[saww] ***and be not divided therein*** and be on the group for it is ***hard to the Polytheists is that which you call them to*** the ones who have associated (others)

by the Wilayah of Ali[asws] which is what you[saww] are calling them to, the Wilayah of Ali[asws] , surely (is the Wilayat of) Allah[azwj], O Muhammad[saww] ***and guides to Himself him who turns (to Him), frequently*** in answering you[saww] to Wilayah of Ali[asws]'.

(2) حدثنا احمد بن الحسين عن ابيه عن عمرو بن ميمون عن هارون عن ابى جعفر عليه السلام قال ان محمدا صلى الله عليه وآله كان امين الله في ارضه فلما قبضه الله كنا اهل البيت ورثته فنحن امناؤ الله في ارضه عندنا علم المنايا والبلايا وانساب العرب وفصل الخطاب ومولد الاسلام قال شرع لكم يا آل محمد من الدين ما وصى به ابراهيم وموسى و عيسى فقد علمنا وبلغنا ما علمنا واستودعنا علمه ونحن ورثة اولى العزم من الرسل ان اقيموا الصلوة والدين يا آل محمد ولا تفرقوا وكونوا على جماعة كبر على المشركين ما تدعوهم إليه.

2 – It has been narrated to us Ahmad Bin Al-Husayn, from his father, from Amro Bin Maymoun, from Haroun, who has said the following:

Abu Ja'far[asws] said: 'Muhammad[saww] was a Trustee of Allah[saww] in His[azwj] Earth. When Allah[azwj] Captured him[saww] (Shahadat), it was the People[asws] of the Household that inherited from him[saww]. We[asws] are Trustees of Allah[azwj] in His[azwj] Earth. With us[asws] is the knowledge of the afflictions and the deaths, and the lineage of the Arabs, and the decisive speech, and the birth of Islam. He[azwj] Said ***[42:13] He has made plain to you*** O Progeny[asws] of Muhammad[saww] ***of the religion*** which was Enjoined upon Ibrahim[as], and Musa[as], and Isa[as]. It has reached us[asws] what we[asws] learnt and have been entrusted with their[as] knowledge. We[asws] are the inheritors of the Determined Ones (Ul Ul Azm) from the Messengers[as]. ***Establish*** the Prayers and ***the religion,*** O Progeny[asws] of Muhammad[saww] ***and be not divided therein*** and be on the group for it is ***hard to the Polytheists is that which you call them to*'.**

(3) حدثنا ابراهيم بن هاشم بن عبد العزيز بن المهتدى عن عبد الله بن جندب انه كتب إليه أبو الحسن الرضا عليه السلام اما بعد فان محمدا كان امين الله في ارضه فلما قبض كنا اهل البيت ورثته فنحن امناء الله في ارضه عندنا علم المنايا والبلايا وانساب العرب ومولد الاسلام وانا لنعرف الرجل إذا رأيناه بحقيقة الايمان وحقيقة النفاق وان شيعتنا لمكتوبون باسمائهم واسماء آبائهم اخذ الله علينا وعليهم الميثاق يردون موردنا و يدخلون مدخلنا

3 – It has been narrated to us Ibrahim Bin Hashim Bin Abdul Aziz Bin Al-Muhtady, who has said the following:

Abdullah Bin Jundab to whom Abu Al-Hassan Al-Reza[asws] wrote: 'But, after this, Muhammad[saww] was a Trustee of Allah[azwj] in His[azwj] Earth. When Allah[azwj] captured Muhammad[saww] (Shahadat), the People[asws] of the Household inherited from him[saww], and we[asws] are Trustees of Allah[azwj] in His[azwj] Earth. With us[asws] is the knowledge of the calamities and the deaths, and the lineage of the Arabs and the birth of Islam, and I[asws] recognise the man if I[asws] were to see him by his true faith and true hypocrisy, and our[asws] Shiites have been in the Books by their names and the names of their fathers. Allah[azwj] Took the covenant from them to (love) us[asws]. They respond to our[asws] resource and enter our[asws] gateway.

ليس على ملة الاسلام غيرنا وغيرهم نحن النجباء ونحن افراط الأنبياء ونحن ابناء الأوصياء ونحن المخصوصون في كتاب الله ونحن اولى الناس برسول الله صلى الله عليه وآله ونحن الذين شرع لنا دينه وقال في كتابه شرع لكم من الدين ما وصى به نوحا والذى اوحينا اليك يا محمد وما وصينا به ابراهيم وموسى وعيسى فقد علمنا وبلغنا ما علمنا واستودعنا علمهم ونحن ورثة الأنبياء ونحن ورثة اولى العزم من الرسل ان اقيموا ما قال ولا تتفرقوا فيه كبر على المشركين من اشرك بولاية على ما تدعوا من الله من ولاية على ان الله يا محمد يهدى إليه من يجيبك إلى ولاية على عليه السلام.

It has not been Enjoined upon the nation of Islam other than us[asws] and other than them (Shiites). We[asws] are the Rescuers, and we[asws] are the perfection of the Prophets[as], and we[asws] are the sons of the successors[as], and we[asws] are the Special Ones in the Book of Allah[azwj], and we[asws] are the first of the people by the Messenger of Allah[saww], and we[asws] are the ones for whom His[azwj] Religion has been Prescribed. And He[azwj] has Said in His[azwj] Book ***[42:13] He has made plain to you*** O

Progenyasws of Muhammadsaww ***of the religion what He enjoined upon Nuh and that which We have revealed to you*** O Muhammadsaww, ***and that which We enjoined upon Ibrahim and Musa and Isa.*** It has reached usasws what weasws learnt and have been entrusted with theiras knowledge. Weasws are the inheritors of the Determined Ones (Ul Ul Azm) from the Messengersas. Establish what is Said ***and be not divided therein, hard to the Polytheists is that which you call them to*** the Wilayah of Aliasws, what yousaww are calling to from Allahazwj from Wilayah of Aliasws, surely Allahazwj will Guide the one who answers yousaww to Wilayah of Aliasws'.

(4) حدثنا محمد بن هارون عن موسى بن يعلى عن موسى بن القاسم قال قال على بن الحسين عليه السلام ان محمدا صلى الله عليه وآله كان امين الله في ارضه فلما قبض محمد كنا اهل البيت ورثته فنحن امناء الله في ارضه عندنا علم المنايا والبلايا وانساب العرب ومولد الاسلام وان شيعتنا لمكتوبون باسمائهم واسماء آبائهم نحن النجباء ونحن افراط الأنبياء ونحن ابناء الأوصياء ونحن المخصوصون في كتاب الله ونحن اولى الناس بكتاب الله ونحن اولى الناس بدين الله نحن الذين شرع لنا دينه وقال في كتابه شرع لكم يا محمد من الدين ما وصى به نوحاو الذى اوحينا اليك يا محمد وما وصينا به ابراهيم وموسى وعيسى فقد علمنا وبلغنا ما علمنا واستودعنا علمهم نحن ورثة الأنبياء ونحن ورثة اولى العزم من الرسل ان اقيموا الدين يا آل محمد ولا تتفرقوا فيه وكونوا على جماعة كبر على المشركين من اشرك بولايته على ما تدعوهم إليه من ولاية على يهدى إليه من ينيب من يجيبك إلى ولاية على عليه السلام.

4 – It has been narrated to us Muhammad Bin Haroun, from Musa Bin Ya'la, from Musa Bin AL-Qasim who said:

'Aliasws Bin Al-Husaynasws said: 'Muhammadsaww was a Trustee of Allahazwj in Hisazwj Earth. When Muhammadsaww was captured (Shahadat), the Peopleasws of the Household inherited from himsaww. Weasws are Trustees of Allahazwj in Hisazwj Earth. With usasws is the knowledge of the afflictions and the deaths, and the lineage of the Arabs and the birth of Islam, and ourasws Shiites have been mentioned in the books by their names and the names of their fathers.

Weasws are the Rescuers, and weasws are the perfection of the Prophetsas, and weasws are the sons of the Successorsas, and weasws are the Special Ones in the Book of Allahazwj, and weasws are the first of the people by the Book of Allahazwj, and weasws are the first of the people by the Religion of Allahazwj, weasws are the ones for whom Hisazwj Religion has been Prescribed, and Heazwj has Said in Hisazwj Book ***[42:13] He has made plain to you*** O Progenyasws of Muhammadsaww ***of the religion what He enjoined upon Nuh and that which We have revealed to you*** O Muhammadsaww, ***and that which We enjoined upon Ibrahim and Musa and Isa.*** It has reached usasws what weasws learnt and have been entrusted with theiras knowledge. Weasws are the inheritors of the Prophetas and weasws are the inheritors of the Determined Ones (Ul Ul Azm) from the Messengersas. ***Establish the Religion and be not divided therein,*** and be on the group, ***hard to the Polytheists*** the ones who associate others by Wilayah of Aliasws ***is that which you call them to*** the Wilayah of Aliasws, what yousaww are calling to from Allahazwj from Wilayah of Aliasws, surely Allahazwj will Guide the one who answers yousaww to Wilayah of Aliasws'.

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا احمد بن محمد عن على بن الحكم عن عبد الرحمن بن بكير الهجرى عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله ان اول وصى كان على وجه الأرض هبة الله بن آدم وما من نبى مضى الا وله وصى كان عدد جميع الأنبياء مائة الف نبى واربعة وعشرين و الف نبى خمسة منهم اؤلو العزم نوح وابراهيم وموسى وعيسى ومحمد صلى الله عليه وآله وان على بن ابى طالب عليه السلام هبة الله لمحمد صلى الله عليه وآله ورث علم الأوصياء وعلم من كان قبله اما ان محمدا صلى الله عليه وآله ورث علم من كان قبله من الأنبياء والمرسلين وعلى قائمة العرش مكتوب حمزة اسد الله واسد رسول الله وسيد الشهداء وفى زوايا العرش مكتوب عن يمين ربها وكلتا يديه يمين على امير المؤمنين عليه السلام فهذه حجتنا على من انكر حقنا وجحدنا ميراثنا وما منعنا من كلام وامامنا فاى حجة تكون ابلغ من هذا.

1 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdul Rahmaan Bin Bakeyr Al-Hajry who has said:

Abu Ja'far[asws] said: 'The Messenger of Allah[saww] said: 'The first successor on the face of the Earth was Hibtallah Bin Adam[as] and there has not been a Prophet[as] in history except that there was a successor for him[as]. The number of all the Prophets[as] was one hundred and twenty four thousand, five of them[as] being the Determined Ones (Ul Ul Azam) – Noah[as], and Ibrahim[as], and Musa[as], and Isa[as] and Muhammad[saww], and Ali[asws] Ibn Abu Talib[asws] is Hibtallah[as] for Muhammad[saww] being the inheritor of the knowledge of the successors[as] and the knowledge of the one who was before him[as], while Muhammad[saww] was the inheritor of the knowledge of the ones who were before him[saww] from the Prophets[as] and the Messengers[as], and there is a list on the Throne where it is written "Hamza[ar] is the Lion of Allah[azwj] and Lion of the Messenger of Allah[azwj] and the Chief of the Martyrs", and written on the corners of the Throne is "The Right Hand of its Lord[azwj], and both of His[azwj] Hands are right, is Ali[asws] Amir-ul-Momineen[asws]". So this is our[asws] proof on the one who denies our[asws] rights and fights against our[asws] inheritance, and what prevents us[asws] from speaking, and our[asws] safety, which proof is more stronger that this?'

(2) حدثنا محمد بن الحسين عن عبد الله بن جبلة عن داود الرقى عن ابى حمزة الثمالى عن ابى الحجاز قال قال امير المؤمنين عليه السلام ان رسول الله صلى الله عليه وآله ختم مأة الف نبى واربعة وعشرين الف نبى وختمت انا مأة الف وصى واربعة وعشرين الف وصى وكلفت وما تكلف الأوصياء قبلى والله المستعان وان رسول الله صلى الله عليه وآله قال في مرضه لست اخاف عليك ان تضل بعد الهدى ولكن اخاف عليك فساق قريش وعاديتهم حسبنا الله ونعم الوكيل على ان ثلثى القرآن فينا وفى شيعتنا فما كان من خير فلنا ولشيعتنا ثلث الباقي اشركنا فيه الناس فما كان فيه من شر فلعدونا ثم قال قيل هل يستوى الذين يعلمون والذين لا يعلمون إلى آخر الاية فنحن اهل البيت وشيعتنا اولوا الالباب والذين لا يعلمون عدونا وشيعتنا هم المهتدون.

2 – It has been narrated to us Muhammad Bin Al-Hassan, from Abdullah Bin Jabala, from Dawood Al-Raqy, from Abu Hamza Al-Thumaly, from Abu Al-Hajaar who said:

'Amir-ul-Momineen[asws] said: 'The Messenger of Allah[saww] was the seal of one hundred and twenty four thousand Prophets[as] and I[asws] am the seal of one hundred and twenty four thousand successors[as] and have been mandated with what the successors[as] before me[asws] had been charged with, and Allah[azwj] is the Helper, and the Messenger of Allah[saww] said during his[saww] illness: 'I[saww] am not afraid for you to go astray after the guidance, but I[saww] am afraid for you from the mischief of the Quraish and their enmity ***[3:173] Allah is sufficient for us and most excellent is the Protector'.*** Two-thirds of the Quran is regarding us[asws] and our[asws] Shiites, and what was the best in it, it is for us[asws] and for our[asws] Shiites. The remaining one-third, the people are associated with us[asws], and what was about the evil in it, it is for

our[asws] enemies'. Then said: '***[39:9] Say: Are those who know and those who do not know alike? Only the men of understanding are mindful*** up to the end of the Verse. We[asws] are the People[asws] of the Household and our[asws] Shiites are the ***men of understanding***, and ***those who do not know*** are our[asws] enemies, and our[asws] Shiites are the ones who have been Guided'.

(4) باب مالا يحجب من الائمة شئ من امر وان عندهم جميع ما يحتاج إليه الامر

CHAPTER 4 – THERE IS NOTHING VEILED FROM THE IMAMasws FROM THE COMMANDS, AND WITH THEMasws IS ALL THAT IS NEEDED FROM THE COMMANDS

(1) حدثنا على بن اسماعيل عن محمد بن عمر عن اسماعيل الأزرق قال سمعت ابا عبد الله عليه السلام يقول ان الله احكم واكرم واجل واعلم من ان يكون احتج على عباده بحجة ثم يغيب عنهم شيئا من امرهم.

1 – It has been narrated to us Ali Bin Ismail, from Muhammad Bin Umar, from Ismail Al-Azraq who said:

'I heard Abu Abdullahasws say: 'Allahazwj is more Wise, and more Generous, and more Majestic, and more Aware for what people require and Has Given them the Proofasws, And Heazwj did not Veil from himasws – the Imamasws anything from among Hisazwj Commands'.

(2) حدثنا احمد بن محمد عن على بن الحكم عن خالد الكيال عن عبد العزيز الصايغ قال قال أبو عبد الله عليه السلام اترى ان الله استرعى راعيا على عباده واستخلف خليفة عليهم يحجب شيئا من امورهم.

2 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Khalid Al-Kayaal, from Abdul Aziz Al-Saayeg who said:

Abu Abdullahasws said: 'Can you not see that Allahazwj Brought a shepherd on Hisazwj servants, and Made himasws to be a Caliph to them, Heazwj did not obscure anything from themasws?'

(3) حدثنا محمد بن عيسى عن عبيد قال حدثنا النضر بن سويد عن ابان بن تغلب قال دخلنا على ابى عبد الله عليه السلام وعنده رجل من اهل الكوفة يعابه في مال له امره ان يدفعه إليه فجائه فقال له ذهبت بمالى فقال والله ما فعلت فغضب فاستوى جالسا ثم قال تقول والله ما فعلت واعادها مرارا ثم قال انت يا ابان وانت يا زياد اما والله لو كنتما امناء الله وخليفته في الأرض وحجته على خلقه ما خفى عليكما ما صنع بالمال فقال الرجل عند ذلك جعلت فداك قد فعلت واخذت المال.

3 – It has been narrated to us Muhammad Bin Isa, from Ubeyd, from Al-Nazar Bin Suweyd, from Abaan Bin Taghlub who said:

'We visited Abu Abdullahasws and with himasws were men from the people of Al-Kufa, one of them was being accused of taking money, but he was saying, By Allah! I did not take it. The person (who was accused) got upset and after sitting down he reiterated, I swear to Allah I did not take it and he repeated it several times. Heasws (Abu Abdullahasws) said O you Aban! And You Ziad! By Allahazwj, if you believe in measws as the Proof of Allahazwj and Hisazwj Caliph on people, then you should know that Iasws cannot be unaware of what has happened to the money! (Upon listening to this), the person, then, said; may I be your sacrifice, I did it and I took the money'.

(4) حدثنا محمد بن عيسى عن النضر بن سويد عن ابى داود عن اسماعيل بن فروه عن محمد بن عيسى عن سعد بن ابى الاصبغ قال كنت عند ابى عبد الله عليه السلام جالسا فدخل عليه الحسين بن السرى الكرخي قال سله فقال أبو عبد الله عليه السلام له شئ فقال ليس هو كذلك ثلثا ثم قال أبو عبد الله عليه السلام عليه اترى من جعله الله حجة على خلقه يخفى عليه شئ من امورهم.

4 – It has been narrated to us Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Abu Dawood, from Ismail Bin Farou, from Muhammad Bin Isa, from Sa'd Bin Al-Asbagh who said:

'I was seated with Abu Abdullahasws when Al-Husayn Bin Al-Sary Al-Karkhy visited himasws and asked a 'question'. Abu Abdullahasws replied back to him. He said, 'It is not like that', three times'. Then Abu Abdullahasws said: 'Can you not see that the

one[asws] whom Allah[azwj] has Made a Proof over His[azwj] creation, would not hide from him[asws] a thing from his[asws] commands?'

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب عن عبد الله بن جندب عن على بن اسماعيل الازرق قال قال أبو عبد الله عليه السلام ان الله احكم واكرم واجل واعظم واعدل من ان يحتج بحجة ثم يغيب عنهم شيئا من امورهم.

1 – It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Abdullah Bin Jundab, from Ali Bin Ismail Al-Arzaq who said:

Abu Abdullah asws said: 'Allah azwj is More Wise, and Generous, and Majestic, and so Magnificent, and Just that He azwj would not Hide His azwj Proofs and His azwj Commands but to Reveal all of it to His azwj Proof asws (The Aaimmah asws) who are (Hujja[1]) on His Creation'.

(2) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين اللؤلؤي عن اسماعيل بن ابى فروة عن سعد بن ابى الأصبغ قال كنت عند ابى عبد الله عليه السلام جالسا إذ دخل عليه الحسن بن السرى الكرخي فسئل ابا عبد الله عليه السلام عن شئ فاجابه فقال له ليس كذلك فقال أبو عبد الله عليه السلام هو كذلك وردها عليه مرارا كل ذلك يقول أبو عبد الله عليه السلام هو كذلك ويقول هو لا فقال أبو عبد الله عليه السلام اترى من جعله الله حجة على خلقه يخفى عليه شئ من امورهم.

2 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ismail Bin Abu Farwa, from Sa'd Bin Abu Al-Asbagh who said:

'I was seated with Abu Abdullah asws when Al-Hassan Bin Al-Sary Al-Karkhy visited him asws. He asked Abu Abdullah asws about something. He asws answered him. He said to him asws, 'It's not like that'. Abu Abdullah asws said: 'It is like that', and returned to him repeatedly, and all that Abu Abdullah asws said was: 'It is like that', and he said, 'No'. Abu Abdullah asws said: 'Can you see that the one whom Allah azwj has Sent as a Proof asws over His azwj creation, He azwj would Hide anything from His azwj commands?'

(3) حدثنا ابراهيم بن هاشم عن على بن معبد عن هشام بن الحكم قال سئلت ابا عبد الله عليه السلام بمنى عن خمسمأة حرف من الكلام فاقبلت اقول كذا وكذا يقولون قال فيقول قل كذا وكذا فقلت جعلت فداك هذا الحلال والحرام والقرآن اعلم انك صاحبه واعلم الناس به وهذا هو الكلام فقال لى وتشك يا هشام من شك ان الله يحتج على خلقه بحجة لا يكون عنده كل ما يحتاجون إليه فقد افترى على الله.

3 – It has been narrated to us Ibrahim Bin Hashaam, from Ali Bin Ma'bad, from Hashaam Bin Al-Hakam who said:

'I asked Abu Abdullah asws in Mina about the meanings of five hundred Words from the Verses that I had brought. (I said) I interpret such and such but they are saying that you asws have said such and such'. I pleaded, 'May I be sacrificed for you asws, (please inform me about) the Permissible and the prohibited, as you asws know well and you are the authority, and the people only know it superficially'. Imam asws said to me: 'Don't be in doubt, O Hashaam! the one who doubts that Allah azwj has Withheld His azwj Proof asws, that His 'Proof on masses' (The Imam asws) will require, has, indeed, fabricated (lies) against Allah azwj'.

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[1] The Divine Proof

(4) حدثنا محمد بن اسماعيل عن حماد بن عيسى عن ابراهيم بن عمر قال قال أبو عبد الله عليه السلام من زعم ان الله يحتج بعبده في بلاده ثم يستر عنه جميع ما يحتاج إليه فقد افترى على الله.

4 – It has been narrated to us Muhammad bin Ismail, from hamaad Bin Isa, from Ibrahim Bin Umar who said:

Abu Abdullah[asws] said: 'One who alleges that Allah[azwj] has Veiled His[azwj] Proofs from His[azwj] servant[asws] in his[asws] (operation of) domain-all what is needed from him[asws], has fabricated (lies) against Allah[azwj]'.

(5) باب مالا يحجب عن الائمة علم السماء واخباره وعلم الارض وغير ذلك

CHAPTER 5 – THERE IS NOTHING HIDDEN FROM THE IMAMS[asws], KNOWLEDGE OF THE HEAVENS AND KNOWLEDGE OF THE EARTH AND OTHER THAN THAT

(1) حدثنا محمد بن الحسين عن احمد بن محمد بن ابى نصر عن عبد الكريم عن سماعة بن سعد الخثعمي انه كان مع المفضل عند ابى عبد الله عليه السلام فقال له المفضل جعلت فداك يفرض الله طاعة عبد على العباد ثم يحجب عنه خبر السماء قال لا الله اكرم و ارؤف بالعباد من ان يفرض عليه طاعة عبد يحجب عنه خبر السماء صباحا ومساء.

1 - It has been narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Sama'at Bin Sa'ad Al-Khashamy who, along with Al-Mufazzal, who was with Abu Abdullah[asws]:

Al-Mufazzal said to him[asws], 'May I be sacrificed for you[asws], Allah[azwj] has necessitated the obedience on the servant, then He[azwj] Hid from him the news of the sky?'

He[asws] said: 'No, Allah[azwj] is more Generous and more Affectionate to the servants that He[azwj] would necessitate on them the obedience of a servant[asws], who is veiled from the news of the skies, and all that happening from the morning until the evening'.

(2) حدثنا أحمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضيل عن ابى حمزة قال سمعت ابا عبد الله عليه السلام يقول والله لا يكون عالم جاهلا ابدا عالم بشى جاهل بشئ ثم قال الله اجل واعز واعظم واكرم من ان يفرض طاعة عبد يحجب عنه علم سمائه وارضه ثم قال لا يحجب ذلك عنه.

2 – It has been narrated to us Ahmad Bin Muhammad Bin Muhammad, from Umar Bin Abdul Azeez, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Abdullah[asws] say: 'By Allah[azwj], the *Aalim* (knowledgeable one) cannot be ignorant ever, or being knowledgeable in something and ignorant in something'.

Then said: 'Allah[azwj] is more Majestic, and more Strong, and more Magnificent, and more Generous from having necessitated the obedience to a servant[asws], but would Veil from him[asws] knowledge of His[azwj] skies and His[azwj] Earth'. Then said: 'That is not veiled for him[asws]'.

(3) حدثنا احمد بن محمد ومحمد بن الحسين عن الحسن بن محبوب عن على بن رئاب عن ضريس قال قال سمعت ابا جعفر عليه السلام يقول واناس من اصحابه حوله انى اعجب من قوم يتولوننا ويجعلوننا ائمة ويصفون بان طاعتنا عليهم مفترضة كطاعة الله ثم يكسرون حجتهم ويخصمون انفسهم بضعف قلوبهم فينقضون حقنا ويعيبون ذلك علينا من اعطاه الله برهان حق معرفتنا والتسليم لامرنا اترون ان الله تبارك وتعالى افترض طاعة اوليائه على عباده ثم يخفى عنهم اخبار السموات والأرض ويقطع عنهم مواد العلم فيما يرد عليهم مما فيه قوام دينهم

3 – It has been narrated to us Ahmad Bin Muhammad and Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, Ali Bin Ra'ib, from Zareys who said:

'I heard Abu Ja'far[asws] say, and the people from his[asws] companions were around him[asws]: 'I[asws] wonder at the people who take us[asws] as supporters and make us[asws] to be their Imams[asws], and they describe their obedience to us[asws] as being as obligatory as their obedience to Allah[azwj], then they break their arguments and oppose themselves due their weak hearts.

They nullify our[asws] rights and criticise that to us[asws] that Allah[azwj] has Given Proof of our[asws] rights of recognising us[asws] and submitting to our[asws] commands. Can you not

see that Allah^azwj Blessed and High has Obligated the obedience to His^azwj Guardians on His^azwj servants, then He^azwj would Keep hidden from them^asws the news of the Heavens and the Earth, and Cut off from them the subjects of the knowledge which they^asws would need to strengthen their^asws Religion'.

فقال له حمران جعلت فداك يا ابا جعفر رأيت ماكان من امر قيام على بن ابى طالب عليه السلام والحسن والحسين عليهم السلام وخروجهم وقيامهم بدين الله وما اصيبوا به من قبل الطواغيت اياهم والظفر بهم حتى قتلوا وغلبوا
Hamraan said to him^asws, 'May I be sacrificed for you^asws, O Abu Ja'far^asws, I have seen, what was from the matter of standing of Ali^asws Bin Abu Tallib^asws, and Al-Hassan^asws and Al-Husayn^asws, and their^asws coming out, and their^asws taking a stand by the Religion of Allah^azwj and what injuries they^asws were inflicted with in front of the tyrants who became victorious over them^asws, until they killed them^asws and overwhelmed them^asws'.

فقال أبو جعفر عليه السلام يا حمران ان الله تبارك وتعالى قد كان قدر ذلك عليهم وقضاه وامضاه وحتمه ثم اجراه فتقدم على رسول الله إليهم في ذلك قام على والحسن والحسين صلوات الله عليهم ويعلم صمت من صمت منا ولو انهم يا حمران حيث نزل بهم ما نزل من امر الله واظهار الطواغيت عليهم سألوا الله دفع ذلك عنهم والحوا فيه في ازالة ملك الطواغيت إذا لاجابهم ودفع ذلك عنهم ثم كان انقضاء مدة الطواغيت وذهاب ملكهم اسرع من سلك منظوم انقطع فتبدد وما كان الذى اصابهم من ذلك يا حمران لذنب اقترفوه ولا لعقوبة معصية خالفوا الله فيها ولكن لمنازل وكرامة من الله اراد ان يبلغها فلا تذهبن فيهم المذاهب بك.
Abu Ja'far^asws said: 'O Hamraan! surely, Allah^azwj, Blessed and High, had Estimated that for them^asws, and Decided it, and Made it to happen, and Ordained it. Then He^azwj Made it to flow on the Messenger of Allah^saww regarding that. Ali^asws, and Al-Hassan^asws, and Al-Husayn^asws took a stand, and He^azwj Knows silence from silence from us^asws. Had it not been for them^asws, O Hamraan! All that came down to them^asws were the Commands of Allah^azwj, and the exposure of the tyrants to them^asws.

When they^asws asked Allah^azwj to push that away from them^asws and urged Him^azwj to Remove the kingdom of the tyrants. He^azwj Answered them^asws and pushed that away from them^asws. Then there was the end of the period of the tyrants and their kingdoms were gone, faster that a cord is cut off systematically and wasted, and that was what they^asws had suffered from, O Hamraan, not as a result of it being their^asws own fault, nor as a Punishment for committing sins in opposition to Allah^azwj, but for the status and prestige from Allah^azwj which Allah^azwj Intended to reach them^asws. Do not go to other faith than what you are told'.

(4) حدثنا احمد بن محمد السيارى عن محمد بن اسماعيل الأنصاري عن صالح بن عقبة الاسدي عن ابيه قال قال لى أبو عبد الله عليه السلام يا عقبة يقولون بامر ثم يكسرونه ويضعفونه ويزعمون ان الله تبارك وتعالى احتج على خلقه بامر ثم يحتجب عنه علم السموات والأرض لا والله لا والله لا والله قلت جعلت فداك فما كان من امر هولاء الطواغيت وامر الحسين بن على عليهما السلام قال بعلم يأتيه ولامرهم لو الحا فيه على الله لاجابهم الله وكان يكون اهون من السلك الذى فيه خرز ولكن يا عقبة بامر قد اراده وقضاه و قدره وبردت عليه الحلول إذا نريد غير ما اراد.

4 – It has been narrated to us Ahmad Bin Muhammad Al-Sayaary, from Muhammad Bin Ismail Al-Ansary, from Saleh Bin Uqba Al-Asady, from his father who said:

'Abu Abdullah^asws said to me: 'O Uqba, they are saying about our^asws commands, then they break them and they weaken them, and they allege that Allah^azwj, Blessed and High, Argued over His^azwj creation by Command, then Hid from them knowledge of the Heavens and the Earth. No by Allah^azwj, no by Allah^azwj, no by Allah^azwj!' I said, 'May I be sacrificed for you^asws, And what was the matter of those tyrants and the matter of Al-Husayn^asws Bin Ali^asws?' He^asws said: 'It was with knowledge that he^asws came to it, and it was His^azwj Order. Had he^asws insisted to Allah^azwj, Allah^azwj would

have answered him[asws], and it would have been easier than beading a wire, but, O Uqba, it was with Command that He[azwj] Intended it, and Ordained it, and Estimated it, and it would have been Made Easier for him[asws] its solutions, if we[asws] intend different from what He[azwj] Intends (but we[asws] don't as our[asws] intentions are the same as His[azwj]).

(5) حدثنا الحسين بن على عن عيسى بن هشام عن ابى غسان الدهلى عن المفضل بن عمر عن ابى عبد الله عليه السلام قال الله احكم واكرم من ان يفرض طاعة عبدا يحجب عنه خبر السماء صباحا ومساء.

5 – It has been narrated to us Al-Husayn Bin Ali, from Isa Bin Hashaam, from Abu Gasaan Al-Dahly, from Al-Mufazzal Bin Umar who has said:

Abu Abdullah[asws] said: 'Allah[azwj] is more Wise, and more Generous from having necessitated the obedience to a servant[asws], then He[azwj] would Veil from him[asws] the news of the skies and (what to come during) the morning and the evening'.

(6) حدثنا عبد الله بن محمد عمن رواه عن محمد بن خالد عن صفوان عن ابى عبد الله عليه السلام قال ان الله اجل واعظم من ان يحتج بعبد من عباده ثم يخفى عنه شيئا من اخبار السماء والأرض.

6 – It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Khalid, from Safwan who has said:

Abu Abdullah[asws] said: 'Surely, Allah[azwj] is more Magnificent from having Argued by a servant[asws] from His[azwj] servants, then Hide from him[asws] a thing from the news of the sky and the Earth'.

(7) حدثنا الحسين بن محمد بن عامر عن معلى بن محمد عن الحسن بن على الوشا عن محمد بن على عن خالد الجوار قال دخلت على ابى الحسن عليه السلام وهو في عرصة داره وهو يومئذ بالرميلة فلما نظرت إليه قلت بابى انت وامى يا سيدى مظلوم مغصوب مضطهد في نفسي ثم دنوت منه فقبلت بين عينيه وجلست بين يديه فالتفت إلى فقال يابن خالد نحن اعلم بهذا الامر فلا تتصور هذا في نفسك قال قلت جعلت فداك والله ما اردت بهذا شيئا قال فقال نحن اعلم بهذا الامر من غيرنا لو اردنا اذن الينا و ان لهولاء القوم حدة وغاية لابد من الانتهاء إليها قال فقلت لا اعود واصير في نفسي شيئا ابدا قال فقال لاتعد ابدا.

7 – It has been narrated to us Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa, from Muhammad Bin Ali, from Khalid Al-Jawaar who said:

'I visited Abu Al-Hassan[asws] one day, he[asws] was visiting his[asws] land, which was in Al-Rameela. When he[asws] looked towards me, I said, 'May my father and my mother be sacrificed for you[asws], O my master, oppressed one, usurped one, wronged one. Then I approached him[asws] and kissed him[asws] between his[asws] eyes and sat down in front of him[asws].

He[asws] turned towards me and said: 'O Ibn Khalid, we[asws] are aware of this matter, do not picture this in yourself'. I said, 'May I be sacrificed for you[asws], And what does Allah[azwj] Intend by this thing?' He[asws] said: 'We[asws] are aware of this matter more than the others do. Were we[asws] to intend, He[azwj] would have Permitted us[asws], and we[asws] know about this issue more than others, if we wanted we will order and those people will know that it will happen (these people would have been extremely sad from what would have ended up with them)'. I said, 'I will not return to picture this in myself, ever'. He[asws] said: 'Do not consider it, ever'.

(نادر من الباب)

RARE FROM THE CHAPTER

حدثنا عبد الله بن محمد عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن سعد بن الاصبغ الازرق قال دخلت مع حصين ورجل آخر على ابى عبد الله عليه السلام قال فاستخلى أبو عبد الله عليه السلام برجل فناجاه قال سمعت ابا عبد الله عليه السلام يقول للرجل افترى الله يمن في بلاده ويحتج على عباده ثم يخفى عنه شيئا من امره.

1 – It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Al-Husayn Al-Lulu'i, from Ibn Sinan, from Sa'd Bin Al-Asbagh Al-Arzaq who said:

'I entered with Hsayn and another man, to Abu Abdullah[asws], went with the man and said something in his ear. He said, I heard Abu Abdullah[asws] say to the man: 'It's a fabrication that Allah[azwj] would Argue over His[azwj] servants, in his[asws] country and then Hide from him[asws] a thing from His[azwj] Commands'.

(6) باب في علم الائمة بما في المسوات والارض والجنة و النار وما كان وما هو كائن إلى يوم القيمة

CHAPTER 6 – REGARDING KNOWLEDGE OF THE IMAMS[asws] OF WHAT IS IN THE HEAVENS AND THE EARTH, AND THE PARADISE, AND THE FIRE, AND WHAT HAS HAPPENED, AND WHAT WILL HAPPEN UP TO THE DAY OF JUDGEMENT

(1) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن ابى بصير عن ابى جعفر عليه السلام قال سئل على عليه السلام عن علم النبي فقال علم النبي علم جميع النبيين وعلم ماكان وعلم ما هو كائن إلى قيام الساعة ثم قال والذى نفسي بيده انى لاعلم علم النبي صلى الله عليه وآله وعلم ماكان وما هو كائن فيما بينى وبين قيام الساعة.

1 – It has been narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareez, from Abu Baseer who has said:

Abu Ja'far[asws] said: 'Ali[asws] was asked about the knowledge of the Prophet[saww], he[asws] said: 'Knowledge of the Prophet[saww] is knowledge of all of the Prophets[as] and knowledge of what has happened and knowledge of what will be happening up to the Establishment of the Hour'. Then said: 'By the One in Whose[azwj] Hand is my[asws] soul, I[asws] am aware of the knowledge of the Prophet[saww], and know what has happened and what will be happening between now and the Establishment of the Hour'.

(2) حدثنا احمد بن محمد عن عبد الرحمن بن ابى نجران عن يونس بن يعقوب عن الحسن بن المغيره عن عبد الاعلى وعبيده بن بشير قال قال أبو عبد الله عليه السلام ابتداء منه والله ان لاعلم مافى السموات وما في الارض وما في الجنة وما في النار وما كان وما يكون إلى ان تقوم الساعة ثم قال اعلمه من كتاب انظر إليه هكذا ثم بسط كفيه ثم قال ان الله يقول انا انزلنا اليك الكتاب فيه تبيان كل شئ.

2 – It has been narrated to us Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Yunus Bin Yaqoub, from Al-Hassan Bin Al-Mugheira, from Abdul A'la and Ubeyda Bin Bashir who said:

Abu Abdullah[asws] said: 'From the beginning, by Allah[azwj], I know what is in the Heavens, and what is in the Earth, and what is in the Paradise, and what is in the Fire, and what has happened, and what will be happening up to the Establishment of the Hour'. Then said: 'I[asws] know all this from looking at the Book'. Then he[asws] extended his[asws] hand, then said: 'Allah[azwj] has Said ***[16:89] and We have revealed the Book to you explaining clearly everything***'.

(3) حدثنا على بن اسماعيل عن محمد بن عمر والزيات عن يونس عن عبد الاعلى بن اعين قال سمعت ابا عبد الله عليه السلام يقول انى لاعلم مافى السماء واعلم مافى الارض و اعلم مافى الجنة واعلم مافى النار واعلم ماكان واعلم ما يكون علمت ذلك من كتاب الله ان الله تعالى يقول فيه تبيان كل شئ.

3 – It has been narrated to us Ali Bin Ismail, from Muhammad Bin Umar and Al-Ziyaat, from Yunus, from Abdul A'ala Bin Ayn who said:

'I heard Abu Abdullah[asws] say: 'I[asws] know what is in the sky, and I[asws] know what is in the Earth, and I[asws] know what is in the Paradise, and I[asws] know what is in the Fire, and I[asws] know what has happened, and I[asws] know what will be happening. I[asws] know that from the Book of Allah[azwj]. Allah [azwj] has Said that in it is the explanation of everything'.

(4) حدثنا محمد بن عبد الجبار عن منصور بن يونس عن حماد اللحام قال قال أبو عبد الله عليه السلام نحن والله نعلم مافى السموات وما في الارض وما في الجنة وما في النار وما بين ذلك قال فنبهت انظر إليه قال فقال يا حماد ان ذلك من كتاب الله ان ذلك في كتاب الله ثم تلا هذه الاية ويوم نبعث من كل امة شهيدا عليهم من انفسهم وجئنا بك شهيدا على هؤلاء ونزلنا عليك الكتاب تبيانا لكل شئ وهدى ورحمة وبشرى للمسلمين انه من كتاب الله فيه تبيان كل شئ فيه تبيان كل شئ

4 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Mansour Bin Yunus, from Hamaad Al-Haam who said:

Abu Abdullah[asws] said: 'We[asws], by Allah[azwj], know what is in the Heavens and what is in the Earth, and what is in the Paradise, and what is in the Fire, and what is between that'. He said, 'I looked up at him[asws] with alertness'. He[asws] said: 'O Hamaad, that is in the Book of Allah[azwj]'. Then he[asws] recited this Verse ***[16:89] And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these - and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.*** It is from the Book of Allah[azwj] in which is the explanation of everything, in which is the explanation of everything'.

(5) حدثنا احمد بن محمد عن محمد بن سنان عن يونس عن الحرث بن المغيرة وعدة من اصحابنا فيهم عبد الاعلى وعبيدة بن عبد الله بشر الخثعى وعبد الله بن بشير سمعوا أبو عبد الله عليه السلام يقول انى لاعلم مافى السموات واعلم مافى الأرضين واعلم مافى الجنة واعلم مافى النار واعلم ماكان وما يكون ثم مكث هنيئه فرأى ان ذلك كبر على من سمعه فقال علمت من كتاب الله يقول فيه تبيان كل شئ.

5 – It has been narrated to us Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus, from Al-Haris Bin Al-Mugheira and a number of our companions including Abdul A'ala and Uneyda Bin Abdullah Bashir Al-Khashai'e and Abdullah Bin Bashir who heard:

Abu Abdullah[asws] say: 'I[asws] know what is in the Heavens, and I[asws] know what is in the Earths (planets), and I[asws] know what is in the Paradise, and I[asws] know what is in the Fire, and I[asws] know what has happened and what will be happening'. Then he[asws] remained happy and saw that as great on the ones who had heard him[asws]. He[asws] said: 'I[asws] know from the Book of Allah[azwj], He[azwj] has Said that in it is the explanation of everything'.

(6) حدثنا عبد الله بن عامر عن محمد بن سنان عن يونس بن يعقوب عن الحرث المغيرة وعبيده وعبد الله بن بشر الخثعى سمعوا ابا عبد الله عليه السلام يقول انى لاعلم مافى المسوات أو مافى الأرضين واعلم مافى الجنة واعلم مافى النار واعلم ماكان وما يكون ثم مكث هنيئة فرأى ان ذلك كبر على من سمعه فقال له علمت ذلك من كتاب الله ان الله يقول فيه تبيان كل شئ.

6 – It has been narrated to us Abdullah Bin Aamir, from Muhammad Bin Sinan, from Yunus Bin Yaqoub, from Al-Hars Al-Mugheira and Ubeyda and Abdullah Bin Bishr Al-Khasha'ie who has heard the following:

Abu Abdullah[asws] say: 'I[asws] know what is in the Heavens or what is in the Earths (planets), and I[asws] know what is in the Paradise, and I[asws] know what is in the Fire, and I[asws] know what has happened and what will be happening'. Then he[asws] remained happy and saw that as great on the ones who had heard him[asws]. He[asws] said: 'I[asws] know that from the Book of Allah[azwj], Allah[azwj] has Said that in it is the explanation of everything'.

(7) باب في الائمة عليهم السلام انهم اعطوا علم ما مضى وما بقى إلى يوم القيمة

CHAPTER 7 – REGARDING THE IMAMSasws, THEYasws HAD KNOWLEDGE OF THE PAST AND WHAT REMAINS UP TO THE DAY OF JUDGEMENT

(1) حدثنا احمد بن اسحق عن عبد الله بن حماد عن سيف التمار قال كنا مع ابى عبد الله عليه السلام جماعة من الشيعة في الحجر فقال علينا عين فالتفتنا يمنة ويسره فلم نر احد فقلنا ليس علينا عين قال ورب الكعبة ورب البيت ثلث مرات لو كنت بين موسى والخضر لاخبرتهما انى اعلم منهما ولانبأتهما بما ليس في ايديهما لان موسى و الخضر اعطيا علم ماكان ولم يعطيا علم ما هو كائن إلى يوم القيمة وان رسول الله اعطى علم ما كان وما هو كائن إلى يوم القيمة فورثناه من رسول الله صلى الله عليه وآله وراثة.

1 – It has been narrated to us Ahmad Bin Is'haq, from Abdullah Bin Hamaad, from Sayf Al-Tamaar who said:

'There was with Abu Abdullahasws a group of Shiites in Al-Hijr. Heasws said: 'Are there eyes watching us?' We turned to the right and to the left, we did not see any one. We said, 'There are no eyes watching us'. Heasws said: 'By the Lordazwj of the Kaaba, and the Lordazwj of the House', three times, then said: 'If Iasws was between Musaas and Khizras, Iasws would have told themas both that Iasws am more knowledgeable than themas both, and would have given themas both the news which was not in theiras hands, because Musaas and Khizras were Given the knowledge of what has happened, and were not Given knowledge of what will be happening up to the Day of Judgement, and the Messenger of Allahsaww was Given knowledge of what has happened and what will be happening up to the Day of Judgement. Weasws have inherited from the Messenger of Allahsaww the inheritance'.

(2) حدثنا عمران بن موسى عن موسى بن جعفر عليه السلام عن على بن معبد عن جعفر بن عبد الله عن حماد عن عبد الله بن عبد الرحمن عن ابى عمير عن معاوية بن وهب قال استأذنت على ابى عبد الله عليه السلام فاذن لى فسمعته يقول في كلام له يامن خصنا بالوصية واعطانا علم ما مضى وعلم ما بقى وجعل افئدة من الناس تهوى الينا وجعلنا ورثة الأنبياء.

2 – It has been narrated to us Umran Bin Musa, from Musa Bin Ja'farasws, from Ali Bin Ma'bad, from Ja'far Bin Abdullah, from Hamaad, from Abdullah Biin Abdul Rahmaan, from Abu Umeyr, from Muawiya Bin Wahab who said:

'I sought permission to see Abu Abdullahasws. Heasws permitted me. I heard himasws say in hisasws speech: 'O One Whoazwj has Made usasws special by the succession, and Gave to usasws the knowledge of the past and the knowledge of what remains, and Made the hearts of the people to love usasws, and Made usasws inheritors of the Prophets as'.

(3) حدثنا عمران بن موسى عن موسى بن جعفر عن على بن معبد عن جعفر بن عبد الله عن ابن حماد عن عبد الله بن عبد الرحمن عن معاوية بن وهب عن ابى عبد الله عليه السلام قال سمعته يقول اللهم يامن اعطانا علم ما مضى وما بقى وجعلنا ورثة الأنبياء وختم بنا الامم السالفة وخصنا بالوصية.

3 – It has been narrated to us Umran Bin Musa, from Musa Bin Ja'far, from Ali Bin Ma'ad, from Ja'far Bin Abdullah, from Ibn Hamaad, from Abdullah Bin Abdul Rahmaan, from Muawiya Bin Wahab, heard who has It has been narrated the following:

Abu Abdullahasws said: 'Ourasws Lordazwj, O One Whoazwj Gave us knowledge of the past, and what remains, and made usasws inheritors of the Prophetsas, and concluded by usasws the above nation, and specialised usasws by the succession'.

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن اسماعيل بن سهل عن ابراهيم بن عبد الحميد عن زرارة عن ابى عبد الله عليه السلام في قوله هذا ذكر من معى وذكر من قبلى فقال ذكر من معى ما هو كائن وذكر من قبلى ما قد كان.

1 – It has been narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ismail Bin Sahl, from Ibrahim Abdul Hameed, from Zarara, who has said:

Abu Abdullah[asws], regarding His[azwj] Statement ***[21:24] This is the Reminder of those with me and those before me,*** has said: '***Reminder of those with me*** is what is happening (the present), ***and those before me*** is what has happened (the past)'.

8 - باب ما يزاد الائمة في ليلة الجمعة من العلم المستفاد

CHAPTER 8 – WHAT THE IMAMS[asws] ARE INCREASED BY IN THE NIGHT OF FRIDAY FROM THE LESSONS OF KNOWLEDGE

(1) احمد بن موسى عن جعفر بن محمد بن مالك الكوفى عن يوسف الابزارى عن المفضل قال قال لى أبو عبد الله عليه السلام ذات يوم وكان لا يكنينى قبل ذلك يا ابا عبد الله فقلت لبيك جعلت فداك قال ان لنا في كل ليلة جمعة سرورا قلت زادك الله وما ذاك قال انه إذا كان ليلة الجمعة وافا رسول الله صلى الله عليه وآله العرش ووافى الائمة معه ووافينا معهم فلا ترد ارواحنا إلى ابداننا الا بعلم مستفاد ولولا ذلك لنفد ما عندنا.

1 – Ahmad Bin Musa, from Ja'far Bin Muhammad Bin Maalik Al-Kufy, from Yusuf Al-Abzaary, from Al-Mufazzal who said:

'Abu Abdullah[asws] said to me one day, and before that he[asws] had not called me by my teknonym (*Kunniya*), said: 'O father of Abdullah!' I said, 'Here I am, may I be sacrificed for you[asws]'. He [asws] said: 'For us[asws] there is happiness in every Friday night'. I said, 'May Allah[azwj] increase it, and what is that (happiness)?' He[asws] said: 'If it is Friday night, the Messenger of Allah[saww] arrives at the Throne, and the Imams[asws] arrive with him[saww], and we[asws] arrive with them[asws]. Our [asws] souls do not return to our[asws] bodies except after having acquired knowledge, and were it not for that, it would diminish what is with us[asws]'.

(2) حدثنا الحسين بن محمد عن احمد بن محمد عن الحسن بن العباس بن حريش عن ابى جعفر عليه السلام قال ان لنافى ليالى الجمعة لشانا من الشأن قلت جعلت فداك أي شأن قال تؤذن للملائكة والنبيين والأوصياء الموتى وارواح الأوصياء والوصى الذى بين ظهرانيكم يعرج بها إلى السماء فيطوفون بعرش ربها اسبوعا وهم يقولون سبوح قدوس رب الملائكة والروح حتى إذا فرغوا صلوا خلف كل قائمة له ركعتين ثم ينصرفون فتنصرف الملائكة بما وضع الله فيها من الاجتهاد شديدا عظامهم لما رأو وقد زيد في اجتهادهم وخوفهم مثله وينصرف النبيون والأوصياء وارواح الأحياء شديدا حبهم وقد فرحوا اشد الفرح لانفسهم ويصبح الوصي والأوصياء قد الهموا الهاما من العلم علما جما مثل جم الغفير ليس شئ اشد سرورا منهم اكتم فوالله لهذا اعز من عند الله من كذا وكذا عندك حصنة قال يا محبور والله مايلهم الأقرار بما ترى الا الصالحون قلت والله ما عندي كثير صلاح قال لا تكذب على الله فان الله قد سماك صالحا حيث يقول اولئك مع الذين انعم الله عليهم من النبيين والصديقين والشهداء والصالحين يعنى الذين آمنوا بنا وبامير المؤمنين وملائكته وانبيائه وجميع حججه عليه وعلى محمد واله الطيبين والطاهرين الأخيار الأبرار السلام.

2 – It has been narrated to us Al-Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Bin Hareesh, who has said:

Abu Ja'far[asws] has said: 'During Friday nights there is splendour for us[asws] from the splendours'. I said, 'May I be sacrificed for you, which splendour?'

His[asws] Permission is Granted to the Angels and the Prophets[as] and the successors[as] who have died, and the souls of the successors[as] as well as the successor[asws] who is present among you to ascend to the sky. They circle the Throne of their[as] Lord[azwj] seven times, and they keep saying: "Glorious and Holy is the Lord of the Angels and the Spirits", until when they are free, they Pray behind every column two cycles of Prayer.

Then they disperse. The Angels walk away with Allah[azwj] Places in them from the severe struggle and it increases them for hard work and their fear. Similarly, the Prophets[as] and the successors[as] and the souls of the living walk away with extreme love and they become happy with extreme happiness for themselves, and the successors[asws] become inspired with great inspiration of knowledge like legions of it. There is nothing, which can conceal the extreme happiness, for, by Allah[azwj], this is

more dearer from Allah[azwj] than such and such castle with you. O Mahbour, and Allah[azwj] does not Inspire except the righteous'.

I said, 'By Allah[azwj], there is not a lot of righteousness in me'. He[asws] said: 'Do not lie to Allah[azwj], for Allah[azwj] Calls you righteous where He[azwj] Says ***[4:69] these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!*** It means those who believe in us[asws] and Amir-ul-Momineen[asws], and His[azwj] Angels, and His[azwj] Prophets[as], and all His[azwj] Proofs and Muhammad[saww] and His[azwj] Progeny[asws], the Goodly ones, and the Pure ones, and the best, the righteous, on them be Peace'.

(3) حدثنا محمد بن احمد عن على بن سليمان عن محمد بن جمهور عمن رفعه إلى ابى عبد الله عليه السلام قال قال ان لنا في كل ليلة الجمعة وفدة إلى ربنا فلا ننزل الا بعلم مستطرف.

3 – It has been narrated to us Muhammad Bin Ahmad, from Ali Bin Suleyman, from Muhammad Bin Jamhour with an unbroken chain going up to:

Abu Abdullah[asws] having said: 'Every Friday night we[asws] have a delegation to our[asws] Lord[azwj]. We[asws] do not come down except with additional knowledge'.

(4) حدثنا الحسن بن على بن معاوية عن موسى بن سعدان عن عبد الله بن ابى ايوب عن شريك بن مليح وحدثني الخضر بن عيسى عن الكاهلى عن عبد الله بن ابى ايوب عن شريك بن مليح عن ابى يحيى الصنعانى عن ابى عبد الله عليه السلام قال قال يا ابا يحيى ان لنا في ليالى الجمعة لشانا من الشأن قال فقلت له جعلت فداك وما ذلك الشأن قال يؤذن لارواح الأنبياء الموتى وارواح الأوصياء الموتى وروح الوصي الذى بين ظهرانيكم يعرج بها إلى السماء حتى توافي عرض ربها فتطوف بها اسبوعا ويصلى عند كل قائمة من قوائم العرش ركعتين ثم ترد إلى الأبدان التى كانت فيها فتصبح الأنبياء والأوصياء قد ملؤا واعطوا سرور أو ويصبح الوصي الذى بين ظهرانيكم وقد زيد في علمه مثل جم الغفير.

4 – It has been narrated to us Al-Hassan Bin Ali Bin Muawiya, from Musa Bin Sa'daan, from Abdullah Bin Abu Ayub, from Shareek Bin Maleeh, and It has been narrated by Al-Khizr bin isa from Al-Kaahily, from Abdullah Bin Abu Ayub, from Shareek Bin Maleeh, from Abu Yahya Al-Sana'any, who has said:

Abu Abdullah[asws] has said: 'O Abu Yahya, every Friday night is a splendour for us[asws] from the splendours'. I said to him[asws], 'May I be sacrificed for you[asws], and what is that splendour?'

He[asws] said: 'Permission is Granted to the souls of the Prophets[as] who have died, and the souls of the successors[as] who have died, and the soul of the successor[asws] which is present among you, to ascend to the sky until they[as] show up in the Presence of their[as] Lord[azwj]. They circle it (The Throne) seven times and Pray behind every column of the columns of the Throne two cycles. Then they[as] return to their[as] bodies which they[as] had been in before. The Prophets[as] become filled with happiness as well as the successor[asws] who is present among you gets a huge increase in his[asws] knowledge, like multitudes of it'.

(5) حدثنا سلمة بن الخطاب عن عبد الله بن محمد عن الحسين بن احمد المنقرى عن يونس بن ابى الفضيل عن ابى عبد الله عليه السلام قال مامن ليلة جمعة الا ولاولياء الله فيها سرور قلت كيف ذاك جعلت فداك قال إذا كانت ليلة الجمعة وافا رسول الله العرش ووافى الائمة العرش ووافيت معهم فما ارجع الا بعلم مستفاد ولولا ذلك لنفد ما عندنا.

5 – It has been narrated to us Salmat Bin Al-Khataab, from Abdullah Bin Muhammad, from Al-Husayn Bin Ahmad Al-Munkary, from Yunus Bin Abu Al-Fazeyl, who has said:

Abu Abdullah[asws] has said: 'There is no Friday night except that there is happiness for the Guardians for Allah[azwj] (Al-Awliyaah)'. I said, 'How is that, may I be sacrificed for you[asws]?' He[asws] said: 'If it is Friday night, the Messenger of Allah[saww] arrives at the Throne and the Imams[asws] arrive at the Throne with him[saww]. They[asws] do not

return except with new Knowledge, and were it not for that, it would diminish what is with us[asws]'.

(6) حدثنا احمد بن اسحق عن الحسن بن عباس بن حريش عن ابى جعفر عليه السلام قال قال أبو عبد الله عليه السلام والله ان ارواحنا وارواح النبيين لتوافى العرش ليلة كل جمعة فما ترد في ابداننا الا بجم الغفير من العلم.

6 – It has been narrated to us Ahmad Bin Is'haq, from Al-Hassan Bin Abbas Bin Hareesh, who has said:

Abu Ja'far[asws] said: 'Abu Abdullah[asws] said: 'By Allah[azwj], our[asws] souls and the souls of the Prophets[as] circle the Throne every Friday night. They[as] do not return in their[as] bodies except with a huge multitude of Knowledge'.

(7) حدثنا محمد بن اسحق بن سعد عن الحسن بن عباس بن حريش عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله ان ارواحنا وارواح النبيين توافي العرش كل ليلة جمعة فتصبح الأوصياء وقد زيد في علمهم مثل جم الغفير من العلم.

7 – It has been narrated to us Muhammad Bin Is'haq Bin Sa'd, from Al-Hassan Bin Abbas Bin Hareesh, who has said:

Abu Ja'far[asws] said: 'The Messenger of Allah[saww] said: 'Our[asws] souls and the souls of the Prophets[as] circle the Throne every Friday night. The successors[asws] become filled with an increase in their[asws] knowledge like huge multitudes from the Knowledge'.

(9) باب قول امير المؤمنين باحكامه بما في التورية و الانجيل والزبور والفرقان.

CHAPTER 9 – STATEMENT OF AMIR-UL-MOMINEEN[asws] OF HIS[asws] JUDGEMENT BY THE PROVISIONS IN THE TORAH, AND THE EVANGEL, AND THE PSALMS, AND THE FURQAN

(1) حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار عن احمد بن محمد بن عيسى عن يعقوب بن يزيد عن ابن ابى عمير عن ابراهيم بن عبد الحميد عن ابى حمزة الثمالى عن ابى عبد الله ع قال قال على ع لو ثنيت لى وسادة لحكمت بين اهل القرآن بالقرآن حتى يزهر إلى الله ولحكمت بين اهل التورية بالتورية حتى يزهر إلى الله ولحكمت بين اهل الأنجيل بالانجيل حتى يزهر إلى الله ولحكمت بين اهل الزبور بالزبور حتى يزهر إلى الله ولولا آية في كتاب الله لانبأتكم بما يكون حتى تقوم الساعة.

1 – It has been narrated to us Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Hamza Al-Thumaly, who has said:

Abu Abdullah[asws] has It has been narrated that 'Ali[asws] said: 'If you set up for me[asws] a platform, I[asws] would rule between the people of the Quran by the Quran until they would have followed Allah[azwj], and I[asws] would rule between the people of the Torah by the Torah until they would have followed Allah[azwj], and I[asws] would rule between the people of the Evangel by the Evangel until they would have followed Allah[azwj], and I[asws] would rule between the people of the Psalms by the Psalms until they would have followed Allah[azwj], and had it not been for a Verse in the Book of Allah[azwj] I[asws] would have given to you the news of what will happen until the Establishment of the Hour'.

(2) حدثنا محمد بن الحسين عن عبد الله بن حماد عن ابى الجارود عن الأصبغ بن نباته قال قال امير المؤمنين عليه السلام لو كسرت لى وسادة فقعدت عليها لقضيت بين اهل التورية بتوريتهم واهل الأنجيل بانجيلهم واهل الزبور بزبورهم واهل الفرقان بفرقانهم بقضاء يصعد إلى الله يزهر والله ما نزلت آية في كتاب الله في ليل أو نهار الا وقد علمت فيمن انزلت ولا ممن مر على راسه المواسى من قريش الا وقد نزلت فيه آية من كتاب الله تسوقه إلى الجنة أو إلى النار فقام إليه رجل فقال يا امير المؤمنين ما الآية التى نزلت فيك قال له اما سمعت الله يقول افمن كان على بينة من ربه ويتلوه شاهد منه قال رسول الله صلى الله عليه وآله على بينة من ربه وانا شاهد له فيه واتلوه معه.

2 – It has been narrated to us Muhammad Bin Al-Hassan, from Abdullah Bin Hamaad, from Abu Al-Jaroud, from Al-Asbagh Bin Nabata who said:

'Amir-ul-Momineen[asws] said: 'If you set up for me[asws] a platform, I[asws] would have from there and judged between the people of the Torah by their Torah, and the people of the Evangel by their Evangel, and the people of the Psalms by their Psalms, and the people of the 'Furqan' (Quran) by the Furqan, decreeing them to follow Allah[azwj].

By Allah[azwj] no Verse Came down in the Book of Allah[azwj] in the night or day, except that I[asws] knew for whom it Came down, and there is no 'Al-Mawasy', head from the (tQuraish)), who passed by but a Verse Came down regarding him from the Book of Allah[azwj] herding him to the Paradise or to the Fire'.

A man stood up to him[asws] and said, 'O Amir-ul-Momineen[asws], what is the Verse which has Come regarding you[asws]?' He[asws] said to him: 'But you heard Allah[azwj] Say ***[11:17] Is he then who has with him clear proof from his Lord, and a witness from Him***', the Messenger of Allah[saww] said: 'Ali[asws] is Evidence from his[asws] Lord[azwj], and I[saww] am a witness for him[asws] with regard to this, and I[saww] recited with him[asws]'.

(3) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن خلف بن حماد عن داود بن فرقد عن ابى عبد الله عليه السلام قال قال امير المؤمنين عليه السلام لو ثنى الناس لى وسادة كما ثنى لابن صوحان لحكمت بين اهل التورية بالتورية حتى يظهر مابين السماء و الأرض ولحكمت بين اهل الزبور بالزبور حتى يظهر مابين السماء والأرض و لحكمت بين اهل النجيل بالأنجيل حتى يظهر مابين السماء والارض ولحكمت ما بين اهل الفرقان بالفرقان حتى يظهر مابين السماء والارض.

3 – It has been narrated to us Ibrahim Bin Haashim, from Abdullah Al-Barqy, from Khalaf Bin Hamaad, from Dawood Bin Farqad, who has reported:

Abu Abdullah^asws has It has been narrated that the 'Amir-ul-Momineen^asws said: 'Had the people set up a platform for me^asws as they set it up for the son of Sowhan, I^asws would have ruled between the people of the Torah by the Torah until whatever is in between the sky and the Earth would have been made apparent, and I^asws would have ruled between the people of the Psalms by the Psalms until whatever is in between the sky and the Earth would have been made apparent, and I^asws would have ruled between the people of the Evangel by the Evangel until whatever is between the sky and the Earth would have been made apparent, and I^asws would have ruled between the people of the 'Furqan' (Quran) by Furqan, until whatever is between the sky and the Earth would have been made apparent'.

(4) حدثنا محمد بن عبد الحميد عن عاصم بن حميد عن ابى بصير قال سمعت منه قال ابن عمر واخبرني زاذان قال سمعت عليا امير المؤمنين عليه السلام وهو يقول مامن رجل من قريش جرى عليه المواسى الا وقد نزلت فيه آية أو آيتان تقوده إلى الجنة أو تسوقه إلى النار وما من آية نزلت في بر اوبحر أو سهل أو جبل الا وقد عرفته حيث نزلت وفيمن نزلت ولو ثنيت لى وسادة لحكمت بين اهل التورية بتوريتهم وبين اهل الانجيل بانجيلهم وبين اهل الزبور بزبورهم وبين اهل الفرقان بفرقانهم حتى تظهر إلى الله.

4 – It has been narrated to us Muhammad Bin Abdul Hameed, from Aasim Bin Hameed, from Abu Baseer, from Ibn Umar, from Zazaan who said, 'I heard Ali Amir-ul-Momineen^asws say: 'There is no man from the Quraish except that one Verse or two Verses have Come down regarding him, sitting him in the Paradise or settling him to the Fire, and there is no Verse that Came down in the land or sea, or plains or mountain, except I recognise it, where it came down and for whom it came down, and had you set up a platform for me^asws, I^asws would have ruled between the people of the Torah by their Torah, and between the people of the Evangel by their Evangel, and between the people of the Psalms by their Psalms, and between the people of the Criterion by their Criterion, until you would have appeared to Allah^azwj'.

(5) حدثنا ابراهيم بن هاشم عن جعفر بن محمد عن عبد الله بن ميمون القداح عن جعفر عليه السلام عن ابيه عن على بن ابى طالب عليه السلام انه قال لو وضعت لى وسادة ثم اتكيت عليها لقضيت بين اهل التورية بالتورية حتى تظهر إلى ربها ولو وضعت لى وسادة ثم اتكيت عليها لقضيت بين اهل الأنجيل بالانجيل حتى يزهر إلى ربه ولو وضعت لى وسادة ثم اتكيت عليها لقضيت بين اهل الزبور بالزبور حتى يزهر إلى ربه ولو وضعت لى وسادة ثم اتكيت عليها لقضيت بين اهل القرآن بالقرآن حتى يظهر إلى ربه.

5 – It has been narrated to us Ibrahim Bin Hashaam, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun Al-Qadaah, from Ja'far^asws, from his^asws father^asws, from Ali Bin Abu Talib^asws having said: 'Had you set up a platform for me^asws then I^asws would have sat on it and would have judged between the people of the Torah by the Torah until they would have followed their Lord^azwj, and had you set up a platform for me^asws then I^asws would have sat on it and would have judged between the people of the Evangel by the Evangel until they would have followed their Lord^azwj, and had you set up a platform for me^asws then I^asws would have sat on it and would have judged between the people of the Psalms by the Psalms until they would have followed their Lord^azwj, and had you set up a platform for me then I^asws would have sat on it and would have judged

between the people of the Quran by the Quran until they would have followed their Lord[azwj]'.

(6) حدثنا محمد بن عيسى عن عبد الرحمن عن فضيل عن ابى بكر الحضرمي عن سلمة بن كهيل قال قال على عليه السلام لو استقامت لى الامة وثنيت لى الوسادة لحكمت في التورية بما انزل الله في التورية ولحكمت في الانجيل بما انزل الله في الانجيل و لحكمت في الزبور بما انزل الله في الزبور حتى يزهر إلى الله وانى قد حكمت في القرآن بما انزل الله.

6 – It has been narrated to us Muhammad Bin Isa, from Abdul Rahmaan, from Fazeyl, from Abu Bakr Al-Khazramy, from Salmat Bin Kaheyl who said:

'Ali[asws] said: 'Had the community been straight for me[asws] and set up a platform for me[asws], I[asws] would have ruled the followers of the Torah by what Allah[azwj] had Sent down in the Torah, and would have ruled the followers of the Evangel by what Allah[azwj] had Sent down in the Evangel, and would have ruled the followers of the Psalms by what Allah[azwj] had Sent down in the Psalms until they would have followed their Lord[azwj], and I[asws] would have ruled the followers of the Quran by what Allah[azwj] has Sent down'.

(7) حدثنا سلمة بن الخطاب عن عبد الله بن محمد عن عبد الله بن قاسم عن عمرو بن ابى المقدام يرفعه إلى امير المؤمنين عليه السلام قال لو ثنيت لى وسادة لحكمت بين اهل القرآن بالقران حتى يظهر إلى الله ولحكمت بين اهل التورية بالتورية حتى يظهر إلى الله ولحكمت بين اهل الانجيل بالانجيل حتى يزهر إلى الله ولحكمت بين اهل الزبور بالزبور حتى يزهر إلى الله ولولا اية في كتاب الله لانبأتكم بما يكون حتى تقوم الساعة.

7 – It has been narrated to us Salmat Bin Al-Khataab, from Abdullah Bin Muhammad, from Abdullah Bin Qaasim, who has said:

Amro Bin Abu Al-Maqdaam has, with an unbroken chain going up to Amir-ul-Momineen[asws] said: 'Had you set up a platform for me[asws], I[asws] would have ruled between the people of the Quran by the Quran until they would have followed Allah[azwj], and would have ruled between the people of the Torah by the Torah until they would have followed Allah[azwj], and would have ruled between the people of the Evangel by the Evangel until they would have followed Allah[azwj], and would have rule between the people of the Psalms by the Psalms until they would have followed Allah[azwj], and had it not been for one Verse in the Book of Allah[azwj], I[asws] would have given to you the news of what is to happen until the Establishment of the Hour'.

(8) حدثنا الحسن بن احمد بن عن ابيه عن الحسن بن عباس بن حريش عن ابى جعفر عليه السلام قال قال على والله لا يسئلني اهل التورية ولا اهل الانجيل ولا اهل الزبور والا اهل الفرقان الا فرقت بين اهل كل كتاب بحكم مافى كتابهم.

8 – It has been narrated to us Al-Hassan Bin Ahmad from his father, from Al-Hassan Bin Abbas Bin Hareysh, who has said:

Abu Ja'far[asws] has narrated that 'Ali[asws] said: 'None would have questioned me from the people of the Torah, and not from the people of the Evangel, and not the people of the Psalms, and not the people of the 'Furqan' (Quran) except that I[asws] would have differentiated the people of each Book by ruling in accordance with what is in their respective Books'.

(9) حدثنا محمد بن الحسين عن عيسى بن عبد الله عن ابيه عن جده عن على عليه السلام قل لانا اعلم بالتورية من اهل التورية واعلم بالانجيل من اهل الانجيل.

9 – It has been narrated to us Muhammad Bin Al-Husayn, from Isa Bin Abdullah, from his father, from his grandfather, the following:

Ali[asws] said: 'I[asws] am more knowledgeable of the Torah than the people of the Torah, and I[asws] am more knowledgeable of the Evangel than the people of the Evangel'.

(10) باب ما عند الائمة من كتب الاولين كتب الانبياء التورية والانجيل والزبور وصحف ابراهيم

CHAPTER 10 – WHAT IS WITH THE IMAMS[asws] FROM THE EARLIER BOOKS, BOOKS OF THE PROPHETS[as], THE TORAH, AND THE EVANGEL, AND THE PSALMS, AND THE PARCHMENTS OF IBRAHIM[as]

(1) حدثنا ايوب بن نوح عن صفوان بن يحيى عن شعيب الخزاز عن ضريس الكناسى قال كنت عند ابى عبد الله عليه السلام وعنده أبو بصير فقال أبو عبد الله عليه السلام ان داود ورث الأنبياء وان سليمان ورث داود وان محمدا ورث سليمان وما هناك وانا ورثنا محمدا وان عندنا صحف ابراهيم والواح موسى فقال له أبو بصير ان هذا لهو العلم فقال يا ابا محمد ليس هذا هو العلم انما هذا الاثر انما العلم ما حدث بالليل والنهار يوما بيوم وساعة بساعة.

1 – It has been narrated to us Ayub Bin Nuh, from Safwan Bin Yaha, from Shuaib Al-Khazaaz, from Zareys Al-Kanaasy who said:

'I was with Abu Abdullah[asws], and with him[asws] was Abu Baseer. Abu Abdullah[asws] said: 'Dawood[as] inherited the Prophets[as], and Suleiman[as] inherited Dawood[as], and Muhammad[saww] inherited Suleiman[as], and over here and I[asws] inherited Muhammad[saww], and with us[asws] are the Parchments of Ibrahim[as] and the Tablets of Musa[as]'. Abu Baseer said to him[asws], 'This is surely the knowledge'. He[asws] said: 'O Abu Muhammad, This is not the knowledge, in fact these are the effects, but knowledge is what happens by the night and the day, day by day, and hour by hour'.

(2) وروى محمد بن عيسى عن صفوان بهذا الاسناد مثل ذلك.

2 – And it has been reported by Muhammad Bin Isa, from Safwan, by this chain, similar to that'.

(3) حدثنا محمد بن عيسى عن ابى محمد الأنصاري عن صباح المزني عن الحرث بن حصيرة المزني عن الاصبغ بن نباته قال قال لما قدم على الكوفة صلى بهم اربعين صباحا فقرء بهم سبح اسم ربك الأعلى فقال المنافقون والله ما يحسن ان يقراء ابن ابى طالب القرآن ولو احسن ان يقراء لقراء بنا غير هذه السوره قال فبلغه ذلك فقال ويلهم انى لاعرف ناسخه ومنسوخه ومحكمه ومتشابهه وفصله من وصله وحروفه من معانيه

3 – It has been narrated to us Muhammad Bin Isa, from Abu Muhammad Al-Ansary, from Sabaah Al-Mazn, from Al-Hars Bin Haseerat Al-Mazny, from Al-Asbagh Bin Nabaata who said:

'When Ali[asws] came to Al-Kufa, he[asws] led them for forty mornings reciting ***[87:1] Glorify the name of your Lord, the Most High***'. The hypocrites said, 'By Allah[azwj], it is not best for the son[asws] of Abu Talib[as] to recite the Quran that he[asws] recites, it would have been better if he[asws] had recited for us a Chapter other than this Chapter'. That reached him[asws]. He[asws] said: 'Woe be unto them! I[asws] am aware of its Abrogating ones, and its Abrogated ones, and its Decisive ones, and its Allegorical ones, and its Separated ones, and its Linked ones, and its Letters from its meanings.

والله ما حرف نزل على محمد صلى الله عليه وآله الا وانا اعرف فيمن انزل وفى أي يوم نزل وفى أي موضع نزل ويلهم اما يقرأون ان هذا لفى الصحف الاولى صحف ابراهيم وموسى والله عندي ورثتها رسول الله وورثها رسول الله صلى الله عليه وآله من ابراهيم وموسى ويلهم والله انى انا الذى انزل الله في وتعيها اذن واعية فانا كنا عند رسول الله فخبرنا بالوحى فاعيه ويفوتهم فإذا خرجنا قالوا ما ذا قال انفا.

By Allah[azwj], there is no word which Came down upon Muhammad[saww] except that I[asws] am aware of who it Came down for, and in which day it Came down, and for which subject it Came down. Woe be unto them, but what they are reading, ***[87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa***. By Allah[azwj], with me[asws] is the inheritance of the Messenger of Allah[saww], and the Messenger of Allah[saww] inherited from Ibrahim[as] and Musa[as]. Woe be unto them, by Allah[azwj], I[asws] am the one regarding whom[asws] Allah[azwj] Sent down ***[69:12] and that the retaining ear might retain it***, for I[asws] was with the Messenger of

Allah^saww. He^saww informed us of the Revelation. I^asws retained it whilst they missed out on it, when they went out from us^asws they said **[47:16] What was it that he said just now?'**

(4) حدثنا ابراهيم بن هاشم عن الحسن بن ابراهيم عن يونس عن عبد الرحمن عن هشام بن الحكم في حديث بريهة حين سئل موسى بن جعفر عليه السلام فقال يا بريهة كيف علمك بكتاب الله قال انابه عالم قال فكيف ثقتك بتأويله قال ما اوثقني بعلمي فيه قال فابتداء موسى عليه السلام في قراءة الانجيل فقال بريهة والمسيح لقد كان يقرأها هكذا وما قراء هذه القرائة الا المسيح ثم قال اياك كنت اطلب منذ خمسين سنة قال هشام فدخل بريهة والمرأة على ابى عبد الله وحكى هشام الكلام الذى جرى بين موسى وبين بريهة فقال بريهة جعلت فداك اين لكم التورية والانجيل وكتب الأنبياء فقال هي عندنا وراثة من عندهم نقرؤها كما قراؤها ونقولها كما قالوها والله لا يجعل حجة في ارضه يسئل عن شئ فيقول لا ادرى فلزم بريهة ابا عبد الله عليه السلام حتى مات.

4 – It has been narrated to us Ibrahim Bin Haashim, from Al-Hassan Bin Ibrahim, from Yunus, from Abdul Rahmaan, from Hashaam Bin Al-Hakam in Hadeeth of Bureyha when he asked:

Musa Bin Ja'far^asws replied: 'O Bureyha, How is your knowledge by the Book of Allah^azwj?' He said, 'I am knowledgeable by it'. He^asws said: 'How is your confidence in its interpretation?' He said, 'Whatever my knowledge interprets in it'. He^asws said: 'Musa^as began recitation of the Evangel'. Bureyha said, 'And the Messiah^as had read this, and none recited this recitation except the Messiah^as'. Then he^asws said: 'Beware, you have been seeking (knowledge in this way) since fifty years ago'. Hisham said that Bureyha and (some) women visited Abu Abdullah^asws and Hisham recounted the speech, which flowed between Musa^asws and Bureyha. Bureyha said, 'May I be sacrificed for you, Where is, for you^asws, the Torah, and the Evangel, and Books of the Prophets^as?' He^asws said: 'These are with us^asws, having been inherited from them^as. We^asws read from these as they^as had read them, and we^asws speak from these as they^as had spoken from them.

By Allah^azwj, it is impossible for the Proof^asws in the Earth, that he^asws is asked about something, and he^asws he would say''I^asws do not know'. Bureyha was held to that by Abu Abdullah^asws until he met his death'.

(5) حدثنا محمد بن عبد الجبار عن محمد بن اسماعيل عن على بن النعمان عن ابن مسكان عن ابى بصير عن ابى عبد الله عليه السلام قال قال لى يا ابا محمد ان الله لم يعط الأنبياء شيئا الا وقد اعطى محمدا صلى الله عليه وآله جميع ما اعطى الأنبياء وعندنا الصحف التى قال الله صحف ابراهيم وموسى قلت جعلت فداك وهى الالواح قال نعم.

5 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al-No'man, from Ibn Muskan, from Abu Baseer, who has said:

'Abu Abdullah^asws said to me: 'O Abu Muhammad, Allah^azwj did not Give to the Prophets^as anything but He^azwj Gave to Muhammad^saww the total of what He^azwj Gave to the Prophets^saww, and with us^asws are the Parchments which Allah^azwj Spoke as being ***[87:19] The scriptures of Ibrahim and Musa***'. I said, 'May I be sacrificed for you^asws, and these are the sheets?' He^asws said: 'Yes'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن عبد الله بن سنان عن ابى عبد الله عليه السلام انه سأله عن قول الله تعالى ولقد كتبنا في الزبور من بعد الذكر ما الذكر وما الزبور قال الذكر عند الله والزبور الذى نزل على داود و كل كتاب نزل فهو عند العالم.

6 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn bin Saeed, from Al-Nazar Bin Suweyd, from Abdullah Bin Sinan, who has said:

Abu Abdullah^asws was asked about the Statement of Allah^azwj the High ***[21:105] And certainly We wrote in the Psalms after the Reminder*** as to what the Reminder is and what the Psalms are, he^asws said: 'The Reminder is with Allah^azwj, and the

Psalms are which Came down upon Dawood[as], and all the Books which Came down, they are with the knowledgeable one[asws]'.

(7) حدثنا على بن خالد عن يعقوب بن يزيد عن عباس الوراق عن عثمان بن عيسى عن ابن مسكان عن ليث المرادى انه حدثه عن سدير حديث فاتيته فقلت فان ليث المرادى حدثنى عنك بحديث فقال وما هو قلت جعلت فداك حديث اليماني قال نعم كنت عند ابى جعفر عليه السلام فمر بنا رجل من اهل اليمن فسئله أبو جعفر عن اليمن فاقبل يحدث فقال له أبو جعفر عليه السلام هل تعرف صخرة في موضع كذا وكذا قال نعم ورأيتها فقال الرجل ما رأيت رجلا اعرف بالبلاد منك فلما قام الرجل قال لى أبو جعفر عليه السلام يا ابا الفضل تلك الصخرة التى حيث غضب موسى فالقى الالواح فما ذهب من التورية التقمته الصخرة فلما بعث الله رسوله ادته إليه وهى عندنا.

7 – It has been narrated to us Ali Bin Khalid, from Yaqoub Bin Yazeed, from Abbas Al-Waraaq, from Usman Bin Isa, from Ibn Muskaan, from Layth Al-Muraady who narrated from Sudeyr. I approached him (Sudeyr). I said, 'Layth Al-Muraady has narrated to me from you a Hadeeth'. He said: 'And what is it?' I said, 'May I be sacrificed for you, the Hadeeth of Yamaany'.

He said: 'Yes. I was with Abu Ja'far[asws]. A man from the people of Yemen passed by us. Abu Ja'far[asws] asked him about Yemen. He came over and he narrated the situation. Abu Ja'far[asws] said to him: 'Do you know about a rock in such and such a place?' He said, 'Yes'. He[asws] said: 'And I[asws] have seen it'. The man said, 'I do not know of any man in this country who knows about it apart from you[asws]'. When the man left, Abu Ja'far[asws] said to me: 'O Abu Al-Fazl, that is the same rock where Musa[as] was agitated, and he[asws] went and threw the sheets of the Torah on to the rock. When Allah[azwj] Sent His[azwj] Messenger[as], it was born (occurred naturally) to him[as], and it is with us[asws]'.

(8) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن الحلبي عن عبد الله بن مسكان عن ابى بصير قال قال أبو عبد الله عليه السلام يا ابا محمد عندنا الصحف التى قال الله صحف ابراهيم وموسى قلت الصحف هي الالواح قال نعم.

8 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Halby, from Abdullah Bin Muskaan, from Abu Baseer who said:

'Abu Abdullah[asws] said: 'O Abu Muhammad, with us[asws] are the Parchments about which Allah[azwj] has Said ***[87:19] The scriptures of Ibrahim and Musa***'. I said, 'The Parchments, these are the Tablets?' He[asws] said: 'Yes'.

(9) حدثنا محمد بن عيسى عمن رواه عن محمد قال حدثنى عبد الله بن ابراهيم الأنصاري الهمداني عن ابى خالد القماط عن ابى عبد الله عليه السلام قال سمعته يقول لنا ولادة من رسول الله صلى الله عليه وآله طهر وعندنا صحف ابراهيم وموسى ورثناها من رسول الله صلى الله عليه وآله.

9 – It has been narrated to us Muhammad Bin Isa, from Muhammad, from Abdullah Bin Ibrahim Al-Ansary Al-Hamdany, from Abu Khalid Al-Qamaat, who has said:

'I heard Abu Abdullah[asws] say to us: 'For us[asws] the Nazool[2] of the Messenger of Allah[saww] is clean, and with us[asws] are Parchments of Ibrahim[as] and Musa[as]. We[asws] inherited these from the Messenger of Allah[saww]'.

(10) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين عن احمد بن الحسن الميثمى عن فيض بن المختار عن ابى عبد الله عليه السلام قال ان رسول الله صلى الله عليه وآله افيضت إليه صحف ابراهيم وموسى فائتمن عليها رسول الله صلى الله عليه وآله عليا وائتمن عليها الحسن وائتمن عليها الحسين حتى انتهيت الينا.

10 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Bin Al-Husayn, from Ahmad Bin Al-Hassan Al-Maysami, from Fayz Bin Al-Mukhtaar, who has said:

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[2] Appearnace of the Prophet in this World

Abu Abdullah[asws] has narrated that the Messenger of Allah[saww] said: 'Parchments of Ibrahim[as] and Musa[asws] have been kept in save with me[saww]'. The Messenger of Allah[saww] entrusted these to Ali[asws], he[asws] entrusted these to Al-Hassan[asws], and he[asws] entrusted these to Al-Husayn[asws], until these ended up with us[asws]'.

(11) حدثنا احمد بن محمد عن ابن سنان عن عبد الله بن مسكان وشعيب الحداد عن ابى بصير قال قال أبو عبد الله عليه السلام عندنا الصحف الاولى صحف ابراهيم وموسى فقال له ضريس اليست هي الالواح قال نعم.

11 – It has been narrated to us Ahmad Bin Muhammad, from Ibn Sinan, from Abdullah Bin Muskaan and Shuaib Al-Hadaad, from Abu Baseer who said:

'Abu Abdullah[asws] said: 'With us[asws] are ***[87:18] the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa***'.

(12) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران الهمداني عن يونس عن على الصايغ قال لقى ابا عبد الله عليه السلام محمد بن عبد الله بن الحسن فدعاه محمد إلى منزله فابى ان يذهب معه وارسل معه اسماعيل واؤمى إليه ان كف ووضع يده على فيه وامره بالكف فلما انتهى إلى منزله اعاد إليه الرسول سئله اتيانه فابى أبو عبد الله عليه السلام واتى الرسول محمدا فاخبره بامتناعه فضحك محمد ثم قال ما منعه من اتيانى الا انه ينظر في الصحف قال فرجع اسماعيل فحكى لأبى عبد الله عليه السلام الكلام فارسل أبو عبد الله رسولا من قبله إليه وقال له ان اسماعيل اخبرني بما كان منك وقد صدقت انى انظر في الصحف الأولى صحف ابراهيم وموسى فاسئل نفسك واباك هل ذلك عندكما قال فلما ان بلغه الرسول سكت فلم يجب بشئ فاخبر الرسول ابا عبد الله عليه السلام بسكوته فقال أبو عبد الله عليه السلام إذا اصاب وجه الجواب قل الكلام.

12 – It has been narrated to us Ibrahim Bin Hashaam, from Yahya Bin Abu Umran Al-Hamadany, from Yunus, from Ali Al-Saayeg who said:

'Abu Abdullah[asws] was met by Muhammad Bin Abdullah Bin Al-Hassan. Muhammad called him[asws] to his house. He[asws] refused to go with him and sent Ismail with them, and he said something to him and he made a gesture with his hand about his authority.

When they reached the house, a messenger came. I asked him, 'We came to him[asws] but Abu Abdullah[asws] refused and Muhammad's messenger came and he told me about his[asws] refusal'. Muhammad smiled, then said, 'What prevented him[asws] from coming was that he was looking in the Parchment.

Ismail came back and spoke with Abu Abdullah[asws] about what has happened and then Abd Abdullah sent a messenger from his[asws] side to him and he[asws] said to him that Ismail informed me[asws] what happened with you and you were right and I[asws] was looking at the Earlier Parchments, the Parchments of Ibrahim[asws] and Musa[asws]. Ask yourself and your father, are these with you two?'

When the messenger told this to them, they were silent. They did not answer with anything. The messenger informed Abu Abdullah[asws] about their silence. Abu Abdullah[asws] said: 'If the answer strikes the face, the speech decreases'.

(13) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن ابى خالد القماط عن ابى عبد الله عليه السلام قال سمعته يقول عندنا صحف ابراهيم وموسى وورثنا من رسول الله صلى الله عليه وآله.

13 – It has been narrated to us Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abu Khalid Al-Qamaat, who has said:

'I heard Abu Abdullah[asws] say: 'With us[asws] are Parchments of Ibrahim[as] and Musa[as], and we[asws] have inherited from the Messenger of Allah[saww]'.

(14) حدثنا على بن اسماعيل عن محمد بن عمر والزيات عن ابن قياما قال دخلت على ابى الحسن الرضا عليه السلام وقد ولد له أبو جعفر عليه السلام فقال ان الله قد وهب لى من يرثنى ويرث آل داود.

14 – It has been narrated to us Ali Bin Ismail, from Muhammad Bin Umar and Al-Ziyaat, from Ibn Qiyaam who said:

'I visited Abu Al-Hassan Al-Reza[asws], and (I was told) Abu Ja'far[asws] had come to this world. He[asws] said: 'Surely Allah[azwj] has Bestowed upon me[asws] one who[asws] shall inherit from me[asws] and he[asws] has inherited from the children of Dawood[as]'.

(15) حدثنا سلمة بن الخطاب عن عبد الله بن القاسم عن ذرعة عن المفضل قال قال أبو عبد الله عليه السلام ورث سليمان داود وان محمدا ورث سليمان وانا ورثنا محمدا صلى الله عليه وآله وانا عنده علم التورية والأنجيل والزبور وتبيان مافى الألواح قال قلت ان هذا لهو العلم قال ليس هذا العلم انما العلم ما يحدث يوما بيوم وساعة بساعة.

15 – It has been narrated to us Salma Bin Al-Khataab, from Abdullah Bin Al-Qaasim, from Zar'at, from Al-Mufazzal who said:

'Abu Abdullah[asws] said: 'Suleiman[as] inherited from Dawood[as], and Muhammad[saww] inherited from Suleiman[as], and I[asws] inherited from the Messenger of Allah[saww], and I[asws] am the one with whom[asws] is knowledge of the Torah, and the Evangel, and the Psalms and the explanation of what is in the Sheets'. I said, 'This is surely knowledge'. He[asws] said: 'This is not the knowledge. As for the knowledge, it is what takes place a day by day, an hour by an hour'.

(11) باب ما يبين فيه كيفية وصول الالواح إلى آل محمد صلوات الله عليهم اجمعين

CHAPTER 11 – EXPLANATION OF HOW THE TABLETS ARRIVED TO THE PROGENY[asws] OF MUHAMMAD[saww]

(1) حدثنا محمد بن عيسى عن صفوان وعبد الرحمن عن عاصم بن حميد عن ابى بصير قال اخبرني المنهال بن عمرو عن زاذان قال سمعت عليا عليه السلام يقول ما من رجل من قريش جرت عليه المواسى الا وقد نزلت فيه آية أو آيتان تقوده إلى الجنة أو تسوقه إلى النار وما من آية نزلت في بر اوبحر أو سهل أو جبل الا وقد عرفت كيف نزلت وفيما نزلت.

1 – It has been narrated to us Muhammad Bin Isa, from Safwan and Abdul Rahmaan, from Aasim Bin Hameed, from Abu Baseer, from Al-Minhaal Bin Amro, from Zazaan who said:

'I heard Ali[asws] say: 'There is no man from the notables of the Quraish, except that a Verse Came down regarding him, or two Verses, settling him in the Paradise or herding him to the Fire, and there is none from the Verses that have Come down, either on land or sea, or valley or mountain except that I[asws] know how it Came down and for whom it Came down'.

(2) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن اسماعيل بن سهل عن ابراهيم بن عبد الحميد عن سليمان عن ابى عبد الله عليه السلام قال ان في صحيفة من الحدود ثلث جلدة من تعدى ذلك كان عليه حد جلدة

2 – It has been narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ismail Bin Sahl, from Ibrahim Bin Abdul Hameed, from Suleyman who has said:

Abu Abdullah[asws] having said: 'In the Parchment, are from the Limits of a third of a lashing. And about the one has exceeded the limit of one lashing'.

(3) حدثنا محمد بن عبد الحميد عن يونس بن يعقوب عن منصور بن حازم عن ابى عبد الله عليه السلام قال قلت ان الناس يذكرون ان عندكم صحيفة طولها سبعون ذراعا فيها ما يحتاج إليه الناس وان هذا هو العلم فقال أبو عبد الله عليه السلام ليس هذا هو العلم انما هو اثر عن رسول الله ان العلم الذى يحدث في كل يوم وليلة.

3 – It has been narrated to us Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Mansour Bin Haazim, who has said:

I said to Abu Abdullah[asws]: 'The people mention that with you[asws] is a Parchment the length of seventy cubits in which is all that is needed for the people, and this is the knowledge'. Abu Abdullah[asws] said: 'This is not the knowledge, but these are the effects from the Messenger of Allah[saww]. The knowledge is what takes place every day and night'.

(4) حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر البغدادي عن على بن اسباط عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى عبد الله عليه السلام قال ان في الجفر ان الله تبارك وتعالى لما انزل الواح موسى عليه السلام انزلها عليه وفيها تبيان كل شئ وهو كائن إلى ان تقوم الساعة فلما انقضت ايام موسى اوحى الله إليه ان استودع الالواح وهى زبرجدة من الجنة الجبل فاتى موسى الجبل فانشق له الجبل فجعل فيه الالواح ملفوفة فلما جعلها فيه انطبق الجبل عليها فلم تزل في الجبل حتى بعث الله نبيه محمدا

4 – It has been narrated to us Abu Muhammad, from Umran Bin Musa, from Musa Bin Ja'far Al-Baghdady, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, form Abu Hamza Al-Thumaly, who has said:

Abu Abdullah[asws] having said: 'When Allah[azwj], the Blessed and the High, Sent down the Tablets of Musa[as] to him[as], it contains the explanation of everything, from the past up to the Establishment of the Hour. When the era of Musa[as] came to an end, Allah[azwj] Revealed unto him[as] to entrust these Tablets, and these were made of aquamarine from the Paradise, to the mountain. Musa[as] came to the mountain. The mountain split up for him[as]. He[as] places the Tablets therein in a wrapping. When he[as]

placed these in there, the mountain closed up, and remained still until Allah[azwj] Sent His[azwj] Prophet[saww].

فاقبل ركب من اليمن يريدون النبي فلما انتهوا إلى الجبل انفرج الجبل و خرجب الالواح ملفوفة كما وضعها موسى فاخذها القوم فلما وقعت في ايديهم القى في قلوبهم ان لا ينظروا إليها وهابوها حتى يأتوا بها رسول الله صلى الله عليه وآله وانزل الله جبرئيل على نبيه فاخبره بامر القوم وبالذي اصابوا فلما قدموا على النبي صلى الله عليه وآله ابتدأهم النبي فسألهم عما وجدوا فقالوا وما علمك بما وجدنا فقال اخبرني به ربى وهى الالواح قالوا نشهد انك رسول الله فاخرجوها ودفعوها إليه فنظر إليها وقرأها وكتابها بالعبرانى

Riders came from Yemen seeking the Prophet[saww]. When they ended up at the mountain, the mountain parted and the Tablets were in the wrapping just as Musa[as] had left them. The group took them. When they found them in front of them, they attached it to their hearts. They did not look inside them out of fear, until they came with these to the Messenger of Allah[saww]. Allah[azwj] Sent down Jibraeel on His[azwj] Prophet[saww]. He informed him[saww] about the affair of the group, by which he[saww] was hurt. When they proceeded to the Prophet[saww], the Prophet[saww] began by asking them as to what they had found. They said, 'And what is your[saww] knowledge of what we have found'.

He[saww] said: 'My[saww] Lord [azwj] has Informed me[saww] that these are the Tablets'. They said, 'We bear witness that you[saww] are surely the Messenger of Allah[saww]. They brought them out and handed them over to him[saww], and he[saww] read it and it was written in Hebrew.

ثم دعا امير المؤمنين عليه السلام فقال دونك هذه ففيها علم الاولين وعلم الاخرين وهى الواح موسى وقد امرني ربى ان ادفعها اليك قال يارسول الله لست احسن قرائتها قال ان جبرئيل امرني ان امرك ان تضعها تحت رأسك ليلتك هذه فانك تصبح وقد علمت قرائتها قال فجعلها تحت رأسه فاصبح وقد علمه الله كل شئ فيها فأمره رسول الله صلى الله عليه وآله ان ينسخها فنسخها في جلد شاة وهو الجفر وفيه علم الاولين والاخرين وهو عندنا والالواح وعصا موسى عندنا ونحن ورثنا النبي صلى الله عليه وآله.

Then he[saww] called over Amir-ul-Momineen[asws]. He[saww] said: 'Apart from you[asws], this is that in which is knowledge of the former ones and the knowledge of the later ones, and these are the Tablets of Musa[as], and my[saww] Lord[azwj] has Ordered me[saww] to hand these over to you[asws]'. He[asws] said: 'O Messenger of Allah[saww], Am I[asws] the best for reading it?' He[saww] said: 'Jibraeel has told me[saww] to tell you[asws] to keep it under your[asws] head during your[asws] night, it will get transferred and you[asws] will come to know it and read it'.

Abu Abdullah[asws] said: 'He[asws] placed it under his[asws] head, it got transferred, and Allah[azwj] Made him[asws] to know everything that was in it. The Messenger of Allah[saww] told him[asws] to make a copy of it. He[asws] made a copy of it on the skin of a sheep, and it is *Al-Jafr*, and in it is the knowledge of the former ones and the later ones and it is with us [asws], and the Tablets and the Staff of Musa[as] is with us[asws], and we[asws] are the inheritors of the Prophet[saww]'.

(5) حدثنا ابراهيم بن هاشم عن البرقى عن ابن سنان أو غيره عن بشران عن حمران بن اعين قال قلت لابي عبد الله عليه السلام عندكم التورية والأنجيل والزبور وما في الصحف الاولى صحف ابراهيم وموسى قال نعم قلت ان هذا لهو العلم الاكبر قال يا حمران لو لم يكن غير ماكان ولكن ما يحدث الله بالليل والنهار علمه عندنا اعظم.

5 – It has been narrated to us Ibrahim Bin Haashim, from Al-Barqy, from Ibn Sinan or someone else, from Bashraan, from Hamraan Bin Ayn who said:

'I said to Abu Abdullah[asws], 'With you is the Torah, and the Evangel, and the Psalms, and what was in the earlier Parchments, the Parchments of Ibrahim[as] and Musa[as]'.

He[asws] said: ‘Yes’. I said, ‘This is the great knowledge’. He[asws] said: ‘O Hamraan, this is not other than what has already happened, but, what Allah[azwj] Makes events to take place by the night and the day, we[asws] posses this Grand Knowledge’.

(6) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن صباح المزني عن الحرث بن حصيرة عن حبة بن جوين العرنى قال سمعت امير المؤمنين عليا عليه السلام يقول ان يوشع بن نون كان وصى موسى بن عمران وكانت الواح موسى عن زمرد اخضر فلما غضب موسى اخذ الألواح من يده فمنها ما تكسر ومنها ما بقى و منها ما ارتفع فلما ذهب عن موسى الغضب قال يوشع بن نون اعندك تبيان مافى الالواح قال نعم

6 – It has been narrated Muhammad Bin Al-Husayn, from Musa Bin Sa’daan, from Abdullah Bin Al-Qasim, from Sabaah Al-Mazany, from Al-Hars Bin Haseyra, from Habat Bin Juweyn Al-Arny who said, ‘I heard Amir-ul-Momineen[asws] say: ‘It was Yoshua Bin Noon[as] who was the successor of Musa Bin Imran[as], and the Tablets of Musa[as] were made from green emerald. When Musa[as] got agitated, he[as] took the Tablets from his[as] hand. Some of them were broken, some had remained intact, and some had been Lifted. When they made peace with Musa[as], he[as] said: ‘Yoshua Bin Noon[as], with you[as] is the explanation of what is in the Tablets?’ He[as] said: ‘Yes’.

فلم يزل يتوارثها رهط من بعد رهط حتى وقعت في ايدى اربعة رهط من اليمن وبعث الله محمدا صلى الله عليه وآله بتهامه وبلغهم الخبر فقالوا ما يقول هذا النبي صلى الله عليه وآله قيل ينهى عن الخمر والزنا ويأمر بمحاسن الاخلاق وكرم الجوار فقالوا هذا اولى بما في ايدينا منا فاتفقوا ان يأتوه في شهر كذا وكذا

This did not stop being inherited by men after men until it handed up in the hands of four men from Yemen, and Allah[azwj] Sent Muhammad[saww] by His[azwj] Love, and the news reached them. They said, ‘What does this Prophet[saww] have to say?’ It was said, ‘He[saww] has prohibited intoxicants, and the adultery, and has ordered for basic morality, and generosity for neighbours’. They said, ‘We have this from the first from what we have in our hands. We are in agreement with it. We shall go to him[saww] in such such month’.

فأوحى الله إلى جبرئيل ان ائت النبي صلى الله عليه وآله فاخبره فاتاه فقال ان فلانا وفلانا وفلانا وفلانا ورثوا الواح موسى وهم يأتوك في شهر كذاوكذا في ليلة كذا وكذا فسهر لهم تلك الليل فجاء الركب فدقوا عليه الباب وهم يقولون يا محمد قال نعم يا فلان بن فلان ويا فلان بن فلان ويافلان بن فلان ويافلان بن فلان اين الكتاب الذى توارثتموه من يوشع بن نون وصى موسى بن عمران قالوا نشهد ان لا اله الا الله وحده لا شريك له وانك محمدا رسول الله صلى الله عليه وآله والله وما علم به احد قط منذ وقع عندنا قبلك قال فاخذه النبي صلى الله عليه وآله فإذا هو كتاب بالعبرانية دقيق فدفعه إلى ووضعته عند رأسي فاصبحت بالكتاب وهو كتاب بالعربية جليل فيه علم ما خلق الله منذ قامت السموات والأرض إلى ان تقوم الساعة فعلمت ذلك.

Allah[azwj] Revealed unto Jibraeel to come to the Prophet[saww]. He informed him[saww]. They came to him[saww]. He said: ‘So and so, and so and so, have inherited the Tablets of Musa[as] and they will be coming to you[saww] in such and such a month during such and such a night. He[saww] waited for that particular night to come up. The riders came up and knocked on his[saww] door, and they said, ‘O Muhammad[saww]!’ He[saww] said: ‘Yes, oh so and so son of so and so, and oh so and so son of so and so, and oh so and so son of so and so, and oh so and so son of so and so, where is the Book which you all have inherited from Yoshua Bin Noon[as] successor of Musa Bin Imran[as]?’. They said, ‘We bear witness that there is no god but Allah[azwj], One with no associates to Him[azwj], and you[saww] are surely the Messenger of Allah[saww]. By Allah[azwj], no one had the knowledge of it at all of what had transpired with us, before you[saww]’. He[asws] said: ‘The Prophet[saww] took it. It was a Book in accurate Hebrew. He[saww] handed it over to him[asws] (Ali[asws]) and he[asws] kept it and placed under his[asws] head. It has become a Book and it is a Majestic Arabic Book. In it is knowledge of

what Allah[azwj] has Created since the Establishment of the Heavens and the Earth up to the Establishment of the Hour. I[asws] know that'.

(7) حدثنا معاوية بن حكيم عن شعيب بن غزوان عن رجل عن ابى جعفر عليه السلام قال دخل عليه رجل من اهل بلخ يا خراسانى تعرف وادى كذا وكذا قال نعم قال له تعرف صدعا في الوادي من صفته كذاوكذا قال نعم من ذلك يخرج الدجال قال ثم دخل عليه رجل من اهل اليمن فقال له يايمانى اتعرف شعب كذاوكذا قال نعم قال. له تعرف شجرة في الشعب من صفتها كذاوكذا قال له نعم قال له تعرف صخرة تحت الشجرة قال له نعم قال فتلك الصخرة التى حفظت الواح موسى على محمد صلى الله عليه وآله.

7 – It has been narrated to us Muawiya Bin Hakeem, from Shuaib Bin Gazwaan, from a man, from who has said:

He said, 'A man from the people of Balkh visited Abu Ja'far[asws]. He[asws] said: 'O Khurasany, do you know about such and such a valley'. He said, 'Yes'. He[asws] said to him: 'Do you know of a rift in the Valley with such and such characteristics?' He said, 'Yes'. He[asws] said: 'From that is where the Dajjaal will come out'. Then a man from the people of Yemen entered. He[asws] said to him: 'O Yemeny, do you know of such and such a cave?' He said, 'Yes'. He[asws] said to him: 'Do you know of such and such a tree in the cave of such and such characteristics?' He said to him[asws], 'Yes'. He[asws] said to him: 'Do you know of such and such a rock under the tree?' He said to him[asws], 'Yes'. He[asws] said: 'That is the rock where Musa[as] secured the Tablets for Muhammad[saww]'.

(12) باب في الائمة ان عندهم الصحيفة الجامعة التى هي املاء رسول الله وخط على عليهم السلام بيده وهى سبعون ذراعا

CHAPTER 12 – REGARDING THE IMAMS^asws^, WITH THEM^asws^ IS THE PARCHMENT AL-JAMI'A WHICH WAS DICTATED BY THE MESSENGER OF ALLAH^saww^, AND WRITTEN BY THE HAND OF ALI^asws^, AND IT IS OF SEVENTY CUBITS (IN LENGTH)

(1) حدثنا الحسن بن على بن النعمان عن ابيه على بن النعمان عن بكر بن كرب قال كنا عند ابى عبد الله عليه السلام فسمعناه يقول اما والله عندنا مالا نحتاج إلى الناس وان الناس ليحتاجون الينا ان عندنا الصحيفة سبعون ذراعا بخط على واملاء رسول الله صلى الله عليه وآله وعلى اولادهما فيها من كل حلال وحرام انكم لتأتوننا فتدخلون علينا فنعرف خياركم من شراركم.

1 – It has been narrated to us Al-Hassan Bin Ali Bin Al-No'man, from his father Ali Bin No'man, from Bakr Bin Karb who said:

'I was with Abu Abdullah^asws^. We heard him^asws^ say: 'But, by Allah^azwj^, we^asws^ have no need for the people, and the people are in need of us^asws^. With us^asws^ is a Parchment of seventy cubits by the writing of Ali^asws^ as it was dictated by the Messenger of Allah^saww^ for both of their^asws^ children. In it is every Permissible and Prohibition. You all should come to and visit us^asws^, for we^asws^ recognise what is better for you from what is worse for you'.

(2) حدثنا محمد بن الحسين عن الحسن بن محبوب عن على بن رئاب عن ابى عبد الله عليه السلام انه سئل عن الجامعة قال تلك صحيفة سبعون ذراعا في عريض الاديم مثل فخذ الفالج فيها كل ما يحتاج الناس إليه وليس من قضية الا وهى فيها حتى ارش الخدش.

2 – It has been narrated to us Muhammad Bin Al-Hassan, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, who has said:

Abu Abdullah^asws^ when he^asws^ was questioned about *Al-Jami'a*, he^asws^ said: 'That is a Parchment which is of seventy cubits long and its width is like the thigh of a huge camel. In it is everything which is needed for the people, and there is no judgement but it is in it, to the extent of the compensation for a scratch'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابى عمير عن محمد بن حمران عن سليمان بن خالد قال سمعت ابا عبد الله عليه السلام يقول ان عندنا لصحيفة سبعين ذراعا املاء رسول الله صلى الله عليه وآله وخط على عليه السلام بيده مامن حلال ولاحرام الا وهو فيها حتى ارش الخدش.

3 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Muhammad Bin Hamraan, from Suleyman Bin Khalid who said:

'I heard Abu Abdullah^asws^ say: 'With us^asws^ is a Parchment of seventy cubits dictated by the Messenger of Allah^saww^ and written by Ali^asws^ by his^asws^ hand. There is nothing from the Permissible and the Prohibited except it is in it, even the compensation for a scratch'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن بعض رجاله عن احمد بن عمر الحلبي عن ابى بصير قال قال أبو عبد الله عليه السلام يا ابا محمد ان عندنا الجامعة وما يدريهم ما الجامعه قال قلت جعلت فداك وما الجامعه قال صحيفة طولها سبعون ذراعا بذراع رسول الله صلى الله عليه وآله املاء من فلق فيه وخطه على عليه السلام بيمينه فيها كل حلال وحرام وكل شئ يحتاج إليه الناس حتى الأرش في الخدش.

4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of his men, from Ahmad Bin Umar Al-Halby, from Abu Baseer who said:

'Abu Abdullah^asws^ said: 'O Abu Muhammad, with us^asws^ is *Al-Jami'a*, and do they know what is *Al-Jami'a*?' I said, 'May I be sacrificed for you^asws^, and what is *Al-*

Jami'a?' He[asws] said: 'A Parchment the length of seventy arms length by the arms of the Messenger of Allah[saww] dictated from his[saww] own holy tongue, recorded onto it by the writing of Ali[asws] by his[asws] right hand. In it is every Permissible and Prohibition, and everything needed for the people, even the compensation for a scratch'.

(5) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن ابراهيم بن عبد الحميد وابى المعزا عن حمران بن اعين عن ابى جعفر عليه السلام قال اشار إلى بيت كبير وقال يا حمران ان في هذا البيت صحيفة طولها سبعون ذراعا بخط على واملاء رسول الله ولو ولينا الناس لحكمنا بينهم بما انزل الله لم نعد ما في هذه الصحيفة

5 – It has been narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bn Abdul Hameed, and Abu Al-Ma'za, from Hamraan Bin Ayn, who has said the following:

Abu Ja'far[asws] indicated towards the Great House and said: 'O Hamraan, in this house is a Parchment seventy cubits long in the writing of Ali[asws] and dictated by the Messenger of Allah[saww], and had the people taken us[asws] as the Masters (Wali), we[asws] would have ruled between them by what Allah[azwj] has Sent down, without looking into what is in this Parchment'.

(6) حدثنا يعقوب بن يزيد عن الحسن بن على الوشا عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال سمعته يقول ان عندنا صحيفة طولها سبعون ذراعا املاء رسول الله صلى الله عليه وآله وخطه على بيده وان فيها لجميع ما يحتاج إليه الناس حتى ارش الخدش.

6 – It has been narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washa, from Abdullah Bin Sinan, who has said:

'I heard Abu Abdullah [asws] say: 'With us[asws] is parchment of seventy cubits in length, dictated by the Messenger of Allah[saww], and put in writing by Ali[asws] by his[asws] hand. In it is the totality of what is needed for the people, even the compensation for a scratch'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن القاسم عن بريد بن معاوية العجلى عن محمد بن مسلم قال قال أبو جعفر عليه السلام ان عندنا صحيفة من كتب على طولها سبعون ذراعا فنحن نتبع ما فيها لانعدوها وسئلته عن ميراث العلم ما بلغ اجوامع هو من العلم ام فيه تفسير كل شئ من هذه الأمور التى تتكلم فيه الناس مثل الطلاق والفرايض فقال ان عليا كتب العلم كله القضاء والفرايض فلو ظهر امرنا لم يكن شئ الا فيه نمضيها.

7 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Al-Qasim, from Bureyd Bin Muawiya Al-Ajaly, from Muhammad Bin Muslim who said:

'Abu Ja'far[asws] said: 'With us[asws] is a Parchment written by Ali[asws]. Its length is of seventy cubits. We[asws] follow what is in it. They are inimical towards us[asws] and ask about the inherited knowledge of what has reached in the mosques whether it is from the knowledge or if in it is the explanation of everything from these matters, which the people talk about, for example divorce and the obligations'. He[asws] said: 'Ali[asws] wrote the whole of the knowledge, the judgements and the obligations. If something appears (in it), then we would have explained it already'.

(8) حدثنا يعقوب بن يزيد أو عمن رواه عن يعقوب عن محمد بن ابى عمير عن محمد بن حمران عن سليمان بن خالد قال سمعت ابا عبد الله عليه السلام يقول ان عندنا لصحيفة يقال لها الجامعة ما من حلال ولاحرام الا وهو فيها حتى ارش الخدش.

8 – It has been narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hamraan, from Suleyman Bin Khalid who said:

'I heard Abu Abdullah[asws] say: 'With us is the Parchment which is called *Al-Jami'a*. There is nothing from the Permissible and the Prohibited except that it is in it, even the compensation for a scratch'.

(9) حدثنا احمد بن محمد عن علی بن الحکم عن علی بن ابی حمزة عن ابی بصیر عن ابی جعفر علیه السلام قال اخرج إلی أبو جعفر علیه السلام صحیفة فیها الحلال والحرام و الفرایض قلت؟؟ ما هذه قال هذه املاء رسول الله صلی الله علیه وآله وخطه علی بیده قال فقلت فما تبلی قال فما یبلیها قلت وما تدرس قال وما یدرسها قال هي الجامعة أو من الجامعة.

9 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Abu Hamza, from Abu Baseer, who has said the following:

'Abu Ja'far[asws] brought out a Parchment to (show) me in which were the Permissible and the Prohibted, and the Obligations. I said, 'What is this?' He[asws] said: 'This is what the Messenger of Allah[saww] dictated, and put in writing by Ali[asws] by his[asws] hand'. I said, 'Does it not decay?' He[asws] said: 'It does not decay'. I said, 'What does it teach?' He[asws] said: 'And what it teaches-this is *Al-Jami'a*' or 'from the *Jami'a*'.

(10) حدثنا یعقوب بن اسحق الرازي عن الحریري عن ابی عمران الارمني عن عبد الله بن الحکم عن منصور بن حازم وعبد الله بن ابی یعفور قال قال أبو عبد الله علیه السلام ان عندي صحیفة طولها سبعون ذراعا فیها ما یحتاج إلیه حتی ان فیها ارش الخدش.

10 – It has been narrated to us Yaqoub Bin Is'haq Al-Razy, from Hareery, from Abu Umran Al-Armany, from Abdullah Bin Al-Hakam, from Mansour Bin Haazim and Abdullah Bin Abu Ya'four who said:

'Abu Abdullah[asws] said: 'With us[asws] is a Parchment, the length of which is seventy cubits. In it is what is needed for the people, it has even got the compensation for a single scratch'.

(11) حدثنا احمد بن الحسن بن علی بن فضال عن ابیه عن ابن بکیر عن محمد بن عبد الملك قال کنا عند ابی عبد الله علیه السلام نحوا من ستین رجلا قال فسمعته یقول عندنا والله صحیفة طولها سبعون ذراعا ما خلق الله من حلال أو حرام الا وهو فیها حتی ان فیها ارش الخدش.

11 – It has been narrated to us Ahmad Bin Al-Hassan bin Ali bin Fazaal, from his father, from Ibn Bakeyr, from Muhammad Bin Abdul Malik who said:

'I was with Abu Abdullah[asws], and there were approximately sixty men. I hear him[asws] say: 'With us[asws], by Allah[azwj] is a parchment, the length of it is seventy cubits. There is no Permissible or Prohibited Created by Allah[azwj], and it is in it. It has even got in it the compensation for a scratch'.

(12) حدثنا محمد بن الحسین عن محمد بن سنان عن عمار بن مروان عن المنخل؟ بن جمیل بیاع الجواری عن جابر بن یزید عن ابی جعفر علیه السلام قال قال أبو جعفر ع ان عندي لصحیفة فیها تسعة عشرة صحیفة قد حباها رسول الله صلی الله علیه وآله.

12 – It has been narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Al-Mankhal Bin Jameel, the retainer of Al-Jawaary, from Jabir Bin Yazeed, who has said:

Abu Ja'far[asws] said: 'The Parchment that is with us[asws] has got twenty nine Parchments in it. This has been endowned by the Messenger of Allah[saww]'.

(13) حدثنا محمد بن عیسی عن صفوان عن عبد الله بن مسکان عن زرارة قال دخلت علیه وفی یده صحیفة فغطاها منی بطیلسانه ثم اخرجها فقرأها علی ان ما یحدث بها المرسلون کصوت السلسلة أو کمناجات الرجل صاحبه.

13 – It has been narrated to us Muhammad Bin Isa, from Safwaan, from Abdullah Bin Muskaan, from Zararah who said:

'I visited him[asws] and in his[asws] hand was a Parchment. He[asws] covered it from me by its covering, then brought it out, read from it of what is happening with the Messengers in a string of voices like the confidential whisper of the man to his companion'.

(14) حدثنا محمد بن عبد الحمید عن یونس بن یعقوب عن معتب قال قال اخرج الینا أبو عبد الله علیه السلام صحیفة عتیقة من صحف علی علیه السلام فإذا فیها ما تقول إذا جلسنا لنتشهد.

14 – It has been narrated to us Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Ma'tab who said:

'Abu Abdullah[asws] brought out to us an old Parchment of Ali[asws]. In it was what it was said to be. We sat down and witnessed it'.

(15) حدثنا ابراهيم بن هاشم بن يحيى بن ابى عمران عن يونس عن حماد بن عثمان عن عمرو بن ابى المقدام عن ابى بصير عن ابى عبد الله عليه السلام قال سمعته يقول وذكر ابن شبرمه فقال أبو عبد الله عليه السلام اين هو من الجامعة املاء رسول الله وخطه على بيده فيها الحلال والحرام حتى ارش الخدش.

15 – It has been narrated to us Ibrahim Bin Hashim Bin Yahya Bin Abu Umran, from Yunus, from Hamad Bin Usman, from Amro Bin Abu Al-Maqdaam, from Abu Baseer, who has narrated:

'I heard Abu Abdullah[asws] say and mentioned Ibn Shabramah: 'We have the *Al-Jami'a* dictated by the Messenger of Allah[saww] and written by Ali[asws] in which is the Permissible and the Prohibited, even the compensation for a scratch!'

(16) حدثنا عبد الله بن محمد بن الوليد عمن رواه عن يونس بن يعقوب عن منصور بن حازم قال سمعت ابا عبد الله عليه السلام يقول ان عندنا صحيفة فيها ما يحتاج إليه حتى ان فيها ارش الخدش.

16 – It has been narrated to us Abdullah Bin Muhammad Bin Al-Waleed, from Yunus Bin Yaqoub, from Mansour Bin Hazim who said:

'I heard Abu Abdullah[asws] say: 'With us[asws] is a Parchment in which is what is needed for the people, it has even got in it the compensation for a scratch'.

(17) حدثنا على بن اسماعيل عن على بن النعمان عن سويد عن ابى ايوب عن ابى بصير عن ابى جعفر عليه السلام قال كنت عنده فدعا بالجامعة فنظر فيها أبو جعفر عليه السلام فإذا فيها المرأة تموت وتترك زوجها ليس لها وارث غيره قال فله المال كله.

17 – It has been narrated to us Ali Bin Ismail, from Ali Bin Al-No'man, from Suweyd, from Abu Ayub, from Abu Baseer, who has said:

Abu Ja'far[asws] said, when I was with him[asws]. He[asws] called for *Al-Jami'a*. Abu Ja'far[asws] looked in it. In it was, if the woman dies and leaves her husband, and there is no inheritor for her other than him, he[asws] said: 'The whole of the property belongs to him'.

(18) حدثنا محمد بن الحسين عن جعفر بن بشير عن ابان عن عبد الرحمن بن ابى عبد الله عن ابى عبد الله عليه السلام قال سمعته يقول ان في البيت صحيفة طولها سبعون ذارعا ما خلق الله من حلال ولا حرام الا وفيها حتى ارش الخدش.

18 – It has been narrated to us Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Aban, from Abdul Rhamaan Bin Abu Abdullah, who has reported the following:

'I heard Abu Abdullah[asws] say: 'In the house there is a Parchment, the length of which is seventy cubits. No Permissible or Prohibited has been Created by Allah[saww] but it is in it, even the compensation for a scratch'.

(19) حدثنا العباس بن معروف عن القاسم بن عروة وعبد الله بن جعفر عن محمد بن عيسى عن القاسم بن العروة عن ابن العباس عن ابى عبد الله عليه السلام قال والله ان عندنا لصحيفة طولها سبعون ذراعا فيها جميع ما يحتاج إليه الناس حتى ارش الخدش املاء رسول الله صلى الله عليه وآله وكتبه على بيده صلوات الله عليه.

19 – It has been narrated to us Al-Abbas Bn Ma'rouf, from Al-Qasim Bin Urwat, and Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Qasim Bin Al-Urwat, from Ibn Al-Abbas, who has narrated the following:

Abu Abdullah[asws] said: 'By Allah[azwj], with us[asws] is the Parchment, the length of which is seventy cubits. In it is all that will be needed by the people, even the compensation for a scratch. This was dictated by the Messenger of Allah[saww] and written by Ali[asws] by his[asws] hand'.

(20) حدثنا محمد بن عيسى عن الحسين بن سعيد عن فضالة بن ايوب عن قاسم بن يزيد عن محمد عن احدهما عليه السلام قال ان عندنا صحيفة من كتاب على أو مصحف على ع طولها سبعون ذراعا فنحن نتبع ما فيها فلا نعدوها.

20 – It has been narrated to us Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Qasim Bin Yazeed, from Muhammad, from one of them[asws] having said: 'With us[asws] is Parchment from writing of Ali[asws]', or 'Vulgate of Ali[asws], the length of which is seventy cubits. We[asws] follow what is in it. And we[asws] don't exceed it'.

(21) حدثنا محمد بن عبد الحميد عن يونس بن يعقوب عن منصور بن حازم عن ابى عبد الله عليه السلام قال قلت يذكرون عندكم صحيفة طولها سبعون ذراعا فيها ما يحتاج الناس إليه حتى ارش الخدش قال وان هذا لهو العلم قال فقال أبو عبد الله ع ليس هذا هو العلم انما هو اثر عن رسول الله صلى الله عليه وآله ان العلم الذى يحدث في كل يوم وليلة.

21 – It has been narrated to us Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Mansour Bin Haazim, who has said:

I said to Abu Abdullah[asws]: 'It has been mentioned that there is a Parchment with you[asws] the length of which is seventy cubits. In it is what the people need, even the compensation for a scratch. This is, surely, the knowledge'. Abu Abdullah[asws] said: 'This is not that knowledge, but these are the effects from the Messenger of Allah[saww]. The knowledge is that which happens every day and night'.

(22) حدثنا محمد بن عيسى عن يونس عن حماد عن عمرو بن ابى المقدام عن ابى بصير عن ابى عبد الله ع قال سمعته يقول وذكر ابن شبرمه في فتياء افتى بها اين هو من الجامعة املاء رسول الله بخط على ع فيها جميع الحلال والحرام حتى ارش الخدش.

22 – It has been narrated to us Muhammad Bin Isa, from Yunus, from Hamaad, from Amro Bin Abu Al-Maqdaam, from Abu Baseer, who has said:

'I heard Abu Abdullah[asws] say and mentioned Ibn Shabramah regarding the Fatwas which he had been issuing: 'Where is he from Al-Jami'a dictated by the Messenger of Allah[saww] and written by Ali[asws]. In it is the totality of the Permissible and the Prohibition, even the compensation of a scratch'.

(23) حدثنا محمد ابن عيسى عن فضالة عن ابان عن ابى شيبه قال سمعت ابا عبد الله ع يقول ضل علم ابن شبرمه عند الجامعة لم تدع لاحد كلاما فيها علم الحلال والحرام ان اصحاب القياس طلبوا العلم بالقياس فلم يزدهم من الحق الا بعدا وان دين الله لا يصاب بالقياس.

23 – It has been narrated to us Muhammad Ibn Isa, from Fazaalat, from Aban, from Abu Sheyba who said:

'I heard Abu Abdullah[asws] say: 'Misguidance is the knowledge of Ibn Shabramah. In *Al-Jami'a*, it does not let anyone talk, for in it is the knowledge of the Permissible and the Prohibited. The People of analogy seek knowledge by way of analogies. It does not increase them from the truth except for the distance from it, and the Religion of Allah[azwj] cannot be attained by analogies'.

(24) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن قاسم عن عن عبد الله بن سنان قال سمعت ابا عبد الله عليه السلام يقول ان جبرئيل اتى رسول الله بصحيفة مختومة بسبع خواتيم من ذهب وامر إذا حضره اجله ان يدفعها إلى على بن ابى طالب فيعمل بما فيه ولا يجوزه إلى غيره وان يأمر كل وصى من بعده ان يفك خاتمه ويعمل بما فيه ولا يجوز غيره.

24 – It has been narrated to us Muhammad Bin Al-Husayn, from Muhas Bin Sa'dan, from Abdullah Bin Qasim, from Abdullah Bin Sinan who said:

'I heard Abu Abdullah[asws] say: 'Jibraeel came to the Messenger of Allah[saww] with a Parchment sealed by seven seals of gold, and ordered for it to be handed over to Ali[asws] Bin Abu Talib[asws] in his presence. He[asws] acted by what is in it, and this was not permitted to anyone else other than him[asws], and ordered for every successor

after him[asws] to undo its seal and act in accordance with it, and this was not permitted to anyone other than him[asws]'.

(13) باب آخر فيه امر الكتب.

CHAPTER 13 – ANOTHER CHAPTER REGARDING THE MATTER OF THE BOOK

(1) حدثنا على بن الحسين عن على بن فضال عن ابيه عن ابراهيم بن محمد الاشعري عن مروان عن الفضيل بن يسار قال قال لى أبو جعفر ع يا فضيل عندنا كتاب على سبعون ذراعا ما على الارض شئ يحتاج إليه الا وهو فيه حتى ارش الخدش ثم خطه بيده على ابهامه.

1 – It has been narrated to us Ali Bin Al-Husayn, from Ali Bin Fazaal, from his father, from Ibrahim Bin Muhammad Al-Ashary, from Marwaan Al-Fazel Bin Yasaar who said:

'Abu Ja'far[asws] said to me: 'O Fazeyl, with us[asws] is a Book of seventy cubits. There is nothing on the Earth that you need except it is in it, even the compensation for a scratch. Ali[asws] has written, in it, with his[asws] hand about the ambiguities'.

(2) حدثنا على بن الحسن عن ابيه عن ابراهيم بن محمد عن مروان قال سمعت ابا عبد الله عليه السلام يقول عندنا كتاب على عليه السلام سبعون ذراعا.

2 – It has been narrated Ali Bin Al-Hassan, from his father, from Ibrahim Bin Muhammad, from Marwaan who said:

'I heard Abu Abdullah[asws] say: 'With us[asws] is a Book of Ali[asws] of seventy cubits'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن ابى عمير عن محمد بن حكيم عن ابى الحسن عليه السلام قال انما هلك من كان قبلكم بالقياس ان الله تبارك وتعالى لم يقبض نبيه حتى اكمل له جميع دينه في حلاله وحرامه فجاءكم مما تحتاجون إليه في حيوته وتستغيثون به وباهل بيته بعد موته وانها مصحف عند اهل بيته حتى ان فيه لارش خدش الكف ثم قال ان ابا حنيفة لعنه الله ممن يقول قال على وانا قلت.

3 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hakim, who has said the following:

Abu Al-Hassan[asws] said: 'But, destroyed was the one before you due to his analogies. Surely, Allah[azwj] Blessed and High did not Capture His[azwj] Prophet[saww] (died) until Completed for him[saww] the totality of His[azwj] Religion regarding His[azwj] Permissible and His[azwj] Prohibited.

He[azwj] has Arranged for you all that you required from him[saww] in his[saww] lifetime, and you seek by him[saww] and his[saww] People[asws] of the Household after his[saww] death, and it is a Parchment with the People[asws] of his[saww] Household, in it is the compensation for a scratch on the wrist'. Then said: 'That Abu Hanifa[la], may Allah[azwj] Curse him[la] for he[la] says, 'Ali[asws] said this, I[la] say this (different - implying that his[la] knowledge is superior! Nouzobilla)'.

(4) حدثنا احمد بن محمد عن محمد بن على عن على عن عبد الرحيم بن محمد الاسدي عن عنبسة العابد قال سمعت ابا عبد الله عليه السلام يقول ان في كتاب الذى هو املاء رسول الله صلى الله عليه وآله وخطه على بيده ان كان في شئ شوم ففى النساء.

4 – It has been narrated to us Ahmad Bin Muhammad, from Muhammad Bin Ali, from Ali, from Abdul Raheem Bin Muhammad Al-Asady, from Anbasat Al-Aabid who said:

'I heard Abu Abdullah[asws] say: 'In the Book which was dictated by the Messenger of Allah[as], and written by Ali[asws] by his[asws] hand, it has in it everything even about a hidden wickedness of a woman'.

(5) حدثنا احمد بن محمد عن الحسن بن على عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال سمعته يقول ان عندنا جلدا سبعون ذراعا املى رسول الله وخطه على بيده وان فيه جميع ما يحتاجون إليه حتى ارش الخدش.

5 – It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Abdullah Bin Sinan, who has said:

'I heard Abu Abdullah[asws] say: 'With us[asws] is a volume of seventy cubits, dictated by the Messenger of Allah[saww] and written by Ali[asws] by his[asws] hand, and in it is the totality of what is needed, even the compensation for a scratch'.

(6) حدثنا ابراهيم بن هاشم عن جعفر بن محمد بن عبد الله بن ميمون القداح عن ابى عبد الله عليه السلام عن ابيه قال في كتاب على كل شئ يحتاج إليه حتى ارش الخدش والارش.

6 - It has been narrated to us Ibrahim Bin Haashim, from Ja'far Bin Muhammad Bin Abdullah Bin Maymoun Al-Qadaah, who has said:

Abu Abdullah[asws] from his[asws] father[asws], having said: 'In the Book of Ali[asws] there is everything that you need, even the compensation for a scratch and the penalties'.

(7) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن حماد قال سمعت ابا عبد الله عليه السلام يقول ما خلق الله حلالا ولا حراما الا وله حد كحد الدور وان حلال محمد حلال إلى يوم القيمة وحرامه حرام إلى يوم القيمة ولان عندنا صحيفة طولها سبعون ذراعا وما خلق الله حلالا ولا حراما الا فيها فما كان من الطريق فهو من الطريق و ماكان من الدور فهو من الدور حتى ارش الخدش وما سواها والجلدة ونصف الجلدة.

7 – It has been narrated to us Ibrahim Bin Hashaam, from Yahya Bin Abu Umran, from Yunus, from Hamaad who said,

'I heard Abu Abdullah[asws] say: 'Allah[azwj] has not Created any Permissible or Prohibited except set a limit for it like a limit of the circle, and the Permissible of Muhammad[saww] is permissible up to the Day of Judgement and the Prohibition of Muhammad[saww] is prohibited up to the Day of Judgement, and with us[asws] is a Parchment the length of which is seventy cubits, and Allah[azwj] has not Created any Permissible or any Prohibition except that it is in it. What was from the permissible, it is from the permissible, and what was from the forbidden, it is from the forbidden, even the compensation for a scratch, and so forth, and the lashing and half a lashing'.

(8) حدثنا محمد بن عيسى عن فضالة عن ابى بصير عن ابى عبد الله عليه السلام قال سمعته يقول وذكر ابن شبرمة في فتياه فقال اين هو من الجامعة املى رسول الله صلى الله عليه وآله وخطه على عليه السلام بيده فيها جميع الحلال والحرام حتى ارش الخدش فيه.

8 – It has been narrated to us Muhammad Bin Isa, from Fazaalat, from Abu Baseer, who has said the following:

'I heard Abu Abdullah[asws] say, and mentioned Ibn Shabramah regarding his Fatwas, he[asws] said: 'Where is he from Al-Jami'a dictated by the Messenger of Allah[saww], and written by Ali[asws] by his[asws] hand, in it is the totality of the Permissible and the Prohibited, even the compensation for a scratch'.

(9) حدثنا محمد بن احمد عن محمد بن الحسين عن ابن سنان عن ابى الجارود عن ابى جعفر عليه السلام قال ان الحسين لما حضره الذى حضره دعا ابنته الكبرى فاطمة فدفع إليها كتابا ملفوفا ووصية ظاهرة ووصية باطنة وكان على بن الحسين مبطونا لا يرون الا انه لما به فدفعت فاطمة الكتاب إلى على بن الحسين ثم صار ذلك الينا فقلت فما في ذلك فقال فيه والله جميع ما يحتاج إليه ولد ادم إلى ان تفنى الدنيا.

9 – It has been narrated to us Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ibn Sinan, from Abu Al-Jaroud, who has said the following:

Abu Ja'far [asws] having said: 'When Al-Husayn[asws] presented which he[asws] presented, called over his[asws] eldest daughter Fatima[as] and handed over to her[as] a wrapped Book and an apparent will and a hidden will, and Ali Bin Al-Husayn[asws] was hidden and did not see except when Fatima[as] handed over to him[asws] the Book to Ali[asws] Bin Al-Husayn[asws]. Then that was passed on to us[asws]'. I said, 'What is in it?' He[asws] said:

'In it, by Allah[azwj], is the totality of what is needed for the people, from the coming of Adam[as] up to the annihilation of the world'.

(10) وعن حنان عن عثمان بن زياد قال دخلت على ابى عبد الله فقام باصبعه على ظهر كفه فمسحها عليه ثم قال ان عدنا لأرش هذا فما دونه.

10 – And from Hanaan, from Usman Bin Ziyad who said:

'I visited Abu Abdullah[asws]. He[asws] stood up and wiped his[asws] finger on the back of his[asws] hand, then said: 'With us is the compensation (penalty) for this and other than this'.

(11) حدثنا محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن رجل عن ابى عبد الله عليه السلام قال ما ترك على عليه السلام شيئا الا كتبه حتى ارش الخدش.

11 – It has been narrated to us Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Bashir, from a man, who has said the following:

Abu Abdullah[asws] having said: 'Ali[asws] did not avoid anything but he[asws] wrote it down, even the compensation for a scratch'.

(12) حدثنا موسى بن جعفر عن محمد بن جعفر عن محمد بن عبد الجبار عن ابن ابى نجران عن ابى الجارود قال لما حضر من امر الحسين ما حضر دفع وصية ظاهرة في كتاب مدرج إلى ابنته فلما ان كان من امر الحسين ع ماكان دفعت ذلك إلى على بن الحسين عليه السلام قال قلت وما فيه يرحمك الله قال ما يحتاج إليه ولد ادم منذ كانت الدنيا إلى ان تفنى

12 – It has been narrated to us Musa Bin Ja'far, from Muhammad Bin Ja'far, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najraan, from Abu Al-Jaroud who said:

'When the Command from the Commands presented itself, Al-Husayn[asws] handed over the apparent will in a listed Book to his[asws] daughter[as]. When the Command transpired, that was handed over to Ali[asws] Bin Al-Husayn[asws]'. I said, 'What is in it, may Allah[azwj] have Mercy on you[asws]'. He[asws] said: 'Whatever is needed for you, since the coming of Adam[as] in the world up to its annihilation'.

(13) حدثنا محمد بن الحسين عن الحسن بن محبوب عن على بن رئاب عن ابى عبيدة عن ابى عبد الله ع انه سئل عن الجامعة فقال تلك صحيفة سبعون ذراعا في عرض الأديم.

13 – It has been narrated to us Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda, who has said the following:

Abu Abdullah[asws] was questioned about Al-Jami'a, he[asws] said: 'That is the Parchment of seventy cubits in an expanded display'.

(14) حدثنا محمد بن الحسين عن جعفر بن بشير عن محمد بن الفضيل عن بكر بن كرب الصيرفى قال سمعت ابا عبد الله ع يقول مالهم ولكم وما يريدون منكم وما يعيبونكم يقولون الرافضة نعم والله رفضتم الكذب واتبعتم الحق اما والله ان عندنا ما لانحتاج إلى احد والناس يحتاجون الينا ان عندنا الكتاب باملاء رسول الله صلى الله عليه وآله وخطه على بيده صحيفة طولها سبعون ذراعا فيها كل حلال وحرام.

14 – It has been narrated to us Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Muhammad Bin Al-Fazeyl, from Bakr Bin Karb Al-Sayrafi who said:

'I heard Abu Abdullah[asws] say: 'What is it to them, and what is it to you, and what do they want from you, and they are not criticising (finding fault) you when they say to you *Al-Rafiza* (The Rejectors). Yes, by Allah[azwj], you reject the falsehood, and follow the truth, but, by Allah[azwj], for what we[asws] have with us[asws] we[asws] have no need for any one, and all the people are in need from us[asws]. With us[asws] is a Book dictated by the Messenger of Allah[saww], put in writing by the hand of Ali[asws], a Parchment the length of which is seventy cubits, in which is every Permissible and Prohibited'.

(15) حدثنا محمد بن حسان ويعقوب بن اسحق عن ابى عمران الارمني عن محمد بن على بن اسباط عن يعقوب بن سالم عن ابى الحسن العبدى عن على بن ميسرة عن ابى اراكة قال كنامع على ع بمسكن فحدثنا ان عليا ورث من رسول

15 – It has been narrated to us Muhammad Bin Hasaan and Yaqoub Bn Is'haq, from Abu Umran Al-Armany, from Muhammad Bin Ali Bin Asbaat, from Yaqoub Bin Saalim, from Abu Al-Hassan Al-Abady, from Ali Bin Maysera, from Abu Arakat who said:

'We were at the residence of Ali[asws] where we were discussing that Ali[asws] had inherited from the Messenger of Allah[saww] the sword, and someone said the mule, and someone said that he[asws] inherited a Parchment regarding the bearing of the sword. When Ali[asws] came out we were discussing this. He[asws] said: 'By Allah[azwj], If I[asws] were to unroll it, and he[saww] had permitted me[asws] to narrate to you, a year would go by without me having repeated a word, and by Allah[azwj], I[asws] have with me[asws] many Parchments having contracts/treaties of the Messenger of Allah[saww], and the People[asws] of his[saww] Household, and among these is a Parchment which is called *Al-Abeyta*, and nothing worse will come upon the Arabs from us[asws], and in it are sixty flamboyant tribes from the Arabs, there is no share from Islam for them'.

(16) حدثنا محمد بن عيسى عن فضالة عن ابان عن ابى شيبه قال سمعت ابا عبد الله ع يقول ضل علم ابن شبرمة عند الجامعة ان الجامعة لم تدع لاحد كلاما فيها علم الحلال والحرام ان اصحاب القياس طلبوا العلم بالقياس فلم يزدهم من الحق الا بعدا وان دين الله لا يصاب بالقياس.

16 – It has been narrated to us Muhammad Bin Isa, from Fazaalat, from Abaan, from Abu Sheyba who said:

'I heard Abu Abdullah[asws] say: 'Misguidance is the knowledge of Ibn Shabramat. With *Al-Jami'a*, *Al-Jamia*, it does not let anyone talk, for in it is the knowledge of the Permissible and the Prohibited. The People of analogy seek knowledge by way of analogies. It does not increase them from the truth except for the distance from it, and the Religion of Allah[azwj] cannot be attained by analogies

(17) محمد بن الحسين عن موسى بن سعدان عن عبد الله بن سنان قال سمعت ابا عبد الله ع يقول ان جبرئيل اتى رسول الله صلى الله عليه وآله بصحيفة مختومة بسبع خواتيم من ذهب و امره إذا حضره اجله ان يدفعها إلى على بن ابى طالب ع فيعمل بما فيها ولا يجوزه إلى غيره.

17 – Muhammad Bin Al-Husayn, form Musa Bin Sa'dan, from Abdullah Bin Sinan who said:

'I heard Abu Abdullah[asws] say: 'Jibraeel came to the Messenger of Allah[saww] with a Parchment sealed by seven seals of gold, and ordered it to be handed over to Ali[asws] Bin Abu Talib[asws] in his presence. He[asws] acted by what was in it, and it was not permitted for anyone else'.

(18) حدثنا محمد عن الحسين بن سعيد عن محمد بن ابى عمير عن محمد بن حكيم عن ابى الحسن عليه السلام قال انما هلك من كان قبلكم بالقياس وان الله تبارك وتعالى لم يقبض نبيه حتى اكمله جميع دينه في حلاله وحرامه فجاءكم بما تحتاجون إليه في حياته وتستغيثون به وباهل بيته بعد موته وانها صحيفة عند اهل بيته حتى ان فيه ارش الخدش ثم قال ان ابا حنيفة ممن يقول قال على عليه السلام وقلت انا.

18 – It has been narrated to us Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hakim, who has said the following:

Abu Al-Hassan[asws] having said: 'But, destroyed was the one before you due to his analogies. Surely Allah[azwj] Blessed and High did not Capture His[azwj] Prophet[saww] (Shahadat) until Completed for him[saww] the totality of His[azwj] Religion regarding His[azwj] Permissible and His[azwj] Prohibited. He[azwj] came to you with all that you required from him[saww] in his[saww] lifetime, and you seek by him[saww] and his[saww] People[asws] of the Household after his[saww] death, and it is a Parchment with the People[asws] of his[saww] Household, in it is the compensation for a scratch.' Then said:

‘That Abu Hanifa[la], may Allah[azwj] Curse him[la] for he[la] says, ‘Ali[asws] said this, I[la] say this (different - implying that his[la] knowledge is superior! Nouzobillah)’.

(14) باب في الائمة عليهم السلام انهم اعطوا الجفر و الجامعة ومصحف فاطمة عليها السلام

CHAPTER 14 – REGARDING THE IMAMSasws, THEYasws HAVE BEEN GIVEN AL-JAFR, AND AL-JAMIA AND THE PARCHMENT OF FATIMAasws

(1) حدثنا احمد بن محمد عن على بن الحكم عن الحسين بن ابى العلاء قال سمعت ابا عبد الله عليه السلام يقول عندي الجفر الابيض قال قلنا واى شئ فيه قال فقال لى زبور داود وتورية موسى وانجيل عيسى وصحف ابراهيم والحلال والحرام ومصحف فاطمة ما ازعم ان فيه قرآنا وفيه ما يحتاج الناس الينا ولا نحتاج إلى احد حتى ان فيه الجلدة ونصف الجلدة وثلث الجلدة وربع الجلدة وارش الخدش

1 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Al-Husayn Bin Abu Al-A'la who said:

'I heard Abu Abdullahasws say: 'With measws is the White *Jafr*'. We said, 'And which of the things are in it?' Heasws said to me: 'The Psalms of Dawoodas, and the Torah of Musaas, and the Evangel of Isaas, and the Parchment of Ibrahimas, and the Permissible and the Prohibited, and the Parchment of Fatimaas. I do not see there is anything in it from the Quran, and in it is what the people need from usasws, and we do not need anyone, to the extent that in it is the information about a lashing, and half a lashing, and a third of a lashing, and a quarter of a lashing, and the compensation for a scratch.

وعندي الجفر الاحمر وما يدريهم ما الجفر قال قلنا جعلت فداك واى شى في الجفر الاحمر قال السلاح وذلك انها تفتح للدم يفتحها صاحب السيف للقتل فقال له عبد الله بن ابى يعفور اصلحك الله فيعرف هذا بنو الحسن قال أي والله كما يعرف الليل انه ليل والنهار انه نهار ولكن يحملهم الحسد وطلب الدنيا ولو طلبوا الحق لكان خيرا لهم.

And with us is the Red *Jafr*, and what do they know what Al-*Jafr* is?' We said, 'May I be sacrificed for youasws, and which of the things are in the Red *Jafr*?' Heasws said: 'Weapons, and that is because it is only opened for bloodshed. The owner of the sword opens it for killing'. Abdullah Bin Abu Ya'four said to himasws, 'May Allahazwj keep you well, 'May Allahazwj keep you well, do the descendants of Al-Hassanasws know this?' Heasws said: 'Yes, by Allahazwj, just as they know the night that it is a night, and the day that it is a day, by they bear envy and seek the world, and had they sought the truth it would have been better for them'.

(2) حدثنا احمد بن الحسن بن على بن فضال عن ابيه الحسن بن على بن فضال عن ابى بكير واحمد بن محمد عن محمد بن عبد الملك قال كنا عند ابى عبد الله عليه السلام نحوا من ستين رجلا وهو وسطنا فجاء عبد الخالق بن عبد ربه فقال له كنت مع ابراهيم بن محمد جالسا فذكروا انك تقول ان عندنا كتاب على عليه السلام فقال لا والله ما ترك على كتابا وان كان ترك على كتابا ما هو الا اهابين ولوددت انه عند غلامي هذا فما ابالى عليه قال فجلس أبو عبد الله عليه السلام ثم اقبل علينا فقال ما هو والله كما يقولون انهما جفران مكتوب فيهما لا والله انهما لأهابان عليهما اصوافهما واشعارهما مد حوسين كتبنا في احدهما وفى الاخر سلاح رسول الله صلى الله عليه وآله وعندنا والله صحيفة طولها سبعون ذراعا ما خلق الله من حلال وحرام الا وهو فيها حتى ان فيها ارش الخدش وقام بظفره على ذراعه فخط به وعندنا مصحف اما والله ما هو بالقرآن.

2 – It has been narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from his father Al-Hassan Bin Ali Bin Fazaal, from Abu Bakeyr and Ahmad Bin Muhammad, from Muhammad Bin Abdul Malik who said:

'I was with Abu Abdullahasws and was one of sixty men, and heasws was in the middle. Abdul Khaliq Bin Abd Rabi'e came and said to himasws, 'I was seated with Ibrahim Bin Muhammad, he mentioned that youasws have said, "With usasws is the Book of Aliasws?" However, he denied it and said: 'No, by Allahazwj, Aliasws did not leave a Book, and if Aliasws has left a Book it would not be any but the Frightening ones (Ahabeen), and if Iasws wanted it, it is with this sonasws of mineasws, it does not matter'.

Abu Abdullah^asws sat down, then turned towards us saying: 'By Allah^azwj, this is not as what they are saying, these are the two Jafrs, written in both of them, no, by Allah^azwj, they are both frightening to them^asws. The pages of both of these and the poems therein are very prolonged and beautiful. Our^asws Books are in one of them (Jafrs), and in the other are the weapons of the Messenger of Allah^saww, and with us^asws, by Allah^azwj is a Parchment of seventy cubits in length. There is no Permissible or Prohibition Created from Allah^azwj except that it is in it, even in it is the compensation for a scratch, and he^asws placed it on his^asws arm and wrote it, and with us is a Vulgate, but by Allah^azwj, it is not the Quran'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد الجمال عن احمد بن عمر عن ابى بصير قال دخلت على ابى عبد الله عليه السلام فقلت له انى اسئلك جعلت فداك عن مسألة ليس هيهنا احد يسمع كلامي فرفع أبو عبد الله عليه السلام سترا بينى وبين بيت اخر فاطلع فيه ثم قال يا ابا محمد سل عما بدا لك قال قلت جعلت فداك ان الشيعة يتحدثون. ان رسول الله صلى الله عليه وآله علم عليا عليه السلام بابا يفتح منه الف باب قال فقال أبو عبد الله عليه السلام يا ابا محمد علم والله رسول الله عليا الف باب يفتح له من كل باب الف باب قال قلت له والله هذا لعلم فنكت ساعة في الارض ثم قال انه لعلم وما هو بذلك

3 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed Al-Jamaal, from Ahmad Bin Umar, from Abu Baseer who said:
'I entered to (be with) Abu Abdullah^asws. I said to him, 'I would like to ask you^asws a question, may I be sacrificed for you^asws, is there anyone here who will overhear my words?' Abu Abdullah^asws lifted a veil between us and another room, looked inside it, then said: 'O Abu Muhammad, begin asking whatever you want to'. I said, 'May I be sacrificed for you^asws, the Shiites are narrating that the Messenger of Allah^saww gave to Ali^asws a door of knowledge which opens a thousand doors'.

Abu Abdullah^asws said: 'O Abu Muhammad, by Allah^azwj, the Messenger of Allah^saww gave to Ali^asws a thousand doors of knowledge, each of which opened to a thousand doors'. I said to him, 'By Allah^azwj, this is the knowledge'. He^asws marked the Earth with his^asws staff, then said: 'This is knowledge, but it is not that one'.

ثم قال يا ابا محمد وان عندنا الجامعة وما يدريهم ما الجامعه قال قلت جعلت فداك وما الجامعة قال صحيفة طولها سبعون ذراعا بذراع رسول الله صلى الله عليه وآله واملاء من فلق فيه وخط على بيمينه فيها كل حلال وحرام وكل شئ يحتاج الناس إليه حتى الأرش في الخدش وضرب بيده إلى فقال تأذن لى يا ابا محمد قال قلت جعلت فداك انما انا لك اصنع ما شئت قال فغمزني بيده فقال حتى ارش هذا كانه مغضب قال قلت جعلت فداك هذا والله العلم قال انه لعلم وليس بذلك
Then said: 'O Abu Muhammad, and with us^asws is *Al-Jami'a*, and do they know what is *Al-Jami'a*?' I said, 'May I be sacrificed for you^asws, and what is *Al-Jami'a*?' He^asws said: 'A Parchment, the length of which is seventy cubits by the arm of the Messenger of Allah^saww, and it was dictated by his^saww own tongue and written by Ali^asws by his^asws right hand.

In it is every Permissible and Prohibition, and everything which is needed for the people, even the compensation for a scratch', and softly indicated me by his^asws hand. He^asws said: 'Allow me, O Abu Muhammad'. I said, 'May I be sacrificed for you^asws, I am for you^asws whatever it may be'. He^asws pinched me by his^asws hand and said: 'Even the compensation of this scratch'. He^asws looked thoughtful. I said, 'May I be sacrificed for you^asws, by Allah^azwj, this is the knowledge'. He^asws said: 'This is knowledge, but not that one'.

ثم سكت ساعة قال ان عندنا الجفر وما يدريهم ما الجفر مسك شاة أو جلد بعير قال قلت جعلت فداك ما الجفر قال وعاء احمر أو ادم احمر فيه علم النبيين والوصيين قلت هذا والله هو العلم قال انه لعلم وما هو بذلك

Then he[asws] was silent for a while. He[asws] said: 'With us[asws] is *Al-Jafr*, and what do they know what is *Al-Jafr*, on the skin of a sheep or camel'. I said, 'May I be sacrificed for you[asws], what is *Al-Jafr*?' He[asws] said: 'The red container, in which is knowledge of the Prophets[as] and the successors'. I said, 'By Allah[azwj], this is knowledge'. He[asws] said: 'This is knowledge, but not that one'.

ثم سكت ساعة ثم قال وان عندنا لمصحف فاطمة عليه السلام وما يدريهم ما مصحف فاطمة قال مصحف فيه مثل قرانكم هذا ثلث مرات والله ما فيه من قرانكم حرف واحد انما هو شئ املاها الله واوحى إليها قال قلت هذا والله هو العلم قال انه لعلم وليس بذاك

Then he[asws] was silent for a while, then said: 'And with us[asws] is the Vulgate of Fatima[asws], and what do they know what is the Parchment of Fatima[asws]? It contains within it the like of your Quran. This is three times as much, by Allah[azwj], there is not a single letter from your Quran in it, but it is a thing Dictated by Allah[azwj] and Revealed unto her[asws]'. I said, 'By Allah[azwj], this is knowledge'. He[asws] said: 'This is knowledge, but not that one'.

قال ثم سكت ساعة ثم قال ان عندنا لعلم ماكان وما هو كائن إلى ان تقوم الساعة قال قلت جعلت فداك هذا والله هو العلم قال انه لعلم وما هو بذاك قال قلت جعلت فداك فاى شئ هو العلم قال ما يحدث بالليل والنهار الأمر بعد الامر والشئ بعد الشئ إلى يوم القيمة

He[asws] was silent for a while, then said: 'With us[asws] is the knowledge of what has been and what will be up to the Establishment of the Hour'. I said, 'May I be sacrificed for you[asws], by Allah[azwj], this is knowledge?' He[asws] said: 'This is knowledge, but not that one'. I said, 'May I be sacrificed for you[asws], which thing is that knowledge?' He[asws] said: 'What occurs by the night and the day, one matter after the other, and one thing after the other up to the Day of Judgement'.

(4) حدثنا حمزة بن يعلى عن محمد بن الفضيل عن الربعي عن رفيد مولى ابى هبيره قال قلت لابي عبد الله عليه السلام جعلت فداك يابن رسول الله يسير القائم بسيرة على ان ابى طالب في اهل السواد فقال لا يارفيد ان على بن ابى طالب سار في اهل السواد بما في الجفر الابيض وان القائم يسير في العرب بما في الجفر الأحمر قال فقلت له جعلت فداك وما الجفر الاحمر قال فامر اصبعه إلى حلقه فقال هكذا يعنى الذبح ثم قال يارفيد ان لكل اهل بيت مجيبا شاهدا عليهم شافعا لامثالهم.

4 – It has been narrated to us Hamza Bin Ya'la, from Muhammad Bin Al-Fazeyl, from Al-Rabe'i, from Rafeed the retainer of Abu Hubeyra who said:

'I said to Abu Abdullah[asws], may I be sacrificed for you[asws], O son of the Messenger of Allah[saww], Al-Qaim[ajfj] will proceed by the characteristics (Seerat) of Ali[asws] Bin Abu Talib[asws] regarding the corrupt people'. He[asws] said: 'No, O Rafeed, Ali[asws] Bin Abu Talib[asws] will proceed regarding the corrupt people, by what is in the white Jafr, and Al-Qaim[asws] will proceed regarding the Arabs by what is in the Red Jafr'. I said to him[asws], 'May I be sacrificed for you[asws], and what is the Red Jafr?' He[asws] moved his[asws] finger across his[asws] throat and said: 'Like this', meaning the slaughter. Then said: Then said: 'O Rafeed, for every person of the House (of Mohammed[asws]) has to answer and is a witness on them and an intercessor for the like of them'.

(5) حدثنا محمد بن الحسين عن احمد بن محمد بن ابى نصر عن حماد بن عثمان عن على بن سعيد قال كنت جالسا عند ابى عبد الله ع وعنده محمد بن عبد الله بن على إلى جنبه جالسا وفى المجلس عبد الملك بن اعين ومحمد الطيار وشهاب بن عبد ربه فقال رجل من اصحابنا جعلت فداك ان عبد الله بن الحسن يقول لنا في هذا الامر ما ليس لغيرنا

5 – It has been narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Ali Bin Saeed who said:

'I was sitting with Abu Abdullah[asws], and with him[asws] was Muhammad Bin Abdullah Bin Ali sitting by his[asws] side, and in the gathering were Abdullah Al-Malik Bin Ayn

and Muhammad Al-Tayaar and Shahaab Bin Abdul Rabah. A man from our companions said, 'May I be sacrificed for you[asws], that Abdullah Bin Al-Hassan said to us regarding this matter that it is not for anyone other than us'.

فقال أبو عبد الله عليه السلام بعد كلام اما تعجبون من عبد الله يزعم ان اباه على لم يكن اماما ويقول انه ليس عندنا علم وصدق والله ما عنده علم ولكن والله واهوى بيده إلى صدره ان عندنا سلاح رسول الله صلى الله عليه وآله وسيفه ودرعه وعندنا والله مصحف فاطمة ما فيه آية من كتاب الله وانه لاملاء رسول الله صلى الله عليه وآله وخطه على عليه السلام بيده وعندنا والله الجفر وما يدرون ما هو أمسك شاة أو مسك بعير ثم اقبل الينا وقال ابشروا اما ترضون انكم تجيئون يوم القيمة اخذين بحجزة على عليه السلام وعلى اخذ بحجزة رسول الله صلى الله عليه وآله.

Abu Abdullah[asws] said after a few words: 'But, I[asws] am surprised at Abdullah for thinking that the father of Ali[asws] was not an Imam, and he says that with us[asws] there is no knowledge and truth.

By Allah[azwj], there is no knowledge with him. By Allah[azwj]', and he[asws] placed his[asws] hand on his[asws] chest: 'With us[asws] are the weapons of the Messenger of Allah[saww], and his[saww] sword, and his[saww] armour, and with us[asws], by Allah[azwj], is the Vulgate of Fatima[asws]. There is no sentence in it from the Book of Allah[azwj], and it was dictated by the Messenger of Allah[saww], and it was written by Ali[asws] by his[asws] hand, and with us[asws], by Allah[azwj], is *Al-Jafr*, and what do they know what it is, on skin of a sheep or skin of a camel'. Then he[asws] turned towards us and said: 'Have good news, for you will come on the Day of Judgement holding on to a part of Ali[asws] and Ali[asws] will be holding onto a part of the Messenger of Allah[saww]'.

(6) حدثنا احمد بن محمد ومحمد بن الحسين عن الحسن بن محبوب عن على بن رئاب عن ابى عبيدة قال سأل ابا عبد الله عليه السلام بعض اصحابنا عن الجعفر فقال هو جلد ثور مملو علما فقال له ما الجامعة فقال تلك صحيفة طولها سبعون ذراعا في عرض الاديم مثل فخذ الفالج فيها كلما يحتاج الناس إليه وليس من قضية الا وفيها ارش الخدش قال له فمصحف فاطمة فسكت طويلا ثم قال انكم لتبحثون عما تريدون وعما لا تريدون ان فاطمة مكثت بعد رسول الله صلى الله عليه وآله خمسة وسبعين يوما وقد كان دخلها حزن شديد على ابيها و كان جبرئيل يأتيها فيحسن عزاها على ابيها ويطيب نفسها ويخبرها عن ابيها ومكانه ويخبرها بما يكون بعدها في ذريتها وكان على يكتب ذلك فهذا مصحف فاطمة.

6 – It has been narrated to us Ahmad Bin Muhammad, and Muhammad Bin Al-Hassan, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda who said:

'One of our companions asked Abu Abdullah[asws] about *Al-Jafr*, he[asws] said: 'It is one the skin of a bull and is filled with knowledge'. He said to him[asws], 'What is *Al-Jami'a*?' He[asws] said: 'That is a Parchment the length of which is seventy cubits in a mantle the like of the leg of a camel. In it, there is all that is needed by the people, and there is no judgement except that it is in it, including the compensation for a scratch.

He said to him[asws], 'The Vulgate of Fatima[asws]?' He[asws] was silent for a long time, then said: 'You are discussing and want to know, which is not for you. Fatima[asws] remained after the Messenger of Allah[saww] for seventy-five (75) days, and Syeda[asws] had been overcome with extreme grief for her[asws] father[saww], and so Jibraeel came over for solace and condolences over her[asws] father[saww], and informed her[asws] from her[asws] father, and what has happened and informed her[asws] of what will be happening after her[asws] regarding her[asws] descendants, and Ali[asws] wrote that down. That is the Vulgate of Fatima[asws]'.

(7) حدثنا احمد بن محمد عن على بن الحكم أو غيره عن احمد بن محمد بن ابى نصر عن بكر بن كرب الصيرفى قال سمعت ابا عبد الله عليه السلام يقول اما والله ان عندنا مالا نحتاج إلى احد والناس يحتاجون الينا ان عندنا لكتابا املاء رسول الله و خطه على على صحيفة فيها كل حلال وحرام وانكم لتأتونا فتسئلونا فنعرف إذ اخذوا به ونعرف إذا تركوه.

7 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam or someone else, from Ahmad Bin Muhammad Bin Abu Nasr, from Bakr Bin Karb Al-Sayrafi who said:

'I heard Abu Abdullah[asws] say: 'But, by Allah[azwj], we[asws] are in no need for anyone, and the people are dependent on us[asws]. With us[asws] is a 'writing' dictated by the Messenger of Allah[saww] and it has been written by Ali[asws] on a Parchment. In it every Permissible and Prohibition, and you should all come to us[asws] for we[asws] understand whether to take by it and we[asws] understand whether to leave it'.

(8) حدثنا عباد بن سليمان عن سعد بن سعد عن على بن ابى حمزة عن عبد صالح عليه السلام قال عندي مصحف فاطمة ليس فيه شئ من القرآن.

8 – It has been narrated to us Abaad Bin Suleyman, from Sa'd Bin Sa'd, from Ali Bin Abu Hamza, who has said the following:

Abd Saleh[asws] (Seventh Imam Musa[asws] Al-Kazim[asws]) having said: 'With me[asws] is the Parchment of Fatima[asws]. There is nothing in it from the Quran'.

(9) حدثنا احمد بن الحسن بن على بن فضال عن ابيه الحسن عن ابى المعزا عن عن عنبسة بن مصعب قال كنا عند ابى عبد الله عليه السلام فاثنى عليه بعض القوم حتى كان من قوله واخرى الله عدو له من الجن والانس فقال أبو عبد الله لقد كنا وعدونا كثير ولقد امسينا وما احد اعدى لنا من ذوى قراباتنا ومن ينتحل حبنا انهم ليكذبون علينا في الجفر قال قلت اصلحك الله وما الجفر قال وهو والله مسك ماعز ومسك ضأن ينطق احدهما بصاحبه فيه سلاح رسول الله صلى الله عليه وآله والكتب ومصحف فاطمة اما والله ما ازعم انه قرآن.

9 – It has been narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from his father Al-Hassan, from Abu Al-ma'az, from Anbasat Bin Mas'ab who said:

'I was with Abu Abdullah[asws]. A group praise him[asws] to the extent that one of them said that Allah[azwj] was an enemy to others from the Jinn and the humans'. He[asws] said: 'We[asws] have been Promised a lot, and I[asws] have reached a point where no one is an enemy to us[asws] from our[asws] near ones, and the one who impersonates as one who loves us[asws], he is the one who has believed us[asws] regarding *Al- Jafr*'. I said, 'May Allah[azwj] Keep you well, and what is *Al-Jafr*?' He[asws] said: 'And it is, by Allah[azwj], as if the goats (skin) and the sheep (skin), one of them speaks to its owner. In it are the weapons of the Messenger of Allah[saww] and the book and Parchment of Fatima[asws], but, by Allah[azwj], I[asws] do not find any of it in the Quran'.

(10) حدثنا يعقوب بن يزيد عن الحسن بن على عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال ذكر له وقيعة ولد الحسن وذكرنا الجفر فقال والله ان عندنا لجلدي ماعز وضأن املاء رسول الله صلى الله عليه وآله وخط على وان عندنا لصحيفة طولها سبعون ذراعا واملاها رسول الله وخطها على بيده وان فيها لجميع ما يحتاج إليه حتى ارش الخدش.

10 – It has been narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Ali, from Abdullah Bin Sinan, who has said the following:

Abu Abdullah[asws], it was mentioned to him[asws] the event of the birth of Al-Hassan[asws] and we mentioned *Al-Jafr*, he[asws] said: 'By Allah[azwj], With us[asws] on the skins of sheep and goats, is what was dictated by the Messenger of Allah[saww] and written by Ali[asws] and with us[asws] is a Parchment, the length of which is seventy cubits, and it was dictated by the Messenger of Allah[saww] and it was written by Ali[asws], and in it is the whole of what is needed by the people, even the compensation for a scratch'.

(11) حدثنا محمد بن احمد بن العباس بن معروف عن ابى القاسم الكوفى عن بعض اصحابه قال ذكر ولد الحسن الجفر فقالوا ماهذا بشئ فذكر بشر ذلك لابي عبد الله عليه السلام فقال نعم هما اهابان اهاب ماعز واهاب ضأن مملوان علما كتبا فيهما كل شئ حتى ارش الخدش.

11 – It has been narrated to us Muhammad Bin Ahmad Bin Al-Abbas Bin Ma'rouf, from Abu Al-Qasim Al-Kufy, from one of his companions who said:

'The son of Hassan mentioned Al-Jafr. He said, 'What thing is this?' Bishr mentioned that to Abu Abdullah[asws]. He[asws] said: 'Yes, They both fear, fear of a goat (skin) and

fear of a sheep (skin) filled with knowledge. In both of them is written everything, even the compensation for a scratch'.

(12) حدثنا احمد بن موسى عن على بن اسماعيل عن صفوان عن عبد الله بن المغيرة عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال سمعته يقول ويحكم اتدرون ما الجفر انما هو جلد شاة ليست بالصغيرة ولا بالكبيرة فيها خط على واملاء رسول الله صلى الله عليه وآله من فلق فيه مامن شئ يحتاج إليه الا وهو فيه حتى ارش الخدش.

12 – It has been narrated to us Ahmad Bin Musa, from Ali Bin Ismail, from Safwaan, from Abdullah Bin Al-Mugheira, from Abdullah Bin Sinan, who has said the following:

Abu Abdullah^asws^ said, 'I heard him^asws^ say: 'Woe be unto you, you don't know what is Al-Jafr! But, it is skin of sheep, not small and not big. In it is the writing of Ali^asws^ and it was dictated by the Messenger of Allah^saww^ from his^saww^ own holy tongue. There is nothing that the people need, except it is in it, even the compensation for a scratch'.

(13) حدثنا احمد بن محمد عن ابن سنان عن رفيده مولى ابى هبيره عن ابى عبد الله عليه السلام قال قال لى يارفيد كيف انت إذا رأيت اصحاب القائم قد ضربوا فساطيطهم في مسجد الكوفة ثم اخرج المثال الجديد على العرب الشديد قال قلت جعلت فداك ما هو قال الذبح قال قلت باى شئ يسير فيهم بما سار على بن ابى طالب في اهل السواد قال لا يارفيدان ان عليا عليه السلام سار بما في الجفر الابيض وهو الكف وهو يعلم انه سيظهر على شيعته من بعده وان القائم يسير بما في الجفر الاحمر وهو الذبح وهو يعلم انه لا يظهر على شيعته.

13 – It has been narrated to us Ahmad Bin Muhammad, from Ibn Sinan, from Rafeyda the retainer of Abu Hubeyra, who has said the following:

Abu Abdullah^asws^ said, 'He^asws^ said to me: 'O Rafeyda, how will it be if you were to see companions of Al-Qaim^ajfj^ meet you in the Mosque of Al-Kufa, then set out a new example and be extremely harsh on the Arabs?' I said, 'May I be sacrificed for you^asws^, what is that?' He^asws^ said: 'The slaughter'. I said, 'With what thing will he^asws^ deal with, by what Ali^asws^ Bin Abu Talib^asws^ dealt with the sinful people?' He^asws^ said: 'No. Ali^asws^ dealt by what is in the White *Jafr*, and he^asws^ refrained and he^asws^ knew that it will appear to the Shiites after him^asws^, and Al-Qaim^ajfj^ will deal with what is in the Red *Jafr,* and this is the slaughter, and he^asws^ knows that it has not appeared on his^asws^ Shiites'.

(14) حدثنا احمد بن موسى عن الحسن بن على بن النعمان عن ابى ذكريا يحيى عن عمرو الزيات عن ابان وعبد الله بن بكير قال لا اعلمه الا ثعلبة أو علاء بن رزين عن محمد بن مسلم عن احدهما عليه السلام انه لم يكن امام حتى خرج واشهر سيفه وانما تصلح في قريش يعنى الامامة قال فقال أبو عبد الله لاقوام كانوا يأتونه ويسألونه عما خلف رسول الله صلى الله عليه وآله إلى على عليه السلام وعما خلف على إلى الحسن عليه السلام ولقد خلف رسول الله صلى الله عليه وآله عندنا جلدا ما هو جلد جمال ولاجلد ثور ولا جلد بقرة الا اهاب شاة فيها كلما يحتاج إليه حتى ارش الخدش والظفر وخلفت فاطمة مصحفا ما هو قرآن ولكنه كلام من كلام الله انزل عليها املاء رسول الله وخط على عليه السلام.

14 – It has been narrated to us Ahmad Bin Musa, from Al-Hassan Bin Ali Bin Al-No'man, from Abu zakariya Yahya, from Amro Al-Ziyaat, from Abaan and Abdullah Ibn Bakeyr who said that no one knows about it except for Tha'albat, or A'ala Bin Razeyn, from Muhammaad Muslim, who has said the following:

Imam^asws^ said, 'He is not an Imam until the sword of his becomes well known and that he settles disputes within the Quraish, meaning the Imamate'. Abu Abdullah^asws^ said: 'They were coming to him^asws^ and asking him^asws^ whether behind the Messenger of Allah^saww^ was Ali^asws^, whether behind Ali^asws^ was Al-Hassan^asws^, and the Messenger of Allah^saww^ left behind with us^asws^ a skin. It is neither skin of camel, nor skin of bull, nor skin of cow, but it is skin of sheep. In it is everything that is needed by the people, even the compensation of a scratch, and the victory, and Fatima^asws^ left behind a Vulgate, which is not the Quran, but it is the Speech from the Speech of Allah^azwj^ which Came down upon her^asws^, dictated by the Messenger of Allah^saww^, and written by Ali^asws^'.

(15) حدثنا يعقوب بن يزيد ومحمد بن الحسين عن محمد بن ابى عمير عن عمر بن اذينة عن على بن سعد قال كنت قاعدا عند ابى عبد الله عليه السلام وعنده اناس من اصحابنا فقال له معلى بن خنيس جعلت فداك ما لقيت من الحسن بن الحسن ثم قال له الطيار جعلت فداك بينا انا امشى في بعض السكك إذ لقيت محمد بن عبد الله بن الحسن على حمار حوله اناس من الزيديه فقال لى ايها الرجل إلى إلى فان رسول الله قال من صلى صلواتنا واستقبل قبلتنا واكل ذبيحتنا فذلك المسلم الذى له ذمة الله وذمة رسوله من شاء اقام ومن شاء ظعن فقلت له اتق الله ولا تغرنك هؤلاء الذين حولك فقال أبو عبد الله للطيار ولم تقل له غير هذا قال لا

15 – It has been narrated to us Yaqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Ali Bin Sa'd who said:

'I was sitting with Abu Abdullah^asws and with him^asws were people from our companions. Moala Bin Khunays said to him^asws, 'May I be sacrificed for you^asws, what happened when you^asws met Al-Hassan Bin Al-Hassan?' Then Al-Tayyar said to him^asws, 'May I be sacrificed for you^asws, let me clarify. I was walking in one of the markets when I met Muhammad Bin Abdullah Bin Al-Hassan on a donkey, and around him were people from the *Zaydis*. He said to me, 'O you, the man, over here, over here. The Messenger of Allah^saww said that the one who Prayed our^asws Prayers, and accepted that which we^asws have accepted, and eat what we^asws have slaughtered, that is the Muslim for whom Allah^azwj will take the Responsibility of and the Messenger of Allah^saww will take the responsibility of, whether he stands or whether he departs.

I said to him, 'Fear Allah^azwj, and do not deceive these who are around you'. Abu Abdullah^asws said to Al-Tayyar: 'And you did not say anything to him other than this?' He said, 'No'.

قال فهلا قلت له ان رسول الله صلى الله عليه وآله قال ذلك والمسلمون مقرون له بالطاعة فلما قبض رسول الله صلى الله عليه وآله ووقع الاختلاف انقطع ذلك فقال محمد بن عبد الله بن على العجب لعبد الله بن الحسن انه يهزأ ويقول هذا في جفركم الذى تدعون فغضب أبو عبد الله عليه السلام فقال العجب لعبد الله بن الحسن يقول ليس فينا امام صدق ما هو بامام ولا كان ابوه اماما ويزعم ان على بن ابى طالب لم يكن اماما و يرد ذلك واما قوله في الجفر فانما هو جلد ثور مذبوح كالجراب فيه كتب وعلم ما يحتاج الناس إليه إلى يوم القيمة من حلال وحرام املاء رسول الله صلى الله عليه وآله وخطه على عليه السلام بيده وفيه مصحف فاطمة ما فيه آية من القرآن وان عندي خاتم رسول الله صلى الله عليه وآله ودرعه وسيفه ولوائه وعندي الجفر على رغم انف من زعم.

He^asws said: 'I^asws would have said to him that the Messenger of Allah^saww said that and the Muslims accepted it by obedience. When the Messenger of Allah^saww was Captured (died), differences occurred, that (obedience) was cut off'. Muhammad Bin Abdullah Bin Ali, 'I wonder at Abdullah Bin Al-Hassan that he mocks at your^asws claim and this is in your^asws *Jafr*'.

Abu Abdullah said with concern: 'I^asws wonder at Abdullah Bin Al-Hassan saying that there is no true Imam with us^asws, and he is not an Imam and his father was not an Imam, and he alleges that Ali^asws Bin Abu Talib^asws is not an Imam^asws, and he responds that.

And as for his statement regarding *Al-Jafr*, it is the skin of a slaughtered bull, like a pouch. In it is writing and knowledge of whatever is needed by the people up to the Day of Judgement, from the Permissible and the Prohibited, dictated by the Messenger of Allah^saww, put in writing by Ali^asws by his^asws hand, and in it is the Vulgate of Fatima^asws, and there is no Verse in it from the Quran, and with me^asws is the seal of the Messenger of Allah^saww, and his^saww armour, and his^saww sword, and his^saww flag, and with me^asws is *Al-Jafr* in spite of what he claims'.

(16) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن رجل عن سليمان بن خالد قال قال أبو عبد الله عليه السلام ان في الجفر الذى يذكرونه لما يسئوهم لانهم لا يقولون الحق والحق فيه فليخرجوا قضايا على عليه السلام وفرايضه ان كانوا صادقين وسلوهم عن الخالات والعمات وليخرجوا مصحف فاطمة فان فيه وصية فاطمة ومعه سلاح رسول الله صلى الله عليه وآله ان الله يقول أيتونى بكتاب من قبل هذا أو اثارة من علم ان كنتم صادقين.

16 – It has been narrated to us Ibrahim Bin Hashaam, from Yahya Bin Abu Umran, from Yunus, from a man, from Suleyman Bin Khalid who has said the following:

Abu Abdullah[asws] said: 'In *Al-Jafr*, which they are mentioning, what disappoints them is that they are not speaking the truth, and the truth is in it (*Al-Jafr*). Let them bring out the judgement of Ali[asws] and his[asws] obligations if they were truthful. And ask them about the paternal aunts and the maternal aunts, and let them bring out the Parchment of Fatima[asws] for in it is the will of Fatima[asws] and with it are the weapons of the Messenger of Allah[saww]. Allah[azwj] Says ***[46:4] Bring me a book before this or traces of knowledge, if you are truthful***'.

(17) حدثنا محمد بن عبد الحميد عن محمد بن عمرو عن حماد بن عثمان عن عمر بن يزيد قال قلت لابي عبد الله عليه السلام الذى املاء جبرئيل على على عليه السلام اقرآن هو قال لا.

17 – It has been narrated to us Muhammad Bin Abdul Hameed, from Muhammad Bin Amro, from Hamaad Bin Usman, from Umar Bin Yazeed who said:

'I said to Abu Abdullah[asws], 'That which was dictated by Jibraeel to Ali[asws] was the Quran?' He[asws] said: 'No'.

(18) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن حماد بن عثمان قال سمعت ابا عبد الله عليه السلام يقول تظهر الزنادقة في سنة ثمانية وعشرين ومائة وذلك لانى نظرت في مصحف فاطمة قال فقلت وما مصحف فاطمة ع فقال ان الله تبارك وتعالى لما قبض نبيه صلى الله عليه وآله دخل على فاطمة من وفاته من الحزن ما لا يعلمه الا الله عزوجل فارسل إليها ملكا يسلى عنها غمها ويحدثنا فشكت ذلك إلى امير المؤمنين عليه السلام فقال لها إذا احسست بذلك فسمعت الصوت فقولي لى فاعلمته فجعل يكتب كلما سمع حتى اثبت من ذلك مصحفا قال ثم قال اما انه ليس فيه من الحلال والحرام ولكن فيه علم ما يكون.

18 – It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hamaad Bin Usman who said:

'I heard Abu Abdullah[asws] say: 'The *Al-Zanadiq* (Atheists) will appear in the year one hundred and twenty eight A.H., and that is what I[asws] have seen in the Vulgate of Fatima[asws]. I said, 'And what is the Vulgate of Fatima[asws]?' When Allah[azwj] Captured His[azwj] Prophet[saww] (Shahadat), so much grief came over onto Fatima[asws] from his[saww] departure, that only Allah[azwj] Mighty and Majestic Knows its extent. He[azwj] Sent to her[asws] an Angel to solace her[asws] and speak to her[asws]. She[asws] complained about that to Amir-ul-Momineen[asws]. He[asws] said to her: 'If you[asws] feel that and hear the voice, tell me[asws], I[asws] will know about it'. He[asws] wrote down everything that was heard until it all took the form of a Book.'. Then said: 'But, in it is not the knowledge of the Permissible and the Prohibited, but in it is the knowledge of future events'.

(19) حدثنا السندي بن محمد عن ابان بن عثمان عن على بن الحسين عن ابى عبد الله عليه السلام قال ان عبد الله بن الحسن بزعم انه ليس عنده من العلم الا ما عند الناس فقال صدق والله وعبد الله بن الحسن ما عنده من العلم الا ما عند الناس ولكن عندنا والله الجامعة فيها الحلال والحرام وعندنا الجفر ايدرى عبد الله بن الحسن ما الجفر مسك معز ام مسك شاة وعندنا مصحف فاطمة ع أما والله ما فيه حرف من القرآن ولكنه املاء رسول الله وخط على كيف يصنع عبد الله إذا جاء الناس من كل افق ويسئلونه.

19 – It has been narrated to us Al-Sanady Bin Muhammad, from Abaan Bin Usman, from Ali Bin Al-Husayn, who has said the following:

Abu Abdullah[asws], said, 'This Abdullah Bin Al-Hassan thinks that he does not have knowledge with him except what the people have got'. He[asws] said: 'True, by Allah[azwj], and Abdullah Bin Al-Hassan does not have knowledge with him except what is with the people, but with us[asws], by Allah[azwj], is *Al-Jami'a* in which is the

Permissible and the Prohibited, and with us^asws is Al-Jafr. Does Abdullah Bin Al-Hassan know what Al-Jafr is, skin of goat or skin of camel, and with us^asws is the Parchment of Fatima^asws, but by Allah^azwj, there is no letter in it which is from the Quran, but it is the dictation of the Messenger of Allah^saww and the writing of Ali^asws. How will Abdullah react if the people come to him from all directions and question him?'

(20) حدثنا محمد بن الحسين عن صفوان بن يحيى عن معلى بن خنيس عن ابى عبد الله عليه السلام انه قال في بنى عمه ولو انكم إذا سالوكم واجبتموه واحتجوكم بالامر كان احب إلى ان تقولوا لهم انا لسنا كما يبلغكم ولكنا قوم نطلب هذا العلم عند من هو اهله ومن صاحبه وهذا السلاح عند من هو وهذا الجفر عند من هو ومن صاحبه فان يكن عندكم فانا نبايعكم وان يكن عند غيركم فانا نطلبه حتى نعلم.

20 – It has been narrated to us Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from Moala Bin Khunays, who has said the following:

Abu Abdullah^asws having said regarding the clan of his^asws uncle: 'And if they were to ask you and you were to answer and they were in need of the command, this would have been more beloved to me^asws than for you so say to them that I^asws am not as it has reached you, but we are a people who seek this knowledge from the one^asws who held it (before us^asws) and who is the master of it, and these weapons are with the one who is him^asws, and this *Al-Jafr* is with the one who is him^asws and the one who is the master of it. If these happen to be with you, then we^asws pledge allegiance to you, and if they happen to be with those other than you, then we^asws seek it until we^asws know'.

(21) حدثنا احمد بن محمد عن النضر بن سويد عن هشام بن سالم عن سليمان بن خالد قال سمعته يقول ان في الجفر الذى يذكرونه لما يسؤهم انهم لا يقولون الحق وان الحق لفيه فليخرجوا قضايا على وفرايضه ان كانوا صادقين وسلوهم عن الخالات والعمات وليخرجوا مصحفا فيه وصية فاطمة ع وسلاح رسول الله قال الله تعالى أيتونى بكتاب من قبل هذا أو اثارة من علم ان كنتم صادقين.

21 - It has been narrated to us Ahmad Bin Muhammad, from Al-Nazar Bin Suweyd, from Hashaam Bin Saalim, from Suleyman Bin Khalid who said:

'I heard him^asws say: 'In Al-Jafr, which they are mentioning, what displeases them is that they are not speaking the truth, and that the truth is in it (*Al-Jafr*). Let them bring the judgement of Ali^asws and his^asws (rules of) obligations if they are truthful. And ask them about the paternal aunts and maternal aunts. And let them bring out the Vulgate in which, is the will of Fatima^asws, and the weapons of the Messenger of Allah^saww. Allah^azwj has Said: ***[46:4] Bring me a book before this or traces of knowledge, if you are truthful***'.

(22) وروى ابراهيم بن هاشم عن النضر بن سويد عن هشام بن سالم مثله.

22 – And it has been reported by Ibrahim Bin Haashim, from Al-Nazar Bin Suweyd, from Hishaam Bin Saalim, similar to this.

(23) حدثنا محمد بن عبد الجبار عن ابن فضال عن حماد بن عثمان قال حدثنى أبو بصير قال سمعت ابا عبد الله عليه السلام يقول ما مات أبو جعفر عليه السلام حتى قبض مصحف فاطمة ع.

23 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Ibn Fazaal, from Hamaad Bin Usmaan who said that it was It has been narrated to him from Abu Baseer who said:

'I heard Abu Abdullah^asws say: 'Abu Ja'far^asws did not leave (this world) until he^asws had taken custody of the Parchment of Fatima^as (in his^asws possession)'.

(24) حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب عن نعيم بن قابوس قال قال لى أبو الحسن عليه السلام على اكبر ابني آخر ولدى واسمعهم. لقولي واطوعهم لأمرى ينظر في الكتاب الجفر معى وليس ينظر فيه الا نبى أو وصى نبى.

24 – It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Naeem Bin Qaboos who said:

'Abu Al-Hassan[asws] said to me: My[asws] son, Ali[asws] is the eldest of my[asws] sons, I[asws] consider him[asws] the most virtuous among them and the most beloved of them to me[asws]. He[asws] looks into the *Jafr* (a secret source of knowledge) with me[asws]. No one can read it except a Prophet[asws] or the executor of the will of a Prophet[asws].

(25) وذكر بعض اصحابنا عمن رواه عن فضالة عن حنان عن عثمان بن زياد قال دخلت على ابى عبد الله عليه السلام فقال لى اجلس فجلست فضرب يده باصبعه على ظهر كفى فمسحها عليه ثم قال عندنا ارش هذا فما دونه وما فوقه.

25 – And it has been mentioned by one of our companions, reported from Fazaalat, from Hanaan, from Usman Bin Ziyad who said:

'I visited Abu Abdullah[asws]. He[asws] said to me: 'Take a seat'. I sat down. He[asws] struck his[asws] hand by his[asws] finger on the back of my hand and wiped it, then said: 'With us[asws] is the compensation for this, and what is less than this and what is more than this'.

(26) حدثنا احمد بن محمد عن الحسن بن على عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال ذكروا ولد الحسن فذكروا الجفر فقال والله ان عندي لجلدي ماعز وضأن املاء رسول الله صلى الله عليه وآله وخطه على بيده عندي لجلد اسبعين ذراعا املاء رسول الله وخطه على بيده وان فيه لجميع ما يحتاج إليه الناس حتى ارش الخدش.

26 – It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Abdullah Bin Sinan, who has said the following:

Abu Abdullah[asws], said when I mentioned the 'Nazool'[3] of Al-Hassan[asws] and mentioned Al-Jafr, he[asws] said: 'By Allah[azwj], there is with me[asws] a goat skin and sheep skin on which is the dictation of the Messenger of Allah[saww], and it has been written by Ali[asws] by his[asws] hand. I[asws] have with me[asws] a skin of seventy cubits, dictated by the Messenger of Allah[saww] and written by Ali[asws] by his[asws] hand, and in it is the whole of what is needed by the people, even the compensation for a scratch'.

(27) حدثنا عبد الله بن جعفر عن موسى بن جعفر عن الوشا عن ابى حمزة عن ابى عبد الله عليه السلام قال مصحف فاطمة ما فيه شئ ما كتاب الله وانما هو شئ القى عليها بعد موت ابيها صلى الله عليهما.

27 – It has been narrated to us Abdullah Bin Ja'far, from Musa Bin Ja'far, from Al-Washa, from Abu Hamza, who has said the following:

Abu Abdullah[asws] having said: 'The Parchment of Fatima[asws], there is nothing in it from the Book of Allah[azwj], and it is a thing which was Sent down to her[asws] after the death of her[asws] father[saww]'.

(28) حدثنا يعقوب بن يزيد عن ابراهيم بن محمد النوفلي عن الحسين بن المختار عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال قال امير المؤمنين على عليه السلام عندي صحيفة من رسول الله بخاتمه فيها ستون قبيلة بهرجة ليس لها في الاسلام نصيب منهم غنى وباهلة وقال يا معشر غنى وباهلة اعدوا على عطاياكم حتى اشهد لكم عند المقام المحمود انكم لا تحبوني ولا احبكم ابدا وقال لأخذن غنيا اخذة تضطرب منها باهلة وقال اخذ في بيت المال مال من مهور البغايا فقال اقسموه بين غنى وباهلة.

28 – It has been narrated to us Yaqoub Bin Yazeed, from Ibrahim Bin Muhammad Al-Nawaafily, from Al-Husayn Bin Al-Mukhtar, from Abdullah Bin Sinan, who has said the following:

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[3] Revelation of the Holy Imam[asws]

Abu Abdullah[asws] having said: 'Amir-ul-Momineen Ali[asws] said: 'I[asws] have with me[asws] a Parchment from the Messenger of Allah[saww] by his[saww] seal. In it are sixty flamboyant tribes, not one of them will have a share of Islam, the rich and their relatives'. And said: 'O group of rich and their relatives, I[asws] have prepared for you gifts and I[asws] even bear witness to you in the commendable places, you do not love me[asws] and I do not love you ever'.

And said, 'They have taken to riches and getting troubled by their relatives'. And said: 'They take from the public treasure the dowries for prostitutes'. He[asws] said: 'They distribute this between the rich and their relatives'.

(29) حدثنا محمد بن الحسين عن نضر بن شعيب عن خالد بن ماد عن ابى حمزة الثمالى عن على بن الحسين عليه السلام قال اتى محمد بن الحنفيه الحسين بن على فقال اعطني ميراثي من ابى فقال له الحسين ما ترك ابوك الا سبع مائة درهم فضلت من عطاياه قال فان الناس يزعمون فليأتون فيسئلوني فلا اجد بدا من ان اجيبهم قال فاعطني من علم ابى قال فدعا الحسين قال فذهب فجاء بصحيفة تكون اقل من شبر أو اكبر من اربع اصابع قال فملأت شجرة ونحوه علما.

29 – It has been narrated to us Muhammad Bin Al-Husayn, from Nazar Bin Shuayb, from Khalid Bin Maad, from Abu Hamza Al-Thumaly, who has said the following:

Ali[asws] Bin Al-Husayn[asws] having said: 'Muhammad Bin Al-Hanafiyya came to Al-Husayn[asws] Bin Ali[asws] and said, 'Give me my inheritance from my father[asws]'. Al-Husayn[asws] said to him: 'Your father[asws] did not leave for you except for seven hundred Dirhams being his[asws] preferred gift'. He said, 'The people allege, they come and ask me. I cannot find any escape to answer them'. He[asws] said: 'My[asws] father gave me[asws] from the knowledge'. Al-Husayn[asws] called out'. He[asws] went and came back with a Parchment, which was smaller than a palm (in width) or bigger than four fingers. He[asws] said: 'A tree and the like of it, filled with knowledge'.

(30) حدثنا عمران بن موسى عن محمد بن الحسين عن عبيس بن هشام عن محمد بن ابى حمزة واحمد بن عايذ عن ابن اذينه عن على بن سعيد قال كنت عند ابى عبد الله عليه السلام فقال له محمد بن عبد الله بن على تعجب لعبد الله بن الحسن يهزأ أو يقول هذا جفركم الذين تدعون فغضب أبو عبد الله فقال العجب لعبد الله يقول ليس فينا امام صدق وليس هو بامام وما كان ابوه بامام يزعم ان على بن ابى طالب لم يكن اماما وكذب واما قوله في الجفر فانه جلد ثور مدبوغ كالجراب فيه كتب وعلم ما يحتاج الناس إليه إلى يوم القيمة من حلال وحرام املاء رسول الله بخط على عليه السلام وفيه مصحف فاطمة وما فيه آية من القرآن وان عندي لخاتم رسول الله ودرعه وسيفه ولواه وعندي الجفر على رغم انف من زعم.

30 – It has been narrated to us Umran Bin Musa, from Muhammad Bin Al-Husayn, from Isa Bin Hashaam, from Muhammad Bin Abu Hamza and Ahmad Bin Aayaz, from Ibn Azina, from Ali Bin Saeed who said:

'I was with Abu Abdullah[asws]. Muhammad Bin Abdullah Bin Ali said to him[asws], 'It is strange that Abdullah Bin Al-Hassan mocks at the claims that you[asws] make about this *Al-Jafr* of yours[asws]'. Abu Abdullah[asws] unhappily said: 'I[asws] am surprised at Abdullah, he says that there is no true Imam[asws] within us[asws], and he is not an Imam, and his father was not an Imam, he thinks that Ali[asws] Bin Abu Talib[asws] is not an Imam, but it's a lie, and as for his statement regarding *Al-Jafr*, it is on fine skin of an ox like a pouch. In it is writing, and knowledge of what is needed by the people up to the Day of Judgement, from the Permissible and the Prohibited, dictated by the Messenger of Allah[saww] and written by Ali[asws], there is also the Vulgate of Fatima[asws], and there is no Verse in it from the Quran, and I[asws] have with me[asws] the seal of the Messenger of Allah[saww], and his[saww] armour, and his[saww] sword, and his[saww] banner, and with me[asws] is *Al-Jafr* in spite of his claim'.

(31) حدثنا على بن الحسن بن الحسين السحائى عن محول بن ابراهيم عن ابى مريم قال قال لى أبو جعفر عليه السلام عندنا الجامعة وهى سبعون ذراعا فيها كل شئ حتى ارش الخدش املاء رسول الله صلى الله عليه وآله وخط على عليه السلام وعندنا الجفر وهو اديم عكاظى قد كتب فيه حتى ملئت اكارعه فيه ماكان وما هو كائن إلى يوم القيمة.

31 – It has been narrated to us Ali Bin Al-Hassan Bin Al-Husayn Al-Saha'i, from Mahoul Bin Ibrahim, from Abu Maryam who said:

'Abu Ja'far[asws] said to me: 'With us[asws] is *Al-Jami'a* and it is of seventy cubits, in it is everything, even the compensation for a scratch, dictated by the Messenger of Allah[saww], and written by Ali[asws], and with us[asws] is *Al-Jafr*, and it is written on the surface of skin until it was completely filled its space, and in it is what has happened and what will be happening up to the Day of Judgement'.

(32) حدثنا محمد بن اسماعيل عن ابن ابى نجران عن محمد بن سنان عن داود بن سرحان ويحيى بن معمر وعلى بن ابى حمزة عن الوليد بن صبيح قال قال لى أبو عبد الله عليه السلام ياوليد انى نظرت في مصحف فاطمة فاسئل فلم اجد لبنى فلان فيها الا كغبار النعل.

32 – It has been narrated to us Muhammad Bin Ismail, from Ibn Abu Najran, from Muhammad Bin Sinan, from Dawood Bin Sarhaan and Yahya Bin Ma'mar and Ali Bin Abu Hamza, from Al-Waleed Bin Sabeeh who said:

'Abu Abdullah[asws] said to me: 'O Waleed, I[asws] looked in the Vulgate of Fatima[asws], I[asws] sought, I[asws] did not find for the Clan of so and so except the dust of the slippers'.

(33) حدثنا محمد بن الحسين عن احمد بن محمد عن على بن الحكم عن ابان بن عثمان عن على بن ابى حمزة عن ابى عبد الله عليه السلام قال قيل له ان عبد الله بن الحسن يزعم انه ليس عنده من العلم الا ما عند الناس فقال صدق والله ما عنده من العلم الا ما عند الناس ولكن عندنا والله الجامعة فيها الحلال والحرام وعندنا الجفر افيدرى عبد الله امسك بعير أو مسك شاة وعندنا مصحف فاطمة اما والله ما فيه حرف من القرآن ولكنه املاء رسول الله صلى الله عليه وآله وخط على عليه السلام كيف يصنع عبد الله إذا جائه الناس من كل فن يسألونه اما ترضون ان تكونوا يوم القيمة اخذين بحجزتنا ونحن اخذون بحجزة نبينا ونبينا اخذ بحجزة ربه.

33 – It has been narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abaan Bin Usmaan, from Ali Bin Abu Hamza, who has said the following:

It was said to Abu Abdullah[asws], 'This Abdullah Bin Al-Hassan alleges that there is nothing of the knowledge except what is with the people'. He[asws] said: 'True. By Allah[azwj], There is no knowledge with him except that which is with the people, but with us[asws], by Allah[azwj], is *Al-Jami'a*. In it, is the Permissible and the Prohibited, and with us[asws] is *Al-Jafr*. Does Abdullah even know whether it is on the skin of camel or skin of sheep, and with us[asws] is the Vulgate of Fatima[asws], but by Allah[azwj], there is not a single letter in it from the Quran, but it has been dictated by the Messenger of Allah[saww], and written by Ali[asws]. How will Abdullah react if the people of every skill come to him, questioning him? But, be happy for you will come on the Day of Judgement holding on to an attachment of us[asws], and we[asws] will be holding on to the attachment of our[asws] Prophet[saww], and our Prophet[saww] will be holding on to the attachment of his[saww] Lord[azwj]'.

(34) حدثنا محمد بن عيسى عن ابن ابى عمير عن عمر بن اذينه عن على بن سعيد قال سمعت ابا عبد الله عليه السلام يقول اما قوله في الجفر انما هو جلد ثور مدبوغ كالجراب فيه كتب وعلم ما يحتاج إليه الناس إلى يوم القيمة من حلال وحرام املاء رسول الله صلى الله عليه وآله وخط على عليه السلام.

34 – It has been narrated to us Muhammad Bin Isa, from Ibn Abu Umeyr, from Umar Bin Azina, from Ali Bin Saeed who said:

'I heard Abu Abdullah[asws] say: 'As for his statement regarding Al-Jafr, it is on fine skin of an ox like a pouch. In it is the writing, and knowledge of what is needed by the people up to the Day of Judgement, from the Permissible and the Prohibited, dictated by the Messenger of Allah[saww], and written by Ali[asws]'.

تم الجزؤ الثالث ويتلوه الجزء الرابع.

This completes the third Part of the Book, and will be followed by the fourth Part.

BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD[asws]
BY

ABU JA'FAR MUHAMMAD BIN AL-HASSAN BIN AL-FAROOKH AL-SAFFAAR
Companion of Imam Hassan Al-Askari[asws]

" الجزء الرابع "

Part Four

Table of Contents Basaair-Al-Darajaat: Part IV

(1) باب في الائمة عليهم السلام وانه صارت إليهم كتب رسول الله ص وامير المؤمنين صلوات الله عليهما

CHAPTER 1 – REGARDING THE IMAMS[asws], THEY[asws] INHERITED THE BOOKS OF THE MESSENGER OF ALLAH[saww] AND AMIR-UL-MOMINEEN [asws]

(1) حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثنا محمد بن الحسين عن صفوان عن معلى بن ابى عثمان عن معلى بن خنيس عن ابى عبد الله عليه السلام قال ان الكتب كانت عند على عليه السلام فلما سار إلى العراق استودع الكتب ام سلمة فلما مضى على كانت عند الحسن فلما مضى الحسن كانت عند الحسين فلما مضى الحسين كانت عند على بن الحسين ثم كانت عند ابى.

1 – It has been narrated to us by by Abul Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn, from Safwan, from Moala Bin Abu Usman, from Moala Bin Khunays, who has said the following:

Abu Abdullah[asws] said: ‘The Books were with Ali[asws]. When he[asws] went to Al-Iraq, he[asws] entrusted the Books to Umm Salma[as]. When he[asws] met Shahadat[1], they were with Al-Hassan[asws]. When Al-Hassan[asws] met Shahadat, they were passed to Al-Husayn. When Al-Husayn[asws] was martyred, they were inherited by Ali[asws] Bin Al-Husayn[asws], (after his[asws] Shahadat) then they were in my[asws] father[asws]’Jurisdiction.

(2) حدثنا حمد بن الحسن بن على بن فضال عن ابيه عن ابى بكير عن عبد الملك بن اعين قال ارانى أبو جعفر عليه السلام بعض كتب على ثم قال لى لاى شئ كتبت هذه الكتب قلت ما ابين الرأى فيها قال هات قلت علم ان قائمكم يقوم يوما فاحب ان يعمل بما فيها قال صدقت.

2 – It has been narrated to us by Muhammad Bin Al-Hassan Bin Ali Bin Fazal from his father, from Abu Bakeyr, from Abdul Malik Bin Ayn who said:

‘Abu Ja’far[asws] showed me some Books of Ali[asws], then said to me: ‘For which affair have these Books been written?’ I said, ‘I have no opinion in this regard’. He[asws] said: ‘Give me’. I said, ‘I know that the day when your Qaim[ajfj] makes a stand, he[ajfjs] will act by what is in these’ He[asws] said: ‘You have spoken the truth’.

(3) حدثنا احمد بن محمد عن محمد بن اسماعيل عن منصور عن ابى الجارود قال سمعت ابا جعفر عليه السلام يقول ان الحسين بن على عليه السلام لما حضره الذى حضره دعا ابنته الكبرى فاطمة ابنة الحسين فدفع إليها كتابا ملفوفا ووصية ظاهرة وكان على بن الحسين مبطونا معهم لا يرون الا لما به فدفعت فاطمة الكتاب إلى على بن الحسين ثم صار ذلك الكتاب والله الينا قال قلت فما في ذلك الكتاب جعلني الله فداك قال فيه والله ما يحتاج إليه ولد ادم منذ يوم خلق ادم إلى ان تفنى الدنيا والله ان فيه الحدود حتى ان فيه ارش الخدش.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour, from Abu Al-Jaroud who said:

‘I heard Abu Ja’far[asws] say: ‘When Husayn[asws] Bin Ali[asws] attended to that which he[asws] attended to, he[asws] called his[asws] eldest daughter, Fatima[as] daughter of Al-Husayn[asws]. He[asws] handed over to her[as] a wrapped Book and an apparent will, and Ali[asws] Bin Al-Husayn[asws] was present but did not read it except when Fatima[as] handed over the Book to Ali[asws] Bin Al-Husayn[asws]. Then that Book went, by Allah[azwj], to us[asws]’.

> I said, ‘What is in that Book, may Allah[azwj] Make me to be sacrificed for you[asws]?’ He[asws] said: ‘In it, by Allah[azwj], is whatever that is needed by the children of Adam[as], it contains all from the creation of Adam[as] up to the annihilation of the world. By Allah[azwj], in it are the Limits, to the extent of even the compensation for a scratch’.

[1] Martyred

(4) حدثنا عمران بن موسى عن محمد بن الحسين عن محمد بن عبد الله بن زرارة عن عيسى بن عبد الله عن ابيه عن جده عن عمر بن ابى سلمة عن امه ام سلمة قال قالت اقعد رسول الله عليا عليه السلام في بيتى ثم دعا بجلد شاة فكتب فيه حتى ملأ اكارعه ثم دفعه إلى وقال من جاءك من بعدى باية كذاوكذا فادفعيه إليه

4 – It has been narrated to us by Umraan Bin Musa, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Zarara, from Isa Bin Abdullah, from his father, from his grandfather, from Umar Bin Abu Salma, from his mother, who has said the following:

Umm Salma[as] said: 'The Messenger of Allah[saww] was seated in my[as] house, then he[saww] called for the skin of a sheep. He[saww] wrote on it until its space was fully utilized, then handed it over to me[as], and said: 'The one who comes to you[sa] by such and such sign, hand it over to him[asws]'.

فاقامت ام سلمة حتى توفى رسول الله صلى الله عليه وآله وولى أبو بكر امر الناس بعثتني فقالت اذهب وانظر ما صنع هذا الرجل فجئت فجلست في الناس حتى خطب أبو بكر ثم نزل فدخل بيته فجئت فاخبرتها فاقامت حتى إذا ولى عمر بعثتني فصنع مثل ما صنع صاحبه فجئت فاخبرتها ثم اقامت حتى ولى عثمان فبعثتني فصنع مثل ما صنع صاحباه فاخبرتها

Umm Salma[as] waited until the Messenger of Allah[saww] left this world, and Abu Bakr became the governor of the affairs of the people. She[as] sent me (to go to him) saying: 'Go and see what kind of man this is'. I went and sat among the people. Abu Bakr gave a sermon, then came down and went to his house. I went and informed her[sa]. She[sa] waited until when Umar became governor. She[sa] sent me. He was of the same make as his companion was. I informed her[sa]. She[sa] waited until Usmaan became governor. She[sa] sent me. His make was the same as of his companions. I informed her[sa].

ثم اقامت حتى ولى على فارسلتني فقالت انظر ماذا يصنع هذا الرجل فجئت فجلست في المسجد فلما خطب على نزل فرأني في الناس فقال اذهب فاستأذن على امك قال فخرجت حتى جئتها فاخبرتها وقلت قال لى استأذن لى على امك وهو خلفي يريدك قالت وانا والله اريده فاستأذن على فدخل فقال لها اعطيني الكتب الذى دفع اليك باية كذا وكذا كانى انظر إلى امى حتى قامت إلى تابوت لها في جوفها تابوت صغير فاستخرجت من جوفه كتابا فدفعته إلى على ثم قالت لى امى يا بنى الزمه فلا والله ما رأيت بعد نبيك اماما غيره.

Then she[sa] waited until Ali[asws] became governor. She[sa] sent me with a message saying: 'Look at what this man[asws] is made of'. I went and sat in the Mosque. When he[asws] finished the sermon, he[asws] came down. He[asws] saw me among the people. He[asws] said: 'Go and get permission for me[asws] from your mother[as]'. I went out until I came to her[sa]. I informed her[sa] and said, 'He[asws] said to me: 'Go and get permission for me[asws] from your mother[as]', and he[asws] is behind me wanting (to see) you[sa]'. She said: 'And I[sa], by Allah[azwj], want to see him[asws]'. I permitted Ali[asws] to enter (into her house). He[asws] said to her[sa]: 'Give me the Book which was handed over to you[sa] with such and such mark'. I looked at my mother[as] until she[sa] stood up and moved to a container, in the middle of which was a smaller container. She[sa] brought out from the middle of it a Book and handed it over to Ali[asws], then my mother[sa] said to me: 'O my[sa] son, submit yourself to him[asws], for by Allah[azwj], I[sa] have not seen, after your Prophet[saww] an Imam[asws] other than him[asws]'.

(5) حدثنا ابراهيم بن هاشم عن جعفر بن محمد عن عبد الله بن ميمون عن جعفر عن ابيه قال في كتاب على عليه السلام كل شئ يحتاج إليه حتى الخدش و الارش والهرش.

5 – It has been narrated to us by Ibrahim Bin Haashim, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun, who has reported the following:

Ja'far[asws], from his[asws] father[asws] having said: 'In the Book of Ali[asws] is everything that is needed by the people, even the compensation for scratching a scratch'.

(6) حدثنا محمد بن خالد الطيالسي عن سيف عن منصور أو عن يونس قال حدثني أبو الجارود قال سمعت ابا جعفر عليه السلام يقول لما حضر الحسين عليه السلام ما حضر دعا فاطمة بنته فدفع إليها كتابا ملفوفا ووصية ظاهرة فقال يا بنتي ضعي هذا في اكابر ولدي فلما رجع على بن الحسين دفعته إليه وهو عندنا قلت ما ذاك الكتاب قال ما يحتاج إليه ولد ادم منذ كانت الدنيا حتى تفنى.

6 – It has been narrated to us by Muhammad Bin Khalid Al-Tayaalsy, from Sayf, from Mansour or from Yunus, from Abu Al-Jaroud who said:

'I heard Abu Ja'far[asws] say: 'When Al-Husayn[asws] attended to what he[asws] attended, he[asws] called Fatima[as], his[asws] daughter[as]. He[asws] handed over to her[as] a wrapped Book and an apparent will'. He[asws] said: 'O my[asws] daughter[as], keep this among the belongings of my[asws] son[asws]'. When Ali[asws] Bin Al-Husayn[asws] returned, she[as] handed it over to him[asws], and it is with us[asws]'. I said, 'What is that Book?' He[asws] said: 'Whatever is needed is there, from the creation of Adam[asws] and since the beginning of the world up to its annihilation'.

(7) حدثنا ابراهيم هاشم عن ابى عبد الله البرقى عن خالد بن حماد عن الحسين بن نعيم الصحاف عن على بن يقطين قال قال لى أبو الحسين عليه السلام يا على هذا افقه ولدى وقد نحلته كتبي واشار بيده إلى ابنه على عليه السلام.

7 – It has been narrated to us by Ibrahim Haashim, from Abu Abdullah Al-Barqy, from Khalid Bin Hamaad, from Al-Husayn Bin Na'eem Al-Sahaaf, from Ali Bin Yaqteeen who said:

'Abu Al-Husayn[asws] (Seventh Imam[asws]) said to me: 'O Ali, this is what I[asws] have agreed with my[asws] son[asws] and he[asws] will keep my[asws] Books instead', and he[asws] indicated by his[asws] hand to his[asws] son[asws] Ali[asws]'.

(8) حدثنا محمد بن عيسى عن انس بن محرز عن على بن يقطين قال سمعته يقول ان ابني عليا سيد ولدى وقد نحلته كتبي.

8 – It has been narrated to us by Muhammad Bin Isa, from Anas bin Mahraz, from Ali Bin Yaqteen who said:

'I heard him[asws] say: 'Ali[asws] is the chief of my[asws] sons[asws] and I[asws] have handed my[asws] Books over to him[asws]'.

(9) حدثنا محمد بن عيسى عن الحسن بن محبوب وعثمان بن عيسى عن الحسين بن نعيم عن على بن يقطين قال كنت جالسا عند ابى ابراهيم فدخل عليه على ابنه فقال هذا سيد ولدى وقد نحلته كتبي.

9 – – It has been narrated to us by Muhammad Bin Isa, from Al-Hassan Bin Mahboub and Usmaan Bin Isa, from Al-Husayn Bin Naeem, from Ali Bin Yaqteen who said:

'I was sitting with Abu Ibrahim[asws] (Seventh Imam[asws]). His son Ali[asws] entered to see him[asws]. He said: 'This is the chief of my[asws] sons, and I[asws] have handed my[asws] Books to him[asws]'.

(10) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن القاسم عن بريد العجلى عن محمد بن مسلم قال سئلته عن ميراث العلم ما بلغ اجوامع هو من العلم ام فيه تفسير كل شئ من هذه الأمور التى يتكلم فيها الناس من الطلاق و الفرايض فقال ان عليا عليه السلام كتب العلم كله القضاء والفرايض فلو ظهر امرنا فلم يكن شيئا الا وفيه سنة نمضيها.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Al-Qasim, from Bureyd Al-Ajaly, from Muhammad Bin Muslim who said:

'I asked about inheritance of the knowledge what has reached the mosques whether this is from the knowledge or in it is the explanation of everything from these commands about which the people are talking about, about divorce and the obligation'. He[asws] said: 'Ali[asws] wrote the knowledge of all the judgements and the obligations. When our[asws] Amr (Al-Qaim) appears then there will not be anything other than our[asws] Sunnah (being established).

(11) حدثنا محمد بن الحسين عن عبد الرحمن بن ابى هاشم عن عنبسة بن نجاد العابد قال سمعت جعفر بن محمد عليه السلام وذكرت عنده الصلوة فقال ان في كتاب على الذى املاء رسول الله ان الله تبارك وتعالى لا يعذب على كثرة الصلوة والصيام ولكن يزده جزاء.

11 – It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahmaan Bin Abu Hashim, from Anbasat Bin Najaad Al-Aabad who said:

I heard Ja'far Bin Muhammad[asws] and the Prayer was mentioned to him[asws]. He[asws] said: 'It is in the Book of Ali[asws] which was dictated by the Messenger of Allah[saww], that Allah[azwj] Blessed and High does not Punish the one who frequently reictes it and observes Fasts, but rather Allah[azwj] Increases its Reward'.

(12) حدثنا محمد بن الحسين بن عبد الرحمن بن ابى هاشم عن عنبسة بن العابد قال كنا عند الحسين بن على عم جعفر بن محمد وجائه محمد بن عمران فسئله كتاب ارض فقال حتى أخذ ذلك من ابى عبد الله عليه السلام قال قلت له وما شأن ذلك عند ابى عبد الله عليه السلام قال انها وقعت عند الحسن ثم عند الحسين ثم عند على بن الحسين ثم عند ابى جعفر عليه السلام ثم عند جعفر فكتبناه من عنده.

12 – It has been narrated to us by Muhammad Bin Al-Husayn Bin Abdul Rahmaan Bin Abu Hashaam, from Anbasat Bin Al-Aabad who said:

I was with Al-Husayn Bin Ali the unlce of Ja'far Bin Muhammad[asws], and Muhammad Bin Umraan came and asked him about the book of land. He said, 'Until I get that from Abu Abdullah[asws]'. I said, 'What is its significance with Abu Abdullah[asws]?' He said, 'It was with Al-Hassan[asws], then Al-Husayn[asws], then with Ali[asw] Bin Al-Husayn[asws], then with Abu Ja'far[asws], then with Ja'far[asws]. We have written it from him[asws]'. **(This is not a Hadith but a Riwayah)**

(13) حدثنا عمران بن موسى عن محمد بن الحسين عن محمد بن عبد الله بن زرارة عن عيسى بن عبد الله عن ابيه عن جده قال التفت على بن الحسين عليه السلام إلى ولده وهو في الموت وهم مجتمعون عنده ثم التفت إلى محمد بن على ابنه فقال يا محمد هذا الصندوق فاذهب به إلى بيتك ثم قال اما انه لم يكن فيه دينار ولا درهم ولكنه كان مملوا علما.

13 – It has been narrated to us by Umran Bin Musa, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Zarara, from Isa Bin Abdullah, from his father, from his grandfather who said:

Ali[asws] Bin Al-Husayn[asws] turned towards his[asws] son, and he[asws] was on his death bed, and they had gathered around him[asws]. Then he[asws] turned to Muhammad Bin Ali[asws], his[asws] son. He[asws] said: 'O Muhammad! This is the box, go with it to your house'. Then said: 'But, in it is neither Dinaars nor Dirhams, but it is filled with knowledge'.

(14) حدثنا محمد بن الحسين عن جعفر بن بشير عن الحسين عن ابى مخلد عن عبد الملك قال دعا أبو جعفر عليه السلام بكتاب على عليه السلام فجاء به جعفر عليه السلام مثل فخذ الرجل مطوى فإذا فيه ان النساء ليس لهن من عقار الرجل إذا هو توفى عنها شئ فقال أبو جعفر هذا والله خطه على عليه السلام بيده واملاء رسول الله صلى الله عليه واله.

14 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Al-Husayn, from Abu Makhlad, from Abdul Malak who said:

'Abu Ja'far[asws] called for the Book of Ali[asws]. Ja'far[asws] came with it, it was like a folded thigh of a man. In it was something about the women for whom there was no property from the man if he were to die from them. Abu Ja'far[asws] said: 'This, by Allah[azwj], has been written by Ali[asws] by his[asws] hand, and dictated by the Messenger of Allah[saww]'.

(15) حدثنا محمد بن الحسين عن جعفر بن بشير عن عنبسة عن ابى عبد الله عليه السلام قال في كتاب على عليه السلام الذى املى رسول الله صلى الله عليه وآله ان كان الشوم في شئ ففى النساء.

15 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Anbasat, who has reported the following:

Abu Abdullah[asws] having said: 'In the Book of Ali[asws] which was dictated by the Messenger of Allah[saww], had everything even about the hidden evil of the women[2]'.

(16) حدثنا ابراهيم بن هاشم عن عبد الرحمن بن حماد عن جعفر بن عمران الوشا عن ابى المقدام عن ابن عباس قال كتب رسول الله صلى الله عليه وآله كتابا فدفعه إلى ام سلمة فقال إذا انا قبضت فقام رجل على هذه الأعواد يعنى المنبر فأتاك يطلب هذا الكتاب فادفعيه إلى فقام أبو بكر ولم يأتها وقام عمر ولم يأتها وقام عثمان فلم يأتها وقام على عليه السلام فناداها في الباب فقالت ما حاجتك فقال الكتاب الذى دفعه اليك رسول الله صلى الله عليه وآله فقالت وانك انت صاحبه فقالت اما والله ان الذى كنت لاحب ان يحبوك به فاخرجته إليه ففتحه فنظر فيه ثم قال ان في هذا لعلما جديدا.

16 – It has been narrated to us by Ibrahim Bin Haashim, from Abdul Rahmaan Bin Hamaad, from Ja'far Bin Umraan Al-Washaa, from Abu Al-Maqdaam, from Ibn Abbas who said:

'The Messenger of Allah[saww] wrote a Book. He[saww] handed it over to Umm Salma[sa] saying to her[sa]: 'If I[saww] were to be Captured (called to the next world), a man will stand up on these pieces of wood, meaning the pulpit. He will come to you[sa] seeking this Book. Hand it over to him'. Abu Bakr stood up and did not come to her[sa], and Umar stood up and did not come to her[sa], and Usman stood up and did not come to her[sa], and Ali[asws] stood up. He[asws] called out to her[as] at the door. She[sa] asked: 'What is your[asws] need?' He[asws] said: 'The Book which was handed over to you[sa] by the Messenger of Allah[saww]'. She said: 'And you[asws] are surely its owner'. She said: 'But, by Allah[azwj], I would like them to love you[asws] by it'. She[sa] brought it out to him[asws]. He[asws] opened it. He[asws] looked into it, and then said: 'In this is new knowledge'.

(17) حدثنا محمد بن الحسين عن جعفر بن بشير عن عنبسة عن الحسين بن على قال جاء مولى لهم فطلب منهم كتابا فقال هو عند جعفر فقلت ولم صار عند جعفر قال كان عند على بن الحسين ثم كان عند ابى جعفر ثم هو اليوم عند جعفر.

17 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Anbasat, from Al-Husayn Bin Ali who said, 'Their freed slave came to them seeking a Book from them. He said:

'It is with Ja'far[asws]'. I said, 'And why did it go to Ja'far[asws]?' He said, 'It used to be with Ali[asws] Bin Al-Husayn[asws], then it used to be with Abu Ja'far[asws], then today it is with Ja'far[asws]'.

(18) حدثنا محمد بن اسماعيل عن عبد الرحمن بن ابى نجران عن عبد الله بن ايوب عن ابيه قال سمعت ابا عبد الله عليه السلام يقول ما ترك على شيعة وهم يحتاجون إلى احد في الحلال والحرام حتى انا وجدنا في كتابه ارش الخدش قال ثم قال اما انك ان رايت كتابه لعلمت انه من كتب الاولين.

18 – It has been narrated to us by Muhammad Bin Ismail, from Abdul Rahmaan Bin Abu Najraan, from Abdullah Bin Ayub, from his father who said:

'I heard Abu Abdullah[asws] say: 'Ali[asws] did not avoid anything that his Shiites would need regarding the Permissible and the Prohibited to the extent that I[asws] have found in his[asws] Book the compensation for a scratch'. Then said: 'But, had you seen his[asws] Book, you would have known that it is from the earlier Books'.

(19) حدثنا محمد بن الحسين عن صفوان عن ابى الصباح قال قلت لابي عبد الله عليه السلام بلغنا ان رسول الله صلى الله عليه وآله قال لعلى ع انت اخى وصاحبى وصفيى ووصيي وخالصي من اهل بيتى وخليفتي في امتى وسأنبئك فيما يكون فيها من بعدى يا على انى احببت لك ما احبه لنفسي واكره لك ما اكرهه لها فقال لى أبو عبد الله هذا مكتوب عندي في كتاب على ولكن دفعته امس حين كان هذا الخوف وهو حين صلب المغيرة.

19 -It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Abu Al-Asbaah who said:

[2] Since women are 'Mastur' (hidden), so it's a metaphor about something which is further hidden away, i.e., bad intenstions, which are not shared even with the close one.

'I said to Abu Abdullah[asws], 'It has reached us that the Messenger of Allah[saww] said to Ali[asws]: 'You[asws] are my[saww] brother, and my[saww] companion, and (of) my[saww] qualities, and my[saww] successor, and sincere to me[saww] from the Person[asws] of my[saww] Household, and my[saww] Caliph in my[saww] community, and I[asws] will inform you[asws] of what is going to happen in it after me[saww]. O Ali[asws], I[saww] love for you[asws] what I[saww] love for myself[saww], and dislike for you[asws] what I[saww] dislike for myself[saww]'. Abu Abdullah[asws] said to me: 'This is written with me[asws] in the Book of Ali[asws], but I[asws] handed it over yesterday due to the instigations of the descendants of al-Mughira[3]'.

(20) حدثنا محمد بن الحسين عن الحسن بن على بن فضال عن ابى بكير عن زرارة عن ابى عبد الله عليه السلام قال ما مضى أبو جعفر حتى صارت الكتب إلى.

20 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Fazaal, from Abu Bakeyr, from Zarara, who has said the following:

Abu Abdullah[asws] having said: 'Abu Ja'far[asws] did not leave (this world) until he[asws] made the Book to reach to me[asws]'.

(21) حدثنا محمد بن عيسى عن صفوان عن ابى عثمان عن معلى بن خنيس عن ابى عبد الله عليه السلام انه قال في بنى عمه لو انكم سألوكم واجبتموهم كان احب إلى ان تقولوا لهم انا لسنا كما يبلغكم ولكنا قوم نطلب هذا العلم عند من هو ومن صاحبه فان يكن عندكم فانا نتبعكم إلى من يدعونا إليه وان يكن عند غيركم فانا نطلبه حتى نعلم من صاحبه

21 – It has been narrated to us by Muhammad Bin Isa, from Safwaan, from Abu Usmaan, from Moala Bin Khunays, who has said the following:

Abu Abdullah[asws] having said regarding the clan of his[asws] uncle: 'And if they were to ask you and you were to answer them, this would have been more beloved to me[asws] than for you to say to them that I[asws] am not as it has reached you, but we[asws] are a people who seek this knowledge from the one[asws] whose has it, and who is the owner of it. If this happens to be with you, then I[asws] will follow you to the one you are calling us[asws] to, and if this happens to be with others, I[asws] would seek it until I[asws] know it from its owner'.

وقال ان الكتب كانت عند على بن ابى طالب عليه السلام فلما سار إلى العراق استودع الكتب ام سلمة فلما قتل كانت عند الحسن فلما هلك الحسن كانت عند الحسين ثم كانت عند ابى ثم تزعم يسبقونا إلى خير ام هم ارغب إليه منا ام هم اسرع إليه منا ولكنا ننتظر امر الاشياخ الذين قبضوا قبلنا اما انا فلا احرج ان اقول ان الله قال في كتابه لقوم أو اثارة من علم ان كنتم صادقين فمرهم فليدعوا من عنده اثرة من علم ان كانوا صادقين.

And said: 'The Book used to be with Ali[asws] Bin Abu Talib[asws]. When he[asws] went to Al-Iraq, he[asws] entrusted the Book to Umm Salma[sa]. When he[asws] was martyred, it used to be with Al-Hassan[asws], when Al-Hassan[asws] was no more, it used to be with Al-Husayn[asws], then it used to be with my[asws] father[asws], but I[asws] am not embarrassed to say that Allah[azwj] has Stated in His[azwj] Book to the people ***[46:4] or traces of knowledge, if you are truthful*** Pass by them, let them call on the one with whom are the traces of knowledge if they were the truthful'.

(22) حدثنا الحسن بن على عن احمد بن هلال عن امية بن على عن حماد بن عيسى عن ابراهيم بن عمر اليماني عن ابى الطفيل عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله لامير المؤمنين عليه السلام اكتب ما املى عليك قال على عليه السلام يا نبى الله وتخاف النسيان قال لست اخاف عليك النسيان وقد دعوت الله لك ان يحفظك فلا ينساك لكن اكتب لشركائك قال قلت ومن شركائي يا نبى الله قال الائمة من ولدك بهم يسقى امتى الغيث وبهم يستجاب دعاؤهم وبهم يصرف البلاء عنهم وبهم تنزل الرحمة من السماء و هذا اولهم أو ماء بيده إلى الحسن ثم أو ماء بيده إلى الحسين ثم قال الائمة من ولدك.

22 – It has been narrated to us by Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Ameet Bin Ali, from Hamaad Bin Isa, from Ibrahim Bin Umar Al-Yamani, from Abu Al-Tufeyl, who has said the following:

[3] A notorious enemy of Ahl Al-Bayt[asws].

Abu Ja'far[asws] having said: 'The Messenger of Allah[saww] said to Amir-ul-Momineen[asws]: 'Write what I[saww] dictate to you[asws]'. Ali[asws] said: 'O Prophet[saww] of Allah[azwj], and you[asws] are afraid that I[asws] will forget it?' He[saww] said: 'I[saww] am not afraid of you[asws] forgetting it, and I[saww] have supplicated to Allah[azwj] for you[asws], He[azwj] will Make you[asws] memorise it and He[azwj] will not let you[asws] forget it, but, write it for your[asws] associates'.

He[asws] said: 'And who are my[asws] associates, O Prophet[saww] of Allah[azwj]?' He[saww] said: 'Imams[asws] from your[asws] sons by whom[asws] my[saww] community's needs will be quenched like rains falls (on the Earth), and by whom[asws] their supplications will be answered and their afflictions will be averted due to them[asws], and by whom[asws] Mercy will descend from the sky, and they[asws] are the first ones of them[asws]', and he[asws] indicated by his[saww] hand to Al-Hassan[asws], then he[saww] indicated by his[saww] hand to Al-Husayn[asws], then said: 'Imams[asws] from your[asws] sons[asws]'.

(23) حدثنا الحجال عن الحسن بن الحسين عن محمد بن سنان عن صباح عن عبد الله بن محمد بن عقيل عن ام سلمة قالت اعطاني رسول الله صلى الله عليه وآله كتابا قال امسكي هذا فإذا رأيت امير المؤمنين صعد منبرى فجاء يطلب هذا الكتاب فادفعيه إلى قالت فلما قبض رسول الله صلى الله عليه وآله صعد أبو بكر المنبر فانتظرته به فلم يسألها فلما مات صعد عمر فانتظرته فلم يسألها فلما مات عمر صعد عثمان فانتظرته فلم يسألها فلما مات عثمان صعد امير المؤمنين فلما صعد ونزل جاء فقال يا ام سلمة ارينى الكتاب الذى اعطاك رسول الله صلى الله عليه وآله فاعطيته فكان عنده قال قلت أي شئ كان ذلك قال كل شئ تحتاج إليه ولد ادم.

23 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn, from Muhammad Bin Sinan, from Sabaah, from Abdullah Bin Muhammad Bin Aqeel, who has said the following:
Umm Salma[as] having said: 'The Messenger of Allah[saww] gave to me[as] a Book, saying: 'Hold on to this, if you[sa] see Amirul-ul-Momineen[asws] ascend my[saww] Pulpit, he[asws] will come seeking this Book, hand it over to him[asws]'.

She[sa] said: 'When the Messenger of Allah[saww] was Captured (met Shahadat), Abu Bakr ascended the Pulpit. I[sa] waited for him. He did not ask for it. When he died, Umar succeeded. I[sa] waited for him. He did not ask for it. When Umar died, Usmaan was nominated. I[sa] waited for him. He did not ask for it. When Usmaan died, Amir-ul-Momineen[asws] had the ascendancy over others. When he[asws] ascended and came down, he[asws] came over. He[asws] said: 'O Umm Salma[sa], show me[asws] the Book which the Messenger of Allah[saww] gave to you[sa]'. I[sa] gave it to him[asws]. When it was with him[asws], I[sa] said: 'Which thing is in that?' He[asws] said: 'Everything that is needed for the people from the creation of Adam[as]'.

(24) حدثنا احمد بن محمد عن الحسين بن سعيد ومحمد بن عبد الجبار عن عبد الرحمن بن ابى نجران جميعا عن محمد بن سنان عن ابى الجارود عن ابي جعفر ع قال لما حضر الحسين ما حضر دفع وصيته إلى فاطمة ابنته ظاهرة في كتاب مدرج فلما كان من امر الحسين ماكان دفعت ذلك إلى على بن الحسين قال قلت فما فيه يرحمك الله قال ما تحتاج إليه ولد ادم منذ كانت الدنيا إلى ان ينتهى

24 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed and Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Abu Najraan together, from Muhammad Bin Sinan, from Abu Al-Jaroud, who has said the following:
Abu Ja'far[asws] said: 'When Al-Husayn[asws] attended to that which he[asws] attended to, he[asws] handed over his[asws] will to Fatima[asws], his[asws] daughter, a phenomenon recorded in the Book. When it was the matter of Al-Husayn[asws] which was, she[asws] handed that over to Ali[asws] Bin Al-Husayn[asws]'. I said, 'What was in it, May Allah[azwj] have Mercy on you[asws]?' He[asws] said: 'Whatever may be needed by the people, from the creation of Adam[as] since the formation of the world till its annihilation'.

2 - باب في الائمة عندهم الكتب التى فيها اسماء الملوك الذى يملكون

CHAPTER 2 – REGARDING THE IMAMSasws, WITH THEMasws IS THE BOOK IN WHICH ARE THE NAMES OF THE KINGS WHO WILL RULE

(1) حدثنا محمد بن الحسين عن عبد الرحمن ابن ابى هاشم وجعفر بن بشير عن عنبسة عن المعلى بن خنيس قال كنت عنه ابى عبد الله عليه السلام إذ اقبل محمد بن عبد الله بن الحسن فسلم ثم ذهب ورق له أبو عبد الله ودمعت عينه فقلت له لقد رأيتك صنعت به ما لم تكن تصنع قال رققت له لانه ينسب في امر ليس له لم اجده في كتاب على من خلفاء هذه الامة ولا ملوكها.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahmaan Ibn Abu Hashaam and Ja'far Bin Basheer, from Anbasat, from Al-Moala Bin Khunays who said:

'I was with Abu Abdullahasws, when Muhammad Bin Abdullah came and greeted. Then Abu Abdullahasws gave a paper to him and had tears in hisasws eyes'. I said to himasws, 'I saw youasws reacted towards him in yourasws unusual way'. Heasws said: 'Iasws sympathised with him, because he has asked for that which is not for him. Iasws did not find him in the Book of Aliasws as being from the Caliphs of this community, and its rulers'.

(2) حدثنا يعقوب بن يزيد عن ابن عمير عن عمر بن اذينه عن جماعة سمعوا ابا عبد الله عليه السلام يقول وقد سئل عن محمد فقال ان عندي لكتابين فيهما اسم كل نبى وكل مالك يملك والله ما محمد بن عبد الله في احدهما.

2 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Umeyr, from Amar Bin Azina, who has said the following:

A group who heard Abu Abdullahasws say when asked about Muhammad (bin Abdullah), heasws said: 'With measws are Books in which there is the name of every Prophetas and every king who will rule. By Allahazwj, there is no Muhammad Bin Abdullah in any one of them'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن عبد - الصمد بن بشير عن فضيل سكره قال دخلت على ابى عبد الله عليه السلام قال يا فضيل اتدرى في أي شئ كنت انظر فيه قبل قال قلت لا قال كنت انظر في كتاب فاطمة ع فليس ملك يملك الا وفيه مكتوب اسمه واسم ابيه فما وجدت لولد الحسن فيه شئ.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qaasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fazeyl Sakra who said:

'I visited Abu Abdullahasws. Heasws said: 'O Fazeyl, do you know in what thing Iasws had looked into before?' I said, 'No'. Heasws said: 'Iasws had looked into the Book of Fatimaasws. There is no king who will rule except he is mentioned therein by his name and the name of his father. Iasws did not find for the son of Al-Hassan anything'.

(4) حدثنا على بن اسماعيل عن صفوان بن يحيى عن العيص بن القاسم عن معلى بن خنيس قال قال أبو عبد الله عليه السلام مامن نبى ولاوصى ولاملك الافى كتاب عندي لا والله ما لمحمد بن عبد الله بن الحسن فيه اسم.

4 – It has been narrated to us by Ali Bin Ismail, from Safwaan Bin Yahya, from Al-Ays Bin Al-Qasim, from Moala Bin Khunays who said:

Abu Abdullahasws said: 'There is none from the Prophetsas, and the successorsas, or kings, but he is in the Book with measws. No, by Allahazwj, there is no name of Muhammad Bin Abdullah Al-Hassan in it'.

(5) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن محمد بن عمران عن سليمان بن خالد قال سمعت ابا عبد الله عليه السلام يقول ان عندي لصحيفة فيها اسم الملوك ما لولد الحسن فيها شئ.

5 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Umran, from Suleyman Bin Khalid who said:

'I heard Abu Abdullah[asws] say: 'With me[asws] is a Parchment, in which are the names of the kings. There isn't anything mentioned for the son of Al-Hassan'.

(6) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن صفوان عن العيص بن القاسم قال قال لى أبو عبد الله عليه السلام مامن نبى ولا وصى ولا ملك الا في كتاب عندي والله ما لمحمد بن عبد الله فيه اسم.

6 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Safwaan, from Al-Aas Bin Al-Qasim who said:

'Abu Abdullah[asws] said to me: 'There is none from the Prophets[as], or successors[as], or kings except that it is in a Book in my[asws]. possession There isn't the name of Muhammad Bin Abdullah in it'.

(7) حدثنا محمد بن اسماعيل عن عبد الرحمن بن ابى نجران عن ابن سنان عن داود بن سرحان ويحيى بن معمر وعلى بن ابى حمزة عن الوليد بن صبيح قال قال لى أبو عبد الله عليه السلام ياوليد انى نظرت في مصحف فاطمة ع فلم اجد لبنى فلان فيه الا كغبار النعل.

7 – It has been narrated to us by Muhammad Bin Ismail, from Abdul Rahmaan Bin Abu Najraan, from Ibn Sinan, from Dawood Bin Sarhaan and Yahya Bin Ma'mar and Ali Bin Abu Hamza, from Al-Waleed bin Sabeeh who said:

'Abu Abdullah[asws] said to me: 'O Waleed, I[asws] looked in the Parchment of Fatima[asws]. I[asws] did not find for the Clan of so an so in it except for the dust of the slippers'.

(نادر من الباب)

RARE FROM THE CHAPTER

(1) احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن سليمان بن دينار عن عبد الله بن عطاء التميمي قال كنت مع على بن الحسين في المسجد فمر عمر بن عبد العزيز عليه شراكا فضة وكان من احسن الناس وهو شاب فنظر إليه على بن الحسين فقال يا عبد الله بن اعطاء ترى هذا المترف انه لن يموت حتى يلى الناس قال قلت هذا الفاسق قال نعم لا يلبث فيهم الا يسيرا حتى يموت فإذا مات لعنه اهل السماء و استغفر له اهل الأرض.

1 – Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Suleyman Bin Dinaar, from Abdullah Bin Ata'a Al-Tameemy who said:

'I was with Ali[asws] Bin Al-Husayn[asws] in the Mosque. Umar Bin Abdul Aziz passed by him[asws], wearing trimmings of silver and he was young and the best looking among the people. Ali[asws] Bin Al-Husayn[asws] looked towards me and said: 'O Abdullah Bin Ata'a, do you see these luxuries? He will not die until he follows the people (our enemies)'. I said, 'This is an evil doer'. He[asws] said: 'Yes. He will not be among them for long and will soon die. When he dies, the inhabitants of the sky will curse him and the inhabitants of the earth will seek forgiveness for him'.

(3) باب ما عند الائمة عليهم السلام من ديوان شيعتهم الذى اسماؤهم واسماء آبائهم

3 – CHAPTER OF WHAT IS WITH THE IMAMS^asws FROM THE DEEWAAN (COLLECTION) OF THEIR^asws SHIITES IN WHICH ARE THEIR NAMES AND THE NAMES OF THEIR FATHERS

(1) حدثنا يعقوب بن يزد عن الحسن بن على بن فضال عن ظريف ناصح وغيره عمن رواه عن حبابة الوالبية قال قلت لابي عبد الله عليه السلام ان لى ابن اخ وهو يعرف فضلكم وانى احب ان تعلمني امن شيعتكم قال وما اسمه قالت قلت فلان بن فلان قالت فقال يا فلانة هات الناموس فجائت بصحيفة تحملها كبيرة فنشرها ثم نظر فيها فقال نعم هو ذا اسمه واسم ابيه هيهنا.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Zareyf Naasah and someone else, from Habaabat Al-Walbiyat who said:

'I said to Abu Abdullah^asws, 'I have a nephew and he knows your^asws preferences, and I would love it if you^asws could let me know whether he is from your^asws Shiites'. He^asws said: 'And what is his name?' I said, 'the name and the son of so and so'. He^asws said: 'O so and so, bring to me^asws the (Book of) Law. He came bearing a large Parchment. He^asws displayed it, then looked into it. He^asws said: 'Yes, he is here with his name and the name of his father'.

(2) حدثنا احمد بن محمد عن على بن الحكم عن سيف بن عميرة عن ابى بكر الحضرمي عن رجل من بنى حنيفة قال كنت مع عمى فدخل على على بن الحسين فراى بين يديه صحايف ينظر فيها فقال له أي شئ هذه الصحف جعلت فداك قال هذا ديوان شيعتنا قال افتاذن اطلب اسمى فيه قال نعم فقال فانى لست اقراء وابن اخى على الباب فتأذن له فيدخل حتى يقراء قال نعم فادخلني عمى فنظرت في الكتاب فاول شئ هجمت عليه اسمى فقلت اسمى ورب الكعبة قال ويحك فاين انا فجزت بخمسة اسماء أو ستة ثم وجدت اسم عمى فقال على بن الحسين اخذ الله ميثاقهم معنا على ولايتنا لا يزيدون ولا ينقصون ان الله خلقنا من اعلا عليين وخلق شيعتنا من طينتنا اسفل من ذلك وخلق عدونا من سجين وخلق اوليائهم منهم من اسفل النار.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Abu Bakr Al-Khazramy, from a man from Clan of Huneyfa who said:

'I was with was with my uncle, when we visited Ali Bin Al-Husayn^asws. We saw a Parchment in front of him^asws and he^asws was looking into it'. My uncle said to him^asws, 'Which thing is in this Parchment, may I be sacrificed for you^asws?' He^asws said: 'This is the *Deewaan* (collection) of our^asws Shiites'. He said, 'Can you^asws permit me to look for my name in this?' He^asws said: 'Yes'. He said, 'I am not literate, and my nephew is by the door, if you^asws permit him to enter so that he can read it?' He^asws said: 'Yes'. My uncle invited me into (the house). I looked in the book. The first thing that hit me was my name. I said, 'My name, by the Lord^azwj of the Kaaba!'. He said, 'Woe to you, where am I, as a fifth name or the sixth?' Then I found the name of my uncle. Ali^asws Bin Al-Husayn^asws said: 'Allah^azwj Took the Covenant on our^asws Wilayah, they do not increase nor do they decrease. Surely, Allah^azwj Created us^asws from the High *Illiyeen* and Created our^asws Shiites from our^asws clay, lower than that, and Created our^asws enemies from '*Sijjeen'*, and Created their friends from them, from the lowest Fire'.

(3) حدثنا احمد بن محمد عن على بن الحكم عن سيف عن حسان عن ابى محمد البزاز قال حدثنى حذيفة بن اسيد الغفاري صاحب النبي صلى الله عليه وآله قال دخلت على على بن الحسين عليه السلام فرأيته يحمل شيئا قلت ماهذا قال هذا ديوان شيعتنا قلت ارنى انظر فيها اسمى فقلت انى لست اقرأ فدعا بكتاب فنظر فيه فقال ابن اخى يقرأ قال ابن اخى اسمى ورب الكعبة قلت ويلك اين اسمى فنظر فوجد بعد اسمه بثمانية اسماء.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf, from Hasaan, from Abu Muhammad Al-Bazaaz, from Huzayfa Bin Aseyd Al-Ghafaary, the companion of the Prophet[saww], who said:

'I visited Ali[asws] Bin Al-Husayn[asws]. I saw that he[asws] was carrying something. I said, 'What is this?' He[asws] said: 'This is the *Deewaan* of our[asws] Shiites'. I said, 'I would like to see if my name is in it. I am not literate. My nephew is literate'. I called him to look into the Book. My nephew said, 'My name is in it, by the Lord[azwj] of the Kaaba!' I said, 'Woe be unto you, where is my name?' He looked, and he found my name as the eighth name after his own'.

(4) حدثنا محمد بن عبد الجبار عن محمد بن اسماعيل عن على بن النعمان عن ابن مسكان عن اسحق بن عمار عن ابى بصير عن ابى عبد الله عليه السلام ان حبابة الوالبية كانت إذا وفد الناس إلى معاوية وفدت هي إلى الحسين عليه السلام وكان امرأة شديدة الاجتهاد وقد يبس جلدها على بطنها من العبادة وانها خرجت مرة ومعها ابن عم لها غلام فدخلت به على الحسين عليه السلام فقالت له جعلت فداك فانظر هل تجد ابن عمى هذا فيما عندكم وهل تجده ناج قال فقال نعم نجده عندنا ونجده ناج.

4 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al-No'man, from Ibn Muskaan, from Is'haq Bin Samaar, from Abu Baseer, who has reported the following;

Abu Abdullah[asws]. When people went to Muawiya, Hababia al-Walabiya went to Al-Husayn[asws], and she strived very hard, and her skin had dried on her body due to worship, and she came out along with a boy who was the son of her uncle. She entered with him to Al-Husayn[asws]. She said to him, 'May I be sacrificed for you[asws]. Can you[asws] look whether you[asws] can find this son of my uncle with you[asws], and whether you[asws] find him to have been rescued?' He[asws] said: 'Yes, we[asws] find him with us[asws] and we[asws] find him to be a rescued one'.

(5) حدثنا يعقوب بن يزيد عن الحسن بن على بن الوشا عن ابى حمزة قال خرجت بابى بصير اقوده إلى باب ابى عبد الله عليه السلام قال فقال لى لا تتكلم ولا تقل شيئا فانتهيت به إلى الباب فتنحنح فسمعت ابا عبد الله عليه السلام فقال يا فلانة افتحي لابي محمد الباب قال فدخلنا والسراج بين يديه فإذا سفط بين يديه مفتوح قال فوقعت على الرعدة فجعلت ارتعد فرفع رأسه إلى فقال ابزاز انت قلت نعم جعلني الله فداك قال فرمى إلى بملأة قوهية كانت على المرفقة فقال اطو هذه فطويتها ثم قال ابزاز انت وهو ينظر في الصحيفة قال فازددت رعدة قال فلما خرجنا قلت يا ابا محمد ما رايت كما مر بى الليلة انى وجدت بين يدى ابى عبد الله عليه السلام سفطا قد اخرج منه صحيفة فنظر فيها فكلما نظر فيها اخذتني الرعدة قال فضرب أبو بصير يده على جبهته ثم قال ويحك الا اخبرتني فتلك والله الصحيفة التى فيها اسامى الشيعة ولو اخبرتني لسألته ان يريك اسمك فيها.

5 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Al-Washaa, from Abu Hamza who said:

'I went out with Abu Baseer and he sat at the door of Abu Abdullah[asws]. He said to me, 'Do not speak and do not say anything'. I stopped with him at the door. I heard murmurs, and heard Abu Abdullah[asws] say: 'O so and so, open the door for Abu Muhammad'. We entered, and there was a lamp in front of him[asws] and its parts were open in his[asws] hands. A Thunder had occurred; which has scared us from head to toe. He[asws] raised his[asws] head towards us and said: 'You are shaking'. I said, 'Yes, may I be sacrificed for you[asws]'. He[asws] threw (pointed) towards a sheet and it was enclosed. He[asws] said: 'Give me[asws] this'. I gave it to him[asws]. He[asws]: 'You are shaking', and he[asws] was looking in the Parchment. The trembling increased. When we left, I said, 'O Abu Muhammad, I have not seen a night like this, and found in front of Abu Abdullah[asws] a container and he[asws] took out from it a Parchment. He[asws] looked into it, and every time I looked into it I trembled'. Abu Baseer hit his forehead with his hand, then said, 'Woe be to you, but if you had told me that. That was, by

Allah[azwj], the Parchment in which are the names of the Shiites. If only you had told me, I would have asked him[asws], and you would have seen your name in it'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن سليمان عن عمرو بن ابى بكر عن رجل عن حذيفة بن اسيد الغفاري قال لما وادع الحسن عليه السلام معاوية وانصرف إلى المدينة صحبته في منصرفه وكان بين عينيه حمل بعير لا يفارقه حيث توجه فقلت له ذات يوم جعلت فداك يا ابا محمد هذا الحمل لا يفارقك حيث ما توجهت فقال يا حذيفة اتدرى ما هو قلت لا قال هذا الديوان قلت ديوان ما ذا قال ديوان شيعتنا فيه اسماؤهم قلت جعلت فداك فارنى اسمى قال اغد بالغداة

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Suleyman, from Amro Bin Abu Bakr, from A man from Huzeyfa Bin Aseed Al-Ghafaary who said:

'When Muawiya invited Al-Hassan[asws], and he[asws] departed to the city, he[asws] was accompanied by a camel which was carrying a load, and it was always in front of his[asws] eyes, and would not be separated from it wherever he[asws] went. One day I said to him[asws], 'O Abu Muhammad[asws], this load, you[asws] do not get separated from it wherever you[asws] turn to'. He[asws] said: 'O Huzeyfa, do you know what it is?' I said to him[asws], 'No'. He[asws] said: 'This is the *Deewaan* (collection)'. I said, 'A *Deewaan* (collection) of what?' He[asws] said: 'A Deewaan (collection) of our[asws] Shiites, in it are their names'. I said, 'May I be sacrificed for you[asws], show me my name'. He[asws] said: 'Come tomorrow'.

قال فغدوت إليه ومعى ابن اخ لى وكان يقرأ ولم اكن اقرأ فقال ما غدا بك قلت الحاجة التى وعدتني قال ومن ذا الفتى معك قلت ابن اخ لى وهو يقرأ ولست اقرأ قال فقال لى اجلس فجلست فقال على بالديوان الاوسط قال فاتى به قال فنظر الفتى فإذا الاسماء تلوح قال فبينما هو يقرأ إذ قال هو يا عماه هو ذا اسمى قلت ثكلتك امك انظر اين اسمى قال فصفح ثم قال هو ذا اسمك فستبشرنا واستشهد الفتى مع الحسين بن على عليه السلام.

I went to him[asws] at daybreak and with me was the son of my brother, and he was a literate person, and I was illiterate. He[asws] said: 'What is with you at daybreak?' I said, 'I have the need which you[asws] had promised me'. He[asws] said: 'You have a boy with you'. I said, 'Son of my brother, and he is literate, and I cannot read'. He[asws] said to me: 'Take a seat'. I sat down. He[asws] said: 'Get me the *Deewaan* (collection) from the middle'. I gave it to him[asws]'. The boy looked at it and waved, in between reading it, saying, 'Here, O uncle, here is my name!' I said, 'May your mother be bereaved of you, look where my name is'. He apologised, and then said, 'Here is your name'. We received good news, and the boy witnessed it with Al-Husayn[asws] Bin Ali[asws]'.

(7) حدثنا على بن الحسن عن الحسين بن الحسن السجانى عن الحسين بن يسار عن داود الرقى قال قلت لابي الحسن الماضي عليه السلام اسمى عندكم في السفط التى فيها اسماء شيعتكم فقال أي والله في الناموس.

7 – It has been narrated to us by Ali Bin Al-Hassan, from Al-Husayn Bin Al-Hassan Al-Sajaany, from Al-Husayn Bin Yasaar, from Dawood Al-Raq who said:

'I said to Abu Al-Hassan[asws] the Last, 'Is my name with you[asws] in *Al-Saft* (The collection) in which are the names of your[asws] Shiites?' He[asws] said: 'Yes, by Allah[azwj], in '*Al-Namoos' (*in respectful manner)'.

(8) حدثنا احمد بن محمد عن البرقى عن المرزبان بن عمران قال سئلت الرضا عليه السلام عن نفسي فقلت اسألك عن اهم الاشياء امن شيعتكم انا فقال نعم فقلت جعلت فداك فتعرف اسمى في الاسماء قال نعم.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from Al-marzabaan Bin Umran who said:

'I asked Al-Reza[asws] about myself. I said, 'I would like to ask you[asws] about an important thing. Am I from your[asws] Shiites?' He[asws] said: 'Yes'. I said, 'May I be

sacrificed for you[asws], do you[asws] recognise my name in the names?' He[asws] said: 'Yes'.

(9) حدثنا ابراهيم بن هاشم عن عبد العزيز بن المهتدى عن عبد الله بن جندب عن ابى الحسن الرضا عليه السلام انه كتب إليه في رسالة ان شيعتنا مكتوبون باسمائهم واسماء آبائهم اخذ الله علينا وعليهم الميثاق يردون موردنا ويدخلون مدخلنا ليس على ملة الاسلام غيرنا وغيرهم.

9 – It has been narrated to us by Ibrahim bin Hashaam, from Abdul Aziz Bin Al-Mohtad, from Abdullah bin Jundab, who has said the following:

Abu Al-Hassaan Al-Reza[asws] had written to him in a letter: 'Our[asws] Shiites have been listed by their names and the names of their fathers. Allah[azwj] Took the Covenant to us[asws] from them, they responded to our[asws] response and the entered our[asws] gateway. There is none on the Religion of Islam apart from us[asws] and them'.

(10) حدثنا عبد الله بن محمد عن محمد بن الحسن السرى عن عمه على بن السرى الكرخي قال كنت عند ابى عبد الله عليه السلام فدخل عليه شيخ ومعه ابنه فقال له الشيخ جعلت فداك امن شيعتكم انا فاخرج أبو عبد الله عليه السلام صحيفة مثل فخذ البعير فناوله طرفها ثم قال له ادرج فادرجه حتى اوقفه على حرف من حروف المعجم فإذا اسم ابنه قبل اسمه فصاح الابن فرحا اسمى والله فرحم الشيخ ثم قال له ادرج فادرج ثم اوقفه ايضا على اسمه كذلك.

10 – It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al-Hassan Al-Sary, from his uncle Ali Bin Al-Sar Al-Karkhy who said:

'I was with Abu Abdullah[asws] when an old man entered and with him was his son. The old man said to him[asws], 'May I be sacrifice for you[asws], am I from your[asws] Shiites?' Abu Abdullah[asws] took out a Parchment the like of a folded thigh of a camel, and then said to him: 'I will go through the list'. He[asws] went through the list until he[asws] paused on a letter from the letters of the dictionary; the name of his son was before his name. The son shouted with joy, 'My name, by Allah[azwj]!'. The old man invoked Mercy on him, then said, 'Go through the list'. He[asws] went through the list then paused at his name as well'.

(4) باب ما عند الائمة عليهم السلام من سلاح رسول الله ص وآيات الانبياء مثل عصى موسى وخاتم سليمان والطست و التابوت والالواح وقميص آدم

CHAPTER 4 – WHAT IS WITH THE IMAMS[asws] FROM THE WEAPONS OF THE MESSENGER OF ALLAH[saww] AND THE SIGNS OF THE PROPHETS[as], FOR EXAMPLE THE STAFF OF MUSA[as], AND THE SEAL-OF SULEIMAN[as], AND THE TRAY, AND THE ARK, AND THE TABLETS, AND SHIRT OF ADAM[as]

(1) حدثنى العباس بن المعروف عن حماد بن سليمان عن ابن مسكان عن سليمان بن هارون قال قلت لابي عبد الله عليه السلام ان العجلية يزعمون ان عبد الله بن الحسن يدعى ان سيف رسول الله صلى الله عليه وآله عنده قال والله لقد كذب فوالله ما هو عنده وما رأه بواحدة من عينيه قط ولا رأه عند ابوه الا ان يكون رأه عنده على بن الحسين وان صاحبه لمحفوظ ومحفوظ له ولا يذهبن يمينا ولا شمالا فان الامر واضح والله لو ان اهل الارض اجتمعوا على ان يحولوا هذا الأمر من موضعه الذى وضحه الله ما استطاعوا ولو ان خلق الله كلهم جميعا كفروا حتى لا يبقى احد جاء الله لهذا الأمر باهل يكونون هم اهله.

1 – It has been narrated to me by Al-Abbas bin Al-Ma'rouf, from Hamaad Bin Suleyman, from Ibn Muskan, from Suleyman Bin Haroun who said:

'I said to Abu Abdullah[asws], 'The Ajaliyya are alleging that Abdullah Bin Al-Hassan claims that the sword of the Messenger of Allah[saww] is with him'. He[asws] said: 'By Allah[azwj], he is lying, for, by Allah[azwj], it is not with him, and neither has he seen it with one of his eyes at all, nor has he seen it with his father, except he might have seen it with Ali[asws] Bin Al-Husayn[asws], and its owner is safeguarding it and it is safe with him[asws], and do not go to the right or to the left, for the Matter is clear. By Allah[azwj], if the inhabitants of the earth were to gather around to change the place of this matter, which Allah[azwj] has Placed, they would not be able to, and if the whole of the creation of Allah[azwj] were to disbelieve until not one of them remains, Allah[azwj] will Come with this Matter by its People[asws], for they[asws] are its (*Ahl*) People[asws]'.

(2) حدثنا احمد بن محمد عن على بن الحكم عن معاوية بن وهب عن سعيد السمان قال كنت عند ابى عبد الله عليه السلام إذ دخل عليه رجلان من الزيديه فقالا افيكم امام مفترض طاعته فقال لا قال فقالا له فاخبرنا عنك الثقات انك تعرفه وتسميهم لك وهم فلان وفلان وهم اصحاب ورع وتشمير وهم ممن لا يكذبون فغضب أبو عبد الله عليه السلام وقال ما امرتهم بهذا فلما رأيا الغضب في وجهه خرجا

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Wahab, from Saeed Al-Samaan who said:

'I was with Abu Abdullah[asws] when two men from *Al-Zaydiyya* sect entered. They said, 'Is there within you an Imam to whom obedience is obligatory?' He[asws] said: 'No'. They said to him[asws], 'We have been informed by trustworthy people about you[asws] that you[asws] know it and we can name them for you, and they are so and so and so and so, and they are devout companions, and they are from those that you[asws] cannot deny'. Abu Abdullah[asws] was annoyed by this and said: 'I[asws] have not ordered them for this'. When they saw the signs of discomfort in his[asws] face, they left'.

فقال لى اتعرف هذين قلت نعم هما من اهل سوقنا من الزيدية وهما يزعمان ان سيف رسول الله صلى الله عليه وآله عند عبد الله بن الحسن فقال كذبا لعنهما الله ولا والله ماراه عبد الله بعينيه ولا بواحد من عينيه ولا رأه ابوه الا ان يكون رأه عند على بن الحسين بن على وان كانا صادقين فما علامة في مقبضه ومالا ترى في موضع مضربه

He[asws] said to me: 'Do you know these two?' I said, 'Yes, they both are from our market place, from *Al-Zaydiyya* sect, and they both think that the sword of the Messenger of Allah[saww] is with Abdullah Bin Al-Hassan'. He[asws] said: 'They are lying. May Allah[azwj] Curse them both, and no, by Allah[azwj], neither has Abdullah seen it with his eyes, not even with one of his eyes, nor has his father seen it, except that he

might have seen it with Ali[asws] Bin Al-Husayn Bin Ali[asws]. If they are truthful, what is the mark on its sheath, and what do you see in the position of the blade?'

وان عندي لسيف رسول الله صلى الله عليه وآله ودرعه ولامته ومغفره فان كانا صادقين فما علامة في درعه وان عندي لراية رسول الله صلى الله عليه وآله المغلبة وان عندي الواح موسى وعصاه وان عندي لخاتم سليمان بن داود وان عندي الطست الذى كان يقرب بها موسى القربان وان عندي الاسم الذى كان إذا اراد رسول الله ان يضعه بين المسلمين والمشركين لم يصل من المشركين إلى المسلمين نشابة وان عندي التابوت التى جاءت به الملائكة تحمله

And with me[asws] is the sword of the Messenger of Allah[saww], and his[saww] armour, and his[saww] insignia, and his[saww] helmet. If they are truthful, what is the mark in his[saww] armour? And with me[asws] is the overpowering flag of the Messenger of Allah[saww]. And with me[asws] is the Tablets of Musa[as], and his[as] Staff. And with me[asws] is the ring of Suleiman Bin Dawood[as]. And with me[asws] is the tray by which Musa[as] used to give the offerings. And with me[asws] is the Name which, whenever the Messenger of Allah[saww] placed it between the Muslims and the Polytheists, no arrow arrived from the Polytheists to the Muslims. And with me[asws] is the Ark with which the Angels came bearing it.

ومثل السلاح فينا مثل التابوت في بنى اسرائيل اهل بيت وقف التابوت على باب دارهم اوتوا النبوة كذلك ومن صار إليه السلاح منا اوتى الامامة ولقد لبس ابى درع رسول الله فخطت على الارض خطيطا ولبستها انا فكانت وقائمنا ممن إذا لبسها ملأها ان شاء الله.

And the example of the weapons with us[asws] is like the example of the Coffin in the Children of Israel. Whichever people of the house the Coffin stopped at the door of their house, they received the Prophecy. Similarly, to the one[asws] from among us[asws] came the weapons, received the Imamate. My[asws] father[asws] put on the armour of the Messenger of Allah[saww], it left lines on the earth, and I[asws] put it on and it was as that, and our[asws] Qaim[asws], when he[asws] wears it, it will fit, Allah[azwj] Willing'.

(3) حدثنا احمد بن الحسين عن ابيه عن ظريف بن ناصح قال لما كانت الليلة التى ظهر فيها محمد بن عبد الله بن الحسن دعا أبو عبد الله بسفط له فلما وضع بين يديه فتحه ومد يده إلى شئ فتناوله فتعيب فيه شئ فغضب ثم دعا سعيدة باسمها فقال له حمزة بن عبد الله بن محمد اصلحك الله لقد غضبت غضبا ما اريك غضبت مثله فقال له ما تدرى ما هذه هذه العقاب رأية رسول الله قال ثم اخرج صرة فاخذها بيده فقال في هذه الصرة مائتا دينار عزلها على بن الحسين عن ثمن عمودان اعددت لهذا الحدث الذى حدث الليلة بالمدينة قال فاخذها فمضى فكانت نفقته بطيبة.

3 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Zareyf Bin Naaseh who said:

'When it was the night in which appeared Muhammad Bin Abdullah Bin Al-Hassan, Abu Abdullah[asws] called for the container. When he[asws] placed it in front of him[asws], he[asws] opened it and extended his[asws] hand towards something and grabbed it. He[asws] found something that made him[asws] unhappy, he[asws] then called Saeeda by her name. Hamza Bin Abdullah Bin Muhammad said to him[saww], 'May Allah[azwj] Keep you[asws] well. You have become unhappy to the extent, that I have not seen the like of it from you[asws] before'. He [asws] said to him: 'You do not know what this is. This is the Flag of Punishment of the Messenger of Allah[saww]'. Then he[asws] took out a bundle by his[asws] hand and said: 'In this bundle there are one hundred Dinars kept aside by Ali[asws] Bin Al-Husayn[asws] in preparation for the event which has occurred in Medina tonight'. He[asws] said it has to be spent in a good way, he[asws] took it before leaving'.

(4) حدثنا احمد بن محمد وعبد الله بن عامر عن ابن سنان عن عبد الله مسكان عن سليمان خالد قال بينا مع ابى عبد الله عليه السلام في ثقيفة له إذا استأذن عليه اناس من اهل الكوفة فاذن لهم فدخلوا فقالوا يا ابا عبد الله ان اناسا يأتوننا يزعمون ان فيكم اهل البيت امام مفترض الطاعة فقال ما اعرف ذلك في اهل بيتى قالوا يا ابا عبد الله يزعمون انك انت

4 – It has been narrated to us by Ahmad Bin Muhammad and Abdullah Bin Aamir, from ibn SInan, from Abdullah Muskaan, from Suleyman Khalid who said:

'I was with Abu Abdullah^asws when permission was sought by the people of Al-Kufa. He^asws gave them permission. They entered. They said, 'O Abu Abdullah^asws, the people came to us claiming that within you^asws, the People^asws of the Household is an Imam^asws obedience to whom^asws is obligatory'. He^asws said: 'I^asws do not know that in the People of my^asws Household'. They said, 'O Abu Abdullah^asws, they are alleging that you^asws are the one'. He^asws said: 'I^asws have not said that to them'. They said, 'O Abu Abdullah^asws, they are companions who are pious and devout and they are alleging that you^asws are the one'. He^asws said: 'They know that I^asws have not said it'. When they saw that he^asws had become angry, they left'.

فقالوا يا سليمان من هؤلاء قلت الناس من العجلية قال عليهم لعنة الله قلت يزعمون ان سيف رسول الله صلى الله عليه وآله وقع عند عبد الله بن الحسن قال لا والله ما رأه عبد الله بن الحسن ولا ابوه الذى ولده بواحدة من عينيه الا ان يكون رأه عند على بن الحسين عليه السلام فان كانوا صادقين فاسئلوهم عما في ميسره وعما في ميمنه فان في ميسره سيف رسول الله صلى الله عليه وآله وفى ميمنه علامة ثم قال والله ان عندنا لسيف رسول الله ودرعه وسلاحه ولأمته وان عدنا الذى كان رسول الله يضعه بين المشركين وبين المسلمين فلا يخلص إليهم نشابة والله ان عندنا لمثل التابوت الذى جائت به الملائكة تحمله والله ان عندنا لمثل الطست الذى كان موسى يقرب فيها القربان والله ان عندنا الالواح موسى وعصاه وان قائمنا من لبس درع رسول الله فملأها ولقد لبسها أبو جعفر عليه السلام فخطت عليه فقلت له انت الحم ام أبو جعفر قال كان أبو جعفر الحم منى ولقد لبستها انا فكانت وكانت وقال بيده هكذا فقلبها ثلثا.

He^asws said: 'O Suleiman, who are these?' I said, 'The people from *Al-Ajaliyya*'. He^asws said: 'May the Curse of Allah^azwj be on them'. I said, 'They are alleging that the sword of the Messenger of Allah^saww is with Abdullah Bin Al-Hassan'. He^asws said: 'No by Allah^azwj, Abdullah Bin Al-Hassan has not seen it not even by one of his eyes, nor has his father except that he might have seen it with Ali^asws Bin Al-Husayn^asws. If they are truthful, ask them what is in its left hand side and what is in its right hand side; for in the left hand side of the sword of the Messenger of Allah^saww and on its right hand side are certain marks'. Then said: 'By Allah^azwj, with us^asws is the sword of the Messenger of Allah^saww, and his^azwj armour, and his^azwj weapons, and his^azwj insignia, and with us^asws is that which the Messenger of Allah^saww used to place between the Polytheists and the Muslims and their arrows would not reach them. By Allah^azwj, with us is the like of the Coffin which the Angels went bearing it. By Allah^azwj, with us^asws is the like of the tray which Musa used to give sacrifices. By Allah^azwj, with us^asws are the Tablets of Musa^as and his^as Staff. And when our^asws Qaim^ajfj wears the armour of the Messenger of Allah^saww it will fit him^asws, and Abu Ja'far^asws wore it. It did not leave marks (on the ground) for him^asws'. I said to him^asws: 'Are you^asws heavier built or Abu Ja'far^asws?' He^asws said: 'Abu Ja'far^asws was bigger than I^asws am. I^asws wore it and it fitted me as it did for him^asws'. He^asws said by motioning with his^asws hands.

(5) حدثنا محمد بن عبد الجبار عن البرقى عن فضاله عن يحيى عن ابيه عن عبد الله بن سليمان قال سمعت ابا جعفر عليه السلام يقول ان السلاح فينا كمثل التابوت في بنى اسرائيل كان حيث ما دار التابوت فثم الملك وحيث ما دار السلاح فثم العلم.

5 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaala, from Yahya, from his father, from Abdullah Bin Suleman who said:

'I heard Abu Ja'far^asws say: 'The example of the weapons with us^asws is like the Coffin with the Children of Israel. Whichever house the Coffin was, the kingdom was as well, and whichever house the weapons are, the knowledge is as well'.

(6) حدثنا محمد بن عبد الجبار عن البرقى عن فضالة بن ايوب عن سليمان بن هارون العجلى انه قال قلت لابي عبد الله عليه السلام يابن رسول الله صلى الله عليه وآله العجلية يقولون رهطان سيف رسول الله صلى الله عليه وآله عند عبد الله بن الحسن قال والله ما رأه ولا رأه ابوه الذى ولده الا ان يكون عند على بن الحسين ان صاحب هذا الامر لمحفوظ ومحفوظ له فلا يذهبن يمينا ولا شمالا فان الأمر واضح والله لو ان اهل السماء واهل الارض اجتمعوا إلى ان يحولوا هذا الأمر عن موضعه الذى وضعه الله ما استطاعوا.

6 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-barq, from Fazaalat Bin Ayub, from Suleyman Bin Haroun Al-Ajaly who said:

'I said to Abu Abdullah[asws], 'O son of the Messenger of Allah[saww], The two of the *Ajaliyya* group are saying that the sword of the Messenger of Allah[saww] is with Abdullah Bin Al-Hassan'. He[asws] said: 'By Allah[azwj], he has not seen it, nor has his father that he is the son of, except with Ali[asws] Bin Al-Husayn[asws]. The Master[asws] of this Matter guards it and it is safe with him[asws]. It does not move to the right, nor to the left, for the Matter is clear. By Allah[azwj], if the inhabitants of the sky and the inhabitants of the earth were to gather together to place this matter elsewhere from where Allah[azwj] has Placed it, they will not be able to do so'.

(7) حدثنا ابراهيم بن هاشم عن ابى جعفر عليه السلام قال ان السلاح فينا بمنزلة التابوت في بنى اسرائيل يدور الملك حيث دار السلاح كما يدور حيث دار التابوت.

7 – It has been narrated to us by Ibrahim Bin Hashaam, who has said:

Abu Ja'far[asws] having said: 'Among the weapons which are with us[asws] include the Holy Coffin from the Children of Israel. The kingdom follows whichever house the weapons are just like whichever house the Coffin went to'.

(8) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان عن اديم بن الحر عن حمران بن اعين عن ابى عبد الله عليه السلام قال لما قبض رسول الله ورث على علمه وسلاحه وما هنالك ثم صار إلى الحسن والحسين ثم صار إلى على بن الحسين.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Aub, from Umar Bin Abaan, from Adeym Bin Al-Hur, from Hamraan Bin Ayn, who has said:

Abu Abdullah[asws] having said: 'When the Messenger of Allah[saww] was Captured (Shahadat), Ali[asws] inherited his[saww] knowledge, and his[saww] weapons, and whatever was there, then these went to Al-Hassan[asws], and Al-Husayn[asws], then went to Ali[asws] Bin Al-Husayn[asws]'.

(9) وعنه عن فضالة بن ايوب عن ابان عن يحيى بن ابى العلاء ابى عبد الله عليه السلام قال لبس ابى درع رسول الله صلى الله عليه وآله وهى ذت الفضول فجرها على الأرض هنا.

9 – And from him, from Fazaalat Bin Ayub, from Aban, from Yahya Bin Abu Al-A'ala, who has said:

Abu Abdullah[asws] having said: 'My[asws] father[asws] wore the armour of the Messenger of Allah[saww], and it is *Zaat Al-Fazool* (coat of arms), it has left no marks on the ground here'.

(10) حدثنا محمد بن الحسين عن صفوان عن ابن مسكان عن حجر عن حمران عن ابى جعفر عليه السلام قال سئلته عما يتحدث الناس انه دفعت إلى ام سلمة صحيفة مختومة قال ان رسول الله صلى الله عليه وآله لما قبض ورث على عليه السلام سلاحه وما هنالك ثم صار إلى الحسن والحسين فلما خشيا ان يفتشا استودعا ام سلمة ثم قبضا بعد ذلك فصار إلى ابيك على بن الحسين ثم انتهى اليك أو صار اليك قال نعم.

10 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Ibn Muskaan, from Hujr, from Hamraan, who has said:

Abu Ja'far[asws] replied after being asked, 'As for the people, they are narrating that he[saww] handed over to Umm Salma[as] a sealed Parchment? The Messenger of Allah[saww], when he[saww] was Captured (met Shahadat), Ali[asws] inherited his[asws] weapons, and whatever was there, then these went to Al-Hassan[asws], and Al-

Husaynasws. When theyasws feared to be searched, theyasws entrusted it to Umm Salmasa. Then shesa died. Afterwards, that went to yourasws father, Aliasws Bin Al-Husaynasws, then ended up with youasws, or went to youasws'. Heasws said: 'Yes'.

(11) حدثنا محمد بن الحسين عن صفوان عن ابن مسكان عن حجر عن حمران عن ابى جعفر عليه السلام قال ذكرت الكيسانية وما يقولون في محمد بن على فقال الا يقولون عند من كان سلاح رسول الله صلى الله عليه وآله وما كان في سيفه من علامة كانت في جانبيه ان كانوا يعلمون ثم قال ان محمد بن على كان يحتاج إلى بعض الوصية أو إلى شئ مما في وصية فيبعث إلى على بن الحسين فينسخه له.

11 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Ibn Muskaan, from Hujr, from Hamraan, who has said:

Abu Ja'farasws said. 'I mentioned the *Al-Kaysaniyya*[4] and what they are saying regarding Muhammad Bin Ali, heasws said: 'But, they are talking about a person with whom, they believe are the weapons of the Messenger of Allahsaww, but (ask them) what was the mark on the side of the sword if they know?' Then said: 'That Muhammad Bin Ali was in need to one of the bequests or for something written in the bequest, heasws sent it to Ali Bin Al-Husaynasws and heasws copied it for him'.

(12) حدثنا يعقوب بن يزيد ومحمد عن الحسين عن محمد بن ابى عمير عن عمر بن اذينة عن على بن سعيد قال كنت عند ابى عبد الله عليه السلام فسمعته يقول ان عندي لخاتم رسول الله صلى الله عليه وآله ودرعه وسيفه ولواه.

12 – It has been narrated to us by Yaqoub Bin Yazeed and Muhammad, from Al-Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Ali Bin Saeed who said:

'I was with Abu Abdullahasws. I heard himasws say: 'With measws is the ring of the Messenger of Allahsaww, and hissaww armour, and hissaww sword, and hissaww flag'.

(13) حدثنا محمد بن الحسين عن موسى بن سعدان عن ابى الحصين الاسدي عن ابى بصير عن ابى جعفر عليه السلام قال خرج امير المؤمنين ذات ليلة على اصحابه بعد عتمة وهم في الرحبة وهو يقول همهمة وليلة مظلمة خرج عليكم الامام وعليه قميص آدم وفى يده خاتم سليمان و عصى موسى عليه السلام.

13 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa;daan, from Abu Al-Hasayn Al-Asady, from Abu Baseer, who has said:

Abu Ja'farasws having said: 'Amir-ul-Momineenasws came out one night to hisasws companions, after dark, and they were in open space, and heasws was saying in a murmur: 'And the night is dark, the Imamasws has come out to you, and with himasws is the shirt of Adamas, and in hisasws hand is the ring of Suleimanas, and the Staff of Musaas'.

(14) حدثنا محمد بن الحسين عن النضر بن شعيب عن عبد الغفار الجازى قال ذكر عند ابى عبد الله عليه السلام الكيسانية وما يقولون في محمد بن على فقال الا تسئلونهم عند من كان سلاح رسول الله صلى الله عليه وآله ان محمد بن على كان يحتاج في الوصية أو إلى الشئ فيها فيبعث إلى على بن الحسين فينسخها له.

14 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Abdul Ghaffaar Al-Jaazy who said:

'I mentioned to Abu Abdullahasws, the *Kaysaniyya*, and what they are saying about Muhammad Bin Ali. Heasws said: 'But, ask them, who was the one with whom were the weapons of the Messenger of Allahsaww? Then Muhammad Bin Ali was in need of the bequest or something which is in it. He sent his request to Aliasws Bin Al-Husaynasws. Heasws copied it for him'.

[4] Thos who believed in the Immamat of Mohammed Hanifia ibn Aliasws ibn Abi Talibasws.

(15) حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار عن احمد بن محمد بن عيسى عن احمد بن محمد بن ابى نصر عن ابى الحسن الرضا عليه السلام ذكر سيف رسول الله صلى الله عليه وآله فقال انه مصفود الحمايل وقال اتانى اسحق فعظم بالحق والحرمة السيف الذى اخذه هو سيف رسول الله صلى الله عليه وآله فقلت له وكيف يكون هو وقد قال أبو جعفر عليه السلام انما مثل السلاح فينا مثل التابوت في بنى اسرائيل اينما دار التابوت دار الملك.

15 – It has been narrated to us by Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasar, who has said:

'I mentioned to Abu Al-Hassan Al-Reza[asws] the sword of the Messenger of Allah[saww], he[asws] said: 'It is secured with us[asws] and said: 'Is'haq bring it out for me[asws], as it is a great right and sanctification of the sword to be taken, for it is the sword of the Messenger of Allah[saww]'. I said to him[asws], 'And how is it and has been?' Abu Ja'far[asws] said: 'But, the example of the weapons with us[asws] is like the Coffin with the Children of Israel. Wherever the Coffin went so did the kingdom'.

(16) حدثنا محمد بن الحسين عن محمد بن عبد الله بن هلال عن عقبة بن خالد عن محمد بن سالم عن ابى عبد الله عليه السلام قال قال صليت وخرجت حتى إذا كنت قريبا من الباب استقبلني مولى لبنى الحسن عليه السلام قال كيف امسيت يا ابا عبد الله قال قلت من يتق الله فهو بخير قال انى خرجت من عند بنى الحسن انفا فسمعتهم يقولون ان شيعتك بالكوفة يزعمون انك نبى وان عندك سلاح رسول الله صلى الله عليه وآله قال قلت يا ابا فلان لقد استقبلتني بامر عظيم قال وفعلت قلت نعم قال ذاك اردت قلت هل انت مبلغ عنى كما بلغتني قال نعم قلت والله قلت وحق الثلثة يا عبد الله لقد اجبت ان تؤكد على قلت أو فعلت قال نعم قلت ذاك اردت قلت قل لبنى الحسن ما تصنعون باهل الكوفة فمنهم من يصدق وفيهم من يكذب هذا انا عندكم ازعم ان عندي سلاح رسول الله ورأيته ودرعه وان ابى قد لبسها فخطت عليه فلتأت بنو الحسن فليقولوا مثل ما اقول قال ثم اقبل على فقال ان هذا لهو الحسد لا والله ما كانت بنو هاشم يحسنون يحجون ولا يصلون حتى علمهم ابى وبقر لهم العلم.

16 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid, from Muhammad Bin Saalim, who has said:

Abu Abdullah[asws], having said, 'I[asws] Prayed and went out until I[asws] was close to the door. I[asws] was met by the retainer of children of Al-Hassan[asws]. He said, 'How was your evening, O Abu Abdullah[asws]?' I said: 'One who observes piety will be well'. He said: 'I went out with the children of Hassan[asws] and just heard them say: 'Your[asws] Shiites in Al-Kufa are alleging that you[asws] are a Prophet[as], and that with you[asws] are the weapons of the Messenger of Allah[saww]'.

I[asws] said: 'O Abu so and so, you have placed before me[asws] a great matter'. He said, 'And so I have (heard)'. I[asws] said: 'Yes'. He said, 'That was my intention (to let you know)'. I[asws] said: 'Are you telling me as it has reached you?' He said, 'Yes'. I[asws] said: 'By Allah[azwj]?' He said, 'I have spoken the truth, three times, O Abu Abdullah[asws], I have answered that and emphasized it'. I[asws] said: 'Or confirmed it?' He said: 'Yes'.

I[asws] said: 'That is what I[asws] wanted. Say to the children of Al-Hassan[asws]: 'What have you to do with the people of Al-Kufa? Some of them speak the truth and some of them lie about this. I[asws] among you, claim that, with me[asws] are the weapons of the Messenger of Allah[saww], and his[saww] flag, and his[saww] armour, and my[asws] father wore it, it left no marks (on the ground) for him[asws]. Let the children of Al-Hassan[asws] come. Let them say similar to what I[asws] say'. Then he faced me and said: 'This is surely the envy. No, by Allah[azwj], the Clan of Haashim did not improve their Pilgrimage, nor their Prayers, until my[asws] father[asws] taught them, and herded them to the knowledge'.

(17) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن علاء بن سبابه عن ابى عبد الله عليه السلام قال سئلته عما يتحدث الناس انما هي صحيفة مختومة منها من كان على ميل من المدينة ولها اشترى العريض فوالله ما ادركها ابى ووالله ما ادرى ادركها ام لا.

17 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareez, from A'ala Bin Sabah, from Abu Abdullah[asws], said when I asked him[asws], 'But the people are narrating that this is a sealed Parchment?' He[asws] said: 'From it (is something) for the one who is in the vicinity of Medina'.

(18) حدثنا محمد بن عبد الله زياد ابى الجبار عن ابى القاسم عن محمد بن سهل عن ابراهيم بن ابى البلاد عن اسماعيل بن محمد بن عبد الله بن على بن الحسين عن ابى جعفر محمد بن على عليه السلام قال لما حضرت على بن الحسين الوفاة قبل ذلك قال اخرج سفطا أو صندوقا عنده فقال يا محمد احمل هذا الصندوق قال فحمل بين اربعة قال فلما توفى جاء اخوته يدعون في الصندوق فقالوا اعطنا نصيبنا من الصندوق فقال والله مالكم فيه شئ ولو كان لكم فيه شئ ما دفعه إلى وكان في الصندوق سلاح رسول الله صلى الله عليه وآله وكتبه.

18 – It has been narrated to us by Muhammad Bin Abdullah Ziyad Abu Al-Jabbar, from Abu Al-Qasim, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al-Balaad, from Ismail Bin Muhammad Bin Abdullah Bin Ali Bin Al-Husayn, who has said:

Abu Ja'far Muhammad Bin Ali[asws] having said: 'When death presented itself to Ali[asws] Bin Al-Husayn[asws], before that, he[asws] brought out a container or a box which was with him[asws]'. He[asws] said: 'O Muhammad[asws], bear this box'. This box was borne by four. When he[asws] passed away, they came to their brother[asws] claiming the contents of the box. They said, 'Give us our share of the contents of this box'. He[asws] said: 'By Allah[azwj], there is nothing in this for you, and had there been in this something for you, I[asws] would have handed it over to you'. In the box were the weapons of the Messenger of Allah[saww] and his[azwj] Books'.

(19) حدثنا محمد بن الحسين عن ابراهيم بن ابى البلاد قال قلت لابي جعفر عليه السلام تنظر في كتب ابيك فقال نعم فقلت سيف رسول الله ودرعه فقال قد كان في موضع كذا وكذا فاتى ذلك الموضع مسافر ومحمد بن على ثم سكت.

19 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al-Balaad, who has said:

'I said to Abu Ja'far[asws], 'You[asws] look in the Book of your[asws] father?' He[asws] said: 'Yes'. I said, 'The sword of the Messenger of Allah[saww] and his[asws] armour?' He[asws] said: 'It was in such and such a position'. Musafir and Muhammad Bin Ali went to that place, and then became silent.

(20) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسن بن فضالة عن ابان عن الحسين بن ابى سارة عن ابى جعفر عليه السلام قال السلاح فينا بمنزلة التابوت إذا وضع التابوت على باب رجل من بنى اسرائيل وقد اوتى الملك كذلك السلاح حيث ما دارت دارت الامامة.

20 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Hassan Bin Fazaalat, from Abaan, from Al-Husayn bin Abu Saarat, who has said:

Abu Ja'far[asws] having said: 'The weapon with us[asws] are at the status of the Coffin. If the Coffin paused at the door of a man from the Children of Israel, the kingdom went to him. Similarly, are the weapons, wherever they are, the Imamate is there'.

(21) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن احمد بن عبد الله عن ابى الحسن الرضا عليه السلام قال سألته عن ذى الفقار سيف رسول الله صلى الله عليه وآله من اين هو قال هبط به جبرئيل من السماء وكانت حلقته من فضة وهو عندي.

21 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ahmad Bin Abdullah, who has said:

Abu Al-Hassan Al-Reza[asws] said when he[asws] was asked about the *Zulfiqaar*, sword of the Messenger of Allah[saww], where it has come from, he[asws] said: 'Jibraeel[as]

descended with it from the sky, and it was decorated with silver, and it is with measws'.

(22) حدثنا احمد بن محمد عن ابن فضال عن ابى جميلة عن محمد بن الحلبي عن ابى عبد الله عليه السلام قال الامام يعرف بثلث خصال انه اولى الناس بالذى كان قبله و عنده سلاح رسول الله صلى الله عليه وآله وعنده الوصية وهو الذى قال الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها وقال السلاح فينا بمنزلة التابوت في بنى اسرائيل يدور الملك حيث دار السلاح كما كان يدور حيث دار التابوت.

22 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Muhammad Bin Al-Halby, who has said:

Abu Abdullahasws said: 'The Imamasws is known by three characteristics. Heasws is the first of the people by the ones who were before himasws, and with himasws will be the weapons of the Messenger of Allahsaww, and with himasws will be the will, and heasws is the one about whomasws Allahazwj the High Says ***[4:58] Surely Allah commands you to make over trusts to their owners***'. And said: 'The weapons with usasws are at the station of the Coffin with the Children of Israel. The kingdom will follow wherever the weapons are, just like where the Coffin was'.

(24) حدثنا محمد بن عبد الجبار عن ابى القاسم الكوفى محمد بن اسماعيل القمى عن ابراهيم بن ابى البلاد عن عيسى بن عبد الله بن عمر عن جعفر بن محمد عليه السلام قال لما حضرت على بن الحسين الموت قبل ذلك اخرج السفط والصندوق عنده فقال يا محمد احمل هذا الصندوق قال فحمل بين اربعة فلما توفى جاء اخوته يدعون في الصندوق فقالوا اعطنا نصيبنا من الصندوق فقال والله مالكم فيه شئ ولو كان لكم فيه شئ ما دفعه إلى وكان في الصندوق سلاح رسول الله وكتبه.

24 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al-Qasim Al-Kufy Muhammad Bin Ismail Al-Qummy, from Ibrahim Bin Abu Al-Balaad, from Isa Bin Abdullah Bin Umar, who has said:

Ja'far Bin Muhammadasws having said: 'When death presented itself to Aliasws Bin Al-Husaynasws, before that heasws brought out the container and the box which were with himasws. Heasws said: 'O Muhammadasws, Carry this box'. Heasws said that this was borne between four of them. When he (the fourth Imam)asws passed away, his (the fifth Imam's)asws brothers came over claiming the contents of the box. Heasws said: 'By Allahazwj, there is nothing for you in this, and if there was anything for you in this, Iasws would have handed it over to you'. In the box were the weapons of the Messenger of Allahsaww'.

(25) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن يونس بن عبد الرحمن عن ابى ابراهيم عليه السلام قال السلاح موضوع عندنا مدفوع عنه انه لو وضع عند شر خلق الله كان خيرهم لقد حدثنى ابى عنه انه حيث بنى بالثقيفة وكان شق له في الجدار فنجد البيت فلما كان صبيحة عرسه رمى ببصره ورأى في جدره خمسة عشر مسمارا ففزع لذلك فقال تحولي فانى اريد ان ادعو موالى في حاجة فكشطه فيما منها مسمار الا وجده مصروفا طرفه عن السيف وما وصل إليه شئ.

25 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Yunus Bin Abdul Rahmaan, who has said:

Abu Ibrahimasws (the seventh Imamasws) has said: 'The weapons are with usasws in a secure place. If they were to placed with evil creatures of Allahazwj, his status will be raised one among them. Myasws fatheraswsIt has been narrated to measws, that heasws was at the wedding where the Clan of Thaqif had built a house, and the wall of that had been split. The next morning heasws wanted fifteen nails to be put in to secure that wall. Heasws said: 'then heasws asked for the slaves to fix this. But (without the slaves) heasws examined the wall, heasws found that the nails had turned back from the sword, every time someone tried to reach it'.

(26) حدثنا عمار بن موسى عن الحسن بن ظريف عن ابيه عن الحسن بن زيد قال لما كان من امر محمد بن عبد الله بن الحسن ماكان ودعاه لنفسه امر أبو عبد الله عليه السلام بسفط فاخرج إليه منه صرة فيها مأة دينار لينفقها لعمودان فمد يده إلى خرقة فردها ثم قال هذا عقاب رأية رسول الله صلى الله عليه وآله.

26 – It has been narrated to us by Amaar Bin Musa, from Al-Hassan Bin Zareyf, from his father, from Al-Hassan Bin Zayd who said:

'When the event of Muhammad Bin Abdullah Al-Hassan transpired and he claimed the matter for himself, Abu Abdullah[asws] brought out a container and took out a bundle from it in which was one hundred Dinars, to be spent on two issues. He[asws] stretched his[asws] hand to the cloth and recalled it, then said: 'This is the Flag of Punishment of the Messenger of Allah[saww]'.

(27) حدثنا محمد بن احمد عن محمد بن عيسى عن حماد بن عيسى عن ابان عن الحسن بن ابى سارة عن ابى جعفر عليه السلام قال السلاح فينا بمنزلة التابوت في بنى اسرائيل إذا وضع التابوت على باب رجل من بنى اسرائيل علم بنو اسرائيل انه قد اوتى الملك فكذلك السلاح حيث مادارته دارت الامامة.

27 – It has been narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Isa, from Hamaad Bin Isa, from Abaan, from Al-Hassan Bin Abu Saarat, who has said:

Abu Ja'far[asws] has said: 'The weapons we[asws] are similar to the status of the Coffin within the Children of Israel. If the Coffin stopped at the door of a man from the Children of Israel, the Children of Israel knew that to him would come the kingdom. Similar to that are the weapons, wherever they are, the Imamate would be there'.

(28) حدثنا محمد بن احمد عن محمد بن عيسى عن حماد بن عيسى عن عبد الاعلى عن ابى عبد الله عليه السلام قلت ان الناس يتكلمون في ابى جعفر يقولون ما بالها ابطحت من ولد ابيه من له مثل قرابته ومن هو اكبر منه وقصرت عمن هو اصغر منه وقال يعرف صاحب هذا الأمر بثلث خصال لا تكون في غيره هو اولى الناس بالذى قبله وهو وصيه وعنده سلاح رسول الله صلى الله عليه وآله ووصيته وذلك عندي لا انازع فيه.

28 – It has been narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Isa, from Hamaad Bin Isa, from Abdul A'la, who has said:

I said to Abu Abdullah[asws]: 'The people are discussing regarding Abu Ja'far[asws]. They are saying that it does not befit that the son of his father should surpass the one who is older than him who was younger from him'. He[asws] said: 'The master of this command can be recognised by three characteristics which are not in anyone other than him[asws]. He[asws] is the first of the people by the ones, who were before him[asws], and he[asws] will be his[asws] successor, and with him will be the weapons of the Messenger of Allah[saww], and his[saww] will, and that is with me[asws]. Do not dispute in it'.

(29) حدثنا احمد بن محمد عن على بن الحكم عن اسماعيل بن بره عن عامر بن خزاعة قال كنت عند ابى عبد الله عليه السلام فقال الا اريك نعل رسول الله صلى الله عليه وآله قال قلت بلى قال فدعا بقمطر ففتحه فاخرج منه نعلين كانما رفعت الايدى عنهما تلك الساعة فقال هذا نعل رسول الله صلى الله عليه وآله وكان يعجبنى بهما كانما رفعت عنهما تلك الساعة.

29 – It has been narrated to us by Ahmad Bin Muhammad, from Ali bin Al-Hakam, from ismail Bin Barah, from Aamir bin Khaza'at who said:

'I was with Abu Abdullah[asws]. He[asws] said: 'Would you like to see the slipper of the Messenger of Allah[saww]?' I said, 'Yes'. He[asws] called for the suitcase. He[asws] opened it, and took out from it two slippers, which were as if they had been raised by the hands that very hour. He[asws] said: 'This is the slipper of the Messenger of Allah[saww] and it is as if they were bought in that very hour'.

(30) حدثنا احمد بن الحسين عن الحسين بن اسد عن الحسين القمى عن نعمان بن منذر عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال قال امير المؤمنين عليه السلام حين قتل عمر ناشدهم قال نشدتكم الله هل فيكم احد ورث سلاح رسول الله ورأيته و خاتمه غيرى قالوا لا.

30 – It has been narrated to us by Ahmad Bin Al-Husayn, from Al-Husayn Bin Asad Al-Husayn Al-Qummy, from No'man Bin Munzar, from Amro Bin Shimr, from Jabir, who has said:

Abu Ja'far[asws] has reported that 'Amir-ul-Momineen[asws] said when Umar was killed, he[asws] appealed to them saying: 'I[asws] call you to Allah[azwj]. Is there any one among you who has inherited the weapons of the Messenger of Allah[saww], or his[saww] flag, and his[saww] ring, apart from me[asws]?' They said, 'No'.

(31) حدثنا محمد بن عيسى عن على بن الحكم عن ابان وسهل بن الحسين عن بيان بن محمد عن على بن الحكم عن موسى بن القاسم عن ابان بن عثمان عن ابى بصير قال سمعت سليمان بن خالد يسئل ابا عبد الله عليه السلام فقال جعلت فداك ان عبد الله بن الحسن يزعم ان سيف رسول الله عنده فقال أبو عبد الله لا ورب الكعبة هذا المصباح ما رأه ولا بواحدة من عينيه قط ثم قال لاادرى الا ان يكون رأه ابوه وهو صبى وهو في حجر على بن الحسين.

31 – It has been narrated to us by Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abaan and Sahl Bin Al-Husayn, from Bayaan Bin Muhammad, from Ali Bin Al-Hakam, from Musa Bin Al-Qasim, from Aban Bin Usman, from Abu Baseer who said:

'I heard Sulieman bin Khalid who asked Abu Abdullah[asws]. He said, 'May I be sacrificed for you[asws], that Abdullah Bin Al-Hassan is claiming that the sword of the Messenger of Allah[saww] is with him'. Abu Abdullah[asws] said: 'By the Lord[azwj] of the Kaaba, this is the Light. He has not seen it even with one of his eyes at all'. Then said: 'Not even his father saw it when he was a young boy, in the chamber of Ali[asws] Bin Al-Husayn[asws]'.

(32) حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر عن على بن اسباط عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى عبد الله عليه السلام قال سمعته يقول الواح موسى عندنا وعصى موسى عندنا ونحن ورثنا النبي صلى الله عليه وآله.

32 – It has been narrated to us by Abu Muhammad, from Umraan bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

'I heard Abu Abdullah[asws] say: 'The Tablets of Musa[as] are with us[asws], and the Staff of Musa[as] is with us[asws], and we[asws] are the inheritors of the Prophet[saww]'.

(33) حدثنا محمد بن الحسين عن صفوان عن ابى الحسن عليه السلام قال كان أبو جعفر عليه السلام يقول انما السلاح فينا مثل التابوت في بنى اسرائيل اينما دار التابوت فثم الامر قلت فيكون السلاح مزايلا للعلم قال لا.

33 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, who has said:

'Abu Ja'far[asws] used to say: 'But rather, the weapons are with us[asws] just like the Coffin was with the Children of Israel. Wherever the Coffin went, so did the command'. I said, 'Do the weapons ever give out knowledge?' He[asws] said: 'No'.

(34) حدثنا ابراهيم بن هاشم عن محمد بن ابى عمير عن محمد بن مسكين عن نوح بن دراج عن عبد الله بن ابى يعفور قال سمعت ابا عبد الله عليه السلام يقول انما مثل السلاح فينا مثل التابوت في بنى اسرائيل حيث ما دار التابوت دار العلم.

34 – It has been narrated to us by Ibrahim Bin Haashim, from Muhammad Bin Abu Umeyr, from Muhammad Bin Miskeen, from Nooh Bin Daraaj, from Abdullah Bin Abu Ya'four who said:

'I heard Abu Abdullah[asws] say: 'But rather, the example of the weapons with us[asws] is the example of the Coffin with the Children of Israel. Wherever the Coffin went, so did the knowledge'.

(35) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسن عن فضالة عن يحيى عن ابيه عن عبد الله بن سليمان قال سمعت ابا جعفر عليه السلام يقول ان السلاح فينا كمثل التابوت في بنى اسرائيل حيث دار التابوت فثم الملك وحيث ما دار السلاح فثم العلم.

35 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Hassan, from Fazaalat, from Yahya, from his father, from Abdullah Bin Suleyman who said:

'I heard Abu Ja'far[asws] say: 'The weapons with us are like the Coffin was with the Children of Israel. Wherever the Coffin went, the kingdom did so, and wherever the weapons are, so is the knowledge'.

(36) حدثنا سلمة بن الخطاب عن عبد الله بن محمد عن منيع بن الحجاج البصري عن مجاشع عن معلى عن محمد بن الفيض عن محمد بن على عليه السلام قال كان عصى موسى لادم فصارت إلى شعيب ثم صارت إلى موسى بن عمران وانها لعندنا وان عهدي بها انفا وهى خضراء كهيئتها حين انتزعت من شجرها وانها لتنطق إذا استنطقت اعدت لقائمنا ليصنع كما كان موسى يصنع بها وانها لتروع وتلقف قال ان رسول الله صلى الله عليه وآله لما اراد الله ان يقبضه اورث عليا عليه السلام علمه وسلاحه وما هناك ثم صار إلى الحسن والحسين ثم حين قتل الحسين استودعه ام سلمة ثم قبض بعد ذلك منها قال فقلت ثم صار إلى على بن الحسين ثم صار إلى ابيك ثم انتهى اليك قال نعم.

36 – It has been narrated to us by Salmat Bin Al-Khataab, from Abdullah Bin Muhammad, from Mani'e Bin Al-Hajaaj Al-Basry, from Majasha', from Moala, from Muhammad Bin Al-Fayz, who has said:

Muhammad Bin Ali[asws] said: 'The Staff of Musa[as] was with Adam[as]. It went to Shuaib[as], then it went to Musa Bin Imran[as], and it is with us[asws], and it is my[asws] term now, and it is green as if it has been plucked out of a tree, and it is as if it has been prepared for our[asws] Qaim[ajfj] as it was made for Musa[as], and it is intimidating in its usage. The Messenger of Allah[saww], when Allah[azwj] Intended to Capture him[saww] (Shahadat), bequeathed to Ali[asws] his[saww] knowledge, and his[saww] weapons, and whatever was there. Then these went to Al-Hassan[asws] and Al-Husayn[asws]. Then when Al-Husayn[asws] was martyred, he[asws] entrusted these to Umm Salma[as]. Then custody of these was taken from her[as] after her[as] death'. I said, 'Then these went to Ali[asws] Bin Al-Husayn[asws], then these went to your[asws] father[asws], then ended up with you[asws]?' He[asws] said: 'Yes'.

(37) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان عن سليمان بن خالد قال قلت ان العجليه يزعمون ان سلاح رسول الله صلى الله عليه وآله عند ولد الحسن قال كذبوا والله قد كان لرسول الله سيفان وفى احدهما علامة في ميمنته فليخبروا بعلامتها واسمائهما ان كان صادقين ولكن لا ازرى ابن عمى قال قلت وما اسمها فقال اسم احديهما الرسوم والاخر مخذم.

37 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan, from Suleyman Bin Khalid who said:

'I said, 'The *Ajaliyya* are alleging that the weapons of the Messenger of Allah[saww] are with the son of Al-Hassan'. He[asws] said: 'They lie. By Allah[azwj], there were two swords with the Messenger of Allah[saww], and on one of them there was a mark on its right hand side. Let them inform of their marks and of their names if they are truthful, but my[asws] cousin (son of my[asws] uncle) is not my[asws] strength'. I said, 'And what are their names?' He[asws] said: The name of one of them is *Al-Rasoom*, and the other is *Makhzam*'.

(38) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان قال ذكر له الكيسانية وما يقولون في محمد بن على فقال الا يقولون عند من سلاح رسول الله وما كان في سيفه ما علامة جانبه ان كانوا يعلمون ثم قال ان محمد بن على كان يحتاج إلى بعض الوصية أو إلى الشئ مما في الوصية إلى على بن الحسين عليه السلام فينسخه له ولكن لا احب ان ازرى ابن عم لى.

38 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalar Bin Ayub, from Umar Bin Aban who said:

'I mentioned to him[asws] Al-*Kaysaniyya*[5] and what they are saying regarding Muhammad Bin Ali. He[asws] said: 'But, they are saying that the one with whom are the weapons of the Messenger of Allah[saww], and the sword was in it, what is the mark on

[5] Thos who believed in the Immamat of Mohammed Hanifia ibn Ali[asws] ibn Abi Talib[asws].

the side of it, do they know'. Then said: 'That Muhammad Bin Ali was is need of some bequest, or something which was in the bequest, to Ali^asws Bin Al-Husayn^asws. He^asws copied it for him, but I^asws do not like the virtues of the son of my^asws uncle'.

(39) حدثنا محمد بن احمد عن الحسين عن احمد بن محمد بن ابى نصر عن حماد بن عثمان عن عبد الاعلى بن اعين قال سمعت ابا عبد الله عليه السلام يقول عندي سلاح رسول الله صلى الله عليه وآله لا انازع فيه ثم قال ان السلاح مدفوع عنه لو وضع عند شر خلق الله كان اخيرهم ثم قال ان هذا الامر يصير إلى من يلوى له الحنك فإذا كانت من الله فيه المشية خرج فيقول الناس ماهذا الذى كان ويضع الله له يده على رأس رعيته.

39 – It has been narrated to us by Muhammad Bin Ahmad, from Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Abdul A'la Bin Ayn who said:

'I heard Abu Abdullah^asws say: 'With me^asws are the weapons of the Messenger of Allah^saww, there is no disputing in this'. Then said: 'The weapons are secure. If they were to be placed with the most evil of the creatures of Allah^azwj, he would be the best among them'.

Then said: 'This matter is to be communicated to the ones who have total obedience for him^ajfj. When the Desire of Allah^azwj transpires regarding this, he^ajfj will come out. The people will say, 'What is this?' It will be as if Allah^azwj had Placed his^ajfj protective hand on their heads'.

(40) حدثنا على بن الحسن بن على بن فضال عن ابيه عن ابراهيم بن محمد الاشعري عن حمران الحلبي عن عبد الله بن سليمان قال سمعت ابا جعفر عليه السلام يقول السلاح فينا بمنزلة التابوت في بنى اسرائيل حيث ما دار العلم.

40 – It has been narrated to us by Ali Bin Al-Hassan bin Ali bin Fazaal, from his father, from Ibrahim Bin Muhammad Al-Ashary, from Hamraan Al-Halby, from Abdullah Bin Suleyman who said:

'I heard Abu Ja'far^asws say: 'The weapons with us^asws are at the status of the Coffin which was with the Children of Israel. Wherever they turn, so does the knowledge'.

(41) حدثنا الحجال عن الحسن بن الحسين عن ابن سنان عن العزرمى عن ابى المقدام قال كنت انا وابى المقدام حاجين قال فماتت ام ابى المقدام في طريق المدينة قال فجئت اريد الاذن على ابى جعفر عليه السلام فإذا بغلته مسرجة وخرج ليركب فلما رانى قال كيف انت يا ابا المقدام قال قلت بخير جعلت فداك ثم قال يا فلانه استاذني على عمى قال ثم قال لا تعجل حتى آتيك قال فدخلت على عمته فاطمة بنت الحسين وطرحت لى وسادة فجلست عليها ثم قالت كيف انت يا ابا المقدام قلت بخير جعلني الله فداك يا بنت رسول الله صلى الله عليه وآله قال قلت يا بنت رسول الله شئ من اثار رسول الله قال فدعت ولدها فجاؤا خمسة فقالت يا ابا المقدام هؤلاء لحم رسول الله ودمه ارتنى جفنة فيها وضر عجين وضبابته حديد فقالت هذه الجفنة التى اهديت إلى رسول الله صلى الله عليه وآله ملأ لحم وثريد قال فاخذتها وتمسحت بها.

41 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn, from Ibn Sinan, from Al-Azramy, from Abu Al-Maqdaam who said:

'I and Abu Al-Maqdam went on Hajj. The mother of Abu Al-Maqdam died on the way to Medina. We came seeking permission to Abu Ja'far^asws. He^asws was riding on a mule, when he^asws saw me, he^asws said: 'How are you, O Abu Al-Maqdaam'. I said, 'I am well, may I be sacrificed for you^asws'. With me are so and so, but excuse me for my blindness, I will soon visit your house. I entered to his^asws (house) and his^asws aunt Fatima^as the daughter of Al-Husayn^asws, and introduced me and made me to sit by the cushion. Then she^asws said: 'How are you, O Abu Al-Maqdaam?' I said, 'I am well, may Allah^azwj Make me to be sacrificed for you^as, O daughter of the Messenger of Allah^saww. I asked: O daughter of the Messenger of Allah^saww, which thing is from the effects of the Messenger of Allah^saww?' She^asws called her^asws sons and five of them came. She^as said: 'O Abu Al-Maqdaam, these are the flesh of the Messenger of Allah^saww and his^azwj blood'. She showed me a container in which was a washing bowl, and a piece of iron. She^as said: 'This is *Al-Jaffna* which was gifted to the Messenger of Allah^saww, with meat and porridge'. I took them and wiped myself by them'.

(42) حدثنا الحسين بن على عن محمد بن عبد الله بن المغيرة عن سليمان بن جعفر قال كتبت إلى ابى الحسن الرضا عليه السلام عندك سلاح رسول الله فكتب إلى بخطه الذى اعرفه هو عندي.

42 – It has been narrated to us by Al-Husayn Bin Ali, from Muhammad Bin Abdullah Bin Al-Mugheira, from Suleyman Bin Ja'far who said:

'I wrote to Abu Al-Hassan Al-Reza[asws] (and asked): 'With you[asws] are the weapons of the Messenger of Allah[saww]?' He[asws] wrote back to me[asws]: 'Know that these are with me[asws]'.

(43) حدثنا احمد بن محمد بن عيسى عن محمد بن ابى نصر عن ابى الحسن الرضا الرضا عليه السلام قال اتانى اسحق فعظم على بالحق والحرمة السيف الذى اخذه هو سيف رسول الله فقلت له لا وكيف يكون هو وقد قال أبو جعفر عليه السلام انما مثل السلاح فينا مثل التابوت في بنى اسرائيل اينما دار التابوت دار الملك.

43 – It has been narrated to us by Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Nasr, who has said:

Abu Al-Hassan Al-Reza[asws] said: 'Is'haq came with it to me[asws], as it is a great right and sanctity of the sword to be taken, for it is the sword of the Messenger of Allah[saww]'. I said to him[asws], 'And how is it and has been?' Abu Ja'far[asws] said: 'But, the example of the weapons with us[asws] is like the Coffin with the Children of Israel. Wherever the Coffin went so did the kingdom'.

(44) وعنه عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن ابى بصير قال قال أبو عبد الله عليه السلام ترك رسول الله صلى الله عليه وآله من المتاع سيفا ودرعا وعنزة ورحلا وبغلة الشهباء فورث ذلك كله على بن ابي طالب عليه السلام.

44 – And from him, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Abu Baseer who said:

'Abu Abdullah[asws] said: 'The Messenger of Allah[saww] left from his[saww] belongings a sword, and armour; and a spear, and a saddle and grey mule. All these were inherited by Ali[asws] Bin Abu Talib[asws]'.

(45) وعنه عن الحسين عن فضالة عن عمر بن ابان قال سألت ابا عبد الله عليه السلام عما يتحدث الناس انه دفعت إلى ام سلمة زوج النبي صلى الله عليه وآله صحيفة مختومة فقال ان رسول الله صلى الله عليه وآله لما قبض ورث على بن ابى طالب علمه وسلاحه وما هناك ثم صار إلى الحسن والحسين ثم صار إلى على بن الحسين ثم إلى ابيك ثم انتهى اليك قال نعم.

45 – And from him, from Al-Husayn, from Fazaalat, from Umar Bin Abaan who said:

'I asked Abu Abdullah[asws] that the people are narrating that he[saww] handed over to Umm Salma[as], wife of the Prophet[saww] a sealed Parchment, he[asws] said: 'When the Messenger of Allah[saww] was Captured (Shahadat), Ali[asws] Bin Abu Talib[asws] inherited his[saww] knowledge and his[saww] weapons and whatever was there'. I said, 'Then these went to Al-Hassan[asws], and Al-Husayn[asws], then these went to Ali[asws] Bin Al-Husayn[asws], then to your[asws] father[asws], then ended up with you[asws]'. He[asws] said: 'Yes'.

(46) حدثنا محمد بن الحسين عن احمد بن محمد بن ابى نصر عن حماد بن عثمان عن عبد الاعلى بن اعين قال سمعت ابا عبد الله عليه السلام يقول عندي سلاح رسول الله صلى الله عليه وآله لا انازع فيه قال سمعت يقول ان السلاح مدفوع عنه لو وضع عند شر خلق الله لكان خيرهم ثم قال هذا الامر يصير إلى من يلوى له الحنك.

46 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usmaan, from Abdul A'ala Bin Ayn who said:

'I heard Abu Abdullah[asws] say: 'With me [asws] are the weapons of the Messenger of Allah[saww], there is no disputing in this'. I heard him[asws] say: 'The weapons are secure, were these to be placed with the most evil of the creation of Allah[azwj], he would be

the best among them'. Then said: 'This matter proceeds to the one[ajfj] to whom[ajfj] the necks will bend for (in total obedience)'.

(47) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن فضيل بن عثمان عن ابى عبيدة الحذاء قال قال لى أبو جعفر عليه السلام يا ابا عبيده من كان عنده سيف رسول الله صلى الله عليه وآله ودرعه ورأيته المغلبة ومصحف فاطمة قرت عينه.

47 – It has been narrated to us by Ibrahim Bin Hashaam, from Al-Husayn Bin Sayf, from his father, from Fazeyl Bin Usman, from Abu Ubeyda Al-Haza'a who said:

'Abu Ja'far[asws] said to me: 'O Abu Ubeyda, the one with whom is the sword of the Messenger of Allah[saww], and his[saww] armour, and his[saww] overpowering flag, and the Parchment of Fatima[asws], the coolness of his[asws] eyes'.

(48) حدثنا عمران بن موسى عن محمد بن الحسين عن محمد بن عبد الله بن زرارة عن عيسى بن عبد الله عن ابيه عن جده عن امير المؤمنين عليه السلام قال جاء جبرئيل إلى النبي صلى الله عليه وآله فقال يا محمد ان باليمن صنما من حجارة مقعد من حديد فابعث إليه حتى يجاء به قال فبعثني النبي صلى الله عليه وآله إلى اليمن فجئت بالحديد فدفعت إلى عمر الصيقل فضرب عنه سيفين ذالفقار ومخذما فتقلد رسول الله صلى الله عليه وآله مخذما وقلدنى ذالفقار ثم انه صار إلى بعد مخذم

48 – It has been narrated to us by Umraan Bin Musa, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Zarara, from Isa Bin Abdullah, from his father, from his grandfather, who has said:

Amir-ul-Momineen[asws] said: 'Jibraeel[as] went to the Prophet[saww] and said: 'O Muhammad[saww], in Yemen there is an idol of stone set in iron. Send to them until they do away with it'. The Prophet[saww] sent me[asws] to Yemen. I[asws] came with the iron and fulfilled the matter of *Al-Sayqal*. I[asws] struck them with two swords, *Zulfiqaar* and *Makhzama*. The Messenger of Allah[saww] collared himself[saww] with Makhzama and collared me[asws] with *Zulfiqaar*. Then he[saww], after that, gave me *Makhzam*'.

(49) حدثنا ابراهيم بن محمد عن الحسين بن موسى الخشاب عن محسن بن محمد عن ابان بن عثمان عن ابى عبد الله عليه السلام قال لبس ابى درع رسول الله صلى الله عليه وآله ذات الفضول فخطت ولبست انا فكان وكان.

49 – It has been narrated to us by Ibrahim Bin Muhammad, from Al-Husayn Bin Musa Al-Khashaab, from Mohsin Bin Muhammad, from Abaan Bin Usmaan, who has said:

Abu Abdullah[asws] said: 'My[asws] father[asws] put on the armour of the Messenger of Allah[saww] *Dhaat Al-Fudhool*. It fitted him perfectly, so it to me when I[asws] wore it'.

(50) حدثنا محمد بن عبد الجبار عن ابى القاسم عبد الرحمن ابن حماد عن محمد بن سهل عن ابراهيم بن ابى البلاد عن عيسى بن عبد الله عن محمد بن عمر بن على بن امه ام الحسين بنت عبد الله بن محمد بن على بن الحسين قالت بينا انا جالسة عند عمى جعفر بن محمد إذ دعا سعيدة جارية كانت له وكانت منه بمنزلة فجائته بسفط فنظر إلى خاتمه عليه ثم فضه ثم نظر في السفط ثم رفع رأسه إليها فاغلظ لها قال قلت فديتك كيف ولم ارك اغلظت لأحد قط فكيف بسعيدة قال اتدرين أي شئ صنعت يا بنية هذه رأية رسول الله صلى الله عليه وآله العقاب اغفلتها حتى انكبت ثم اخرج خرقة سوداء ثم وضعها على عينيه ثم اعطانيها فوضعتها على عينى ووجهى ثم استخرج صرة فيها دنانير قدر مأتى دينار فقال هذه رفعها إلى من ثمن العمودان لوقعة تكون بالمدينة ينجوا منها من كان على ثلثه اميال ولها اشترى الطيبة فوالله ما ادركها ابى ووالله ما ادرى ادركها ام لا قال ثم استخرج صرة اخرى دونها فقال هذه دفعها ايضا لوقعة يكون بالمدينة ينجوا منها وتلقف ما يأفكون وتصنع كما تؤمر وفيها جئت اقبلت وتلقف ما تأفكون تفتح لها شفتان احديها في الارض والاخرى في السقف وبينهما اربعون ذراعا وتلقف ما يأفكون بلسانها.

50 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Al-Qasim Abdul Rahmaan Ibn Hamaad, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al-Balaad, from Isa Bin Abdullah, who has said:

Muhammad Bin Umar Bin Ali son of his aunt, has narrated from the mother of Al-Husayn, daughter of Abdullah Bin Muhammad Bin Ali Bin Al-Husayn[asws]. She said, 'Whilst I was sitting with my uncle Ja'far Bin Muhammad[asws], when he[asws] called Saeeda. It was for her, from him[asws] a status. She came with a container. He[asws] looked at its seal, then opened it, then looked in the container, then lifted his[asws]

head towards her harshly. I said, 'May I be sacrificed for you, how come you were in this state? And I have never seen you[asws] as being so harsh with anyone at all. So, how come with Saeeda?' He[asws] said: 'Do you know which thing is this, O daughter? This is the Punishing flag of the Messenger of Allah[saww]. She overlooked it until she was cautioned. Then he[asws] took out a black cloth, then placed it on his[asws] eyes, then gave it to me. I placed it on my eyes and my face. Then he[asws] brought out a bundle in which were approximately one hundred Dinaars. He[asws] said: 'This is to be given to a person from *Al-Amoudan* (a village near Mecca) to escape from the event which has taken place in Medina by three miles and for him to buy something good with it.

(51) حدثنا محمد بن الحسين عن ابن سنان عن عمار بن مروان عن المنخل عن جابر قال قال أبو جعفر عليه السلام الم تسمع قول رسول الله صلى الله عليه وآله في على عليه السلام والله لتؤتين خاتم سليمان والله لتؤتين عصى موسى.

51 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ibn Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir who said:

'Abu Ja'far[asws] said: 'Have you not heard the words of the Messenger of Allah[saww] regarding Ali[asws]: 'By Allah[azwj], I[saww] have yielded to you[asws] the ring of Suleiman[as], and by Allah[saww], I[saww] have showed to you[asws] the Staff of Musa[as]'.

(52) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين اللؤلوى عن ابى الحصين الاسدي عن ابى بصير عن ابى جعفر عليه السلام قال خرج امير المؤمنين عليه السلام ذات ليلة على اصحابه بعد عتمة وهم في الرحبة وهو يقول همهمة في ليلة مظلمة خرج عليكم الامام وعليه قميص آدم وفى يده خاتم سليمان وعصى موسى.

52 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Abu Al-Haseyn Al-Asady, from Abu Baseer, who has said:

Abu Ja'far[asws] said: ' Once Amir-ul-Momineen[asws] went out one night to his[asws] companions after dark, and they were in the open space, and he[asws] was murmuring in the dark night: 'The Imam[asws] has come out to you, and with him[asws] is the shirt of Adam[as], and in his[asws] hand is the ring of Suleiman[as] and the Staff of Musa[as]'.

(53) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن ابى بصير قال قال أبو عبد الله عليه السلام ترك رسول الله عن المتاع سيفا ودرعا وعنزة ورحلة وبلغته الشهباء فورث ذلك كله على بن ابى طالب عليه السلام.

53 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Abu Baseer who said:

'Abu Abdullah[asws] said: 'The Messenger of Allah[saww] left from his[saww] belongings a sword, and armour, and a spear, and a saddle and grey mule. All these were inherited by Ali[asws] Bin Abu Talib[asws]'.

(54) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن ابى سعيد الخراساني عن ابى عبد الله قال قال أبو جعفر عليه السلام إذا قام القائم بمكة واراد ان يتوجه إلى الكوفة نادى مناديه الا لا يحمل احد منكم طعاما ولا شرابا ويحمل حجر موسى بن عمران وهو وقر بعير ولا ينزل منزلا الا انبعث عين منه فمن كان جايعا شبع ومن كان ضمأنا روى فهو زادهم حتى نزلوا النجف من ظهر الكوفة.

54 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muha Bin Sa'daan, from Abdullah Bin Al-Qasim, from Abu Saeed Al-Khurasany, who has said:

Abu Abdullah[asws] has narrated that 'Abu Ja'far[asws] said: 'When Al-Qaim[ajfj] makes his[asws] 'القائم' stand at Mecca, and make the intention to proceed towards Al-Kufa, his[asws] caller will call out: 'Not one of you should bear food with him, nor any drinks He carries Musa bin Imran[as]'s holy caravan, those who are hungry or thirsty will be fed during their travel and when they stay in Najaf and appear in Kufah.

(55) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن محمد بن اذينه عن بريد بن معاوية عن ابى جعفر عليه السلام في قول الله تبارك وتعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها وإذا حكمتم بين الناس ان تحكموا بالعدل ان الله نعما يعظكم به قال ايانا عنى ان يؤدى الأول منا إلى الامام الذى يكون بعده السلاح والعلم و الكتب.

55 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Azina, from Bureyd Bin Muawiya, who has said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] Blessed and High ***[4:58] Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent***, said: 'It means that He[azwj] is Calling to the first of the Imams[asws] who will have after him[saww] the weapons and the knowledge and the Books'.

(56) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن احمد بن محمد بن ابى نصر وغيره عن ابى ايوب الحذأ عن ابى بصير عن ابى عبد الله عليه السلام قال قلت له جعلت فداك انى اريد ان المس صدرك فقال افعل فمسست صدره ومناكبه فقال ولم يا ابا محمد فقلت جعلت فداك انى سمعت اباك وهو يقول ان القائم واسع الصدر مسترسل المنكبين عريض ما بينهما فقال يا محمد ان ابى لبس درع رسول الله صلى الله عليه وآله وكانت تستخب على الأرض وانا لبستها فكانت وكانت وانها تكون من القائم كما كانت من رسول الله صلى الله عليه وآله مشمرة كانه ترفع نطاقها بحلقتين وليس صاحب هذا الأمر من جاز اربعين.

56 – It has been narrated to us by Ibrahim Bin Hashaam, from Abu Abdullah Al-Barqy, from Ahmad Bin Muhammad Bin Abu Nasr, and someone else, from Abu Ayub Al-Haza'a, from Abu Baseer, who has said the following:

I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], I would like to touch your[asws] chest'. He[asws] said: 'Do it'. I touched his[asws] chest and his[asws] shoulders. He[asws] said: 'And why, O Abu Muhammad?' I said, 'May I be sacrificed for you[asws]. I heard your[asws] father[asws], and he[asws] said that Al-Qaim[ajfj] will have a wide chest presented between two broad shoulders'.

He[asws] said: 'O Abu Muhammad, my[asws] father[asws] put on the armour of the Messenger of Allah[saww], and it fitted him perfectly without leaving any marks on the ground, and I[asws] put it on, and it did what it had done, and it will be with Al-Qaim[ajfj] as it was with the Messenger of Allah[saww], it is as if it has been made for these two[asws], and it is not for others but of the people of'Amr' even one forthyth of it.

(57) حدثنا عباد بن سليمان عن سعد بن سعد عن يحيى عن ابى الحسن الرضا عليه السلام قال قال اتى ابى بسلاح رسول الله صلى الله عليه وآله ولقد دخل عمومتي من ذلك كلمة فقال صفوان وذكرنا سيف رسول الله صلى الله عليه وآله فقال اتانى اسحق بن جعفر فعظم على رسالتي بالحق و الحرمة السيف الذى اخذه هو سيف رسول الله صلى الله عليه وآله قال فقلت لا كيف يكون هذا وقد قال أبو جعفر عليه السلام مثل السلاح فينا مثل التابوت في بنى اسرائيل حيث ما دار دار الأمر قال فسألته عن ذى الفقار سيف رسول الله فقال نزل به جبرئيل من السماء وكانت حليته فضة وهو عندي.

57 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd, from Yahya, who has said:

'Abu Al-Hassan Al-Reza[asws] has narrated that my[asws] father[asws] came to me[asws] with the weapons of the Messenger of Allah[saww], and I[asws] have included my[asws] cousins from that word'. Safwaan said, 'And we mentioned the sword of the Messenger of Allah[saww]'. He[asws] said: 'Is'haq Bin Ja'far brought it out for me[asws], as it is a great right of the (Divine) successor[asws] and sanctity of the sword to be taken, for it is the sword of the Messenger of Allah[saww]'. I said, 'No, and how can this be, and so Abu Ja'far[asws] said that the example of the weapons with us[asws] is like the Coffins with the Children of Israel, wherever it went, so did the Command'. I asked him[asws] about Zulfiqaar, sword of the Messenger of Allah[saww], he[asws] said: 'Jibraeel[as] came down with it from the sky, and it was decorated with silver, and it is with me[asws]'.

(58) حدثنا محمد بن الحسين عن محمد بن اسماعيل عن ابى اسماعيل السراج عن بشر بن جعفر عن المفضل الجعفي عن ابى عبد الله عليه السلام قال سمعته يقول اتدرى ما كان قميص يوسف قال قلت لا قال ان ابراهيم لما اوقد له النار اتاه جبرئيل بثوب من ثياب الجنة فالبسه اياه فلم يضره معه حر ولابرد فلما حضر ابراهيم الوفاة جعله في تميمته وعلقها على اسحق وعلقها اسحق على يعقوب فلما ولد يوسف علقها عليه وكان في عضده حتى كان من امره ما كان

58 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Abu Ismail Al-Siraaj, from Bishr Bin Ja'far, from Al-MufazzAl-Al-Ju'fy, who has said:

'I heard Abu Abdullah[asws] say: 'Do you know what was the shirt of Yusuf[as]?' I said, 'No'. When the fire was kindled for Ibrahim[as], Jibraeel[as] came down with a cloth, from the clothes of the Paradise. With it, neither the heat, nor the cold affected him[as] adversely. When death presented itself to Ibrahim[as], he[as] made an amulet out of it and attached it on Is'haq[as], and Is'haq[as] attached it on Yaqoub[as]. When Yusuf[as] came to this world, he[as] attached it on him[as], and it was in his[as] upper arm until the matter transpired that it did.

فلما اخرج يوسف بمصر القميص من التميمة وجد يعقوب ريحه فهو قوله تعالى انى لأجد ريح يوسف لولا ان تفندون فهو ذلك القميص الذى انزل به من الجنة قلت جعلت فداك فالى من صار ذلك القميص فقال إلى اهله ثم قال كل نبى ورث علمه أو غيره فقد انتهى إلى محمد صلى الله عليه وآله واهل بيته.

When Yusuf[as] was in Egypt, he[as] brought out the shirt from the amulet, Yaqoub[as] found its aroma. This is the Statement of Allah[azwj] the High ***[12:94] And Most surely I perceive the aroma of Yusuf unless you pronounce me to be weak in judgement***, for that was the shirt which had come down from the Paradise'. I said, 'May I be sacrificed for you[asws], to whom has this shirt gone to?' He[asws] said: 'To it's (Ahl) worthy person[as]'. Then said: 'All Prophets[as] inherited his[as] knowledge, but none of the others and it then came to Muhammad[saww] and the People[asws] of his[azwj] Household'.

(5) باب في الأئمة علهيم السلام عندهم الصحيفة التى فيها اسماء اهل الجنة واسماء اهل النار

CHAPTER 5 – REGARDING THE IMAMS^asws^, WITH THEM^asws^ IS THE PARCHMENT IN WHICH ARE THE NAMES OF THE INHABITANTS OF THE PARADISE AND THE NAMES OF THE INHABITANTS OF THE FIRE

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن عبد الصمد بن بشير قال ذكر عند ابى عبد الله عليه السلام بدو الاذان وقصة الاذان في اسراء النبي صلى الله عليه وآله حتى انتهى إلى السدرة قال فقالت السدرة المنتهى ما جاوزني مخلوق قبلك قال ثم دنى فتدلى فكان قاب قوسين أو أدنى فأوحى إلى عبده ما اوحى قال فدفع إليه كتاب اصحاب اليمين واصحاب الشمال

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdul Samad Bin Bashir who said:

'It has been mentioned from Abu Abdullah[asws] that the beginning of Azaan (Call for Prayer) and story of the Azaan during the ascension (Me'raaj) of the Prophet[saww] until ending up at *Al-Sidrat*. I said, '*Al-Sidrat Al-Muntaha* (The Ultimate Point), no creature has exceeded for me before you[asws] (i.e.) told me more)'. He[asws] said: '***[53:7] While he was in the highest part of the horizon [53:8] Then he approached and came closer [53:9] So he was the measure of two bows or closer still [53:10] And He revealed to His servant what He revealed,*** He[asws] said: 'And He[azwj] Handed over to him[saww] a Book of the companions of the right and (a Book of) companions of the left.

قال وأخذ أصحاب اليمين بيمينه ففتحه فنظر إليه فإذا فيه اسماء أهل الجنة وأسماء آبائهم وقبائلهم قال فقال له امن الرسول بما انزل إليه من ربه قال فقال رسول الله صلى الله عليه وآله والمؤمنون كل امن بالله وملائكته وكتبه و رسله قال فقال رسول الله صلى الله عليه وآله ربنا لا تؤاخذنا ان نسينا أو اخطأنا قال فقال الله قد فعلت قال ربنا ولا تحملنا مالا طاقة لنا به واعف عنا إلى اخر السورة وكل ذلك يقول الله قد فعلت

He[asws] said: 'And he[saww] took the (Book of) companions of the right by his[saww] right hand. He[saww] opened it. He[saww] looked towards it and in it were the names of the inhabitants of the Paradise, and the names of their fathers along with their tribes. He[azwj] Said: ***[2:285] The messenger believes in what has been revealed to him from his Lord.*** The Messenger of Allah[saww] said: '***and (so do) the believers; they all believe in Allah and His angels and His books and His messengers.*** The Messenger of Allah[saww] said: '***[2:286] Our Lord! do not punish us if we forget or make a mistake*** Allah[azwj] Said: "Already done" The Messenger of Allah[saww] said: '***Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people***'. Allah[azwj] Said: "Already Done".

قال ثم طوى الصحيفة فامسكها بيمينه وفتح صحيفة اصحاب الشمال فإذا فيها اسماء اهل النار واسماء آبائهم وقبائلهم قال فقال رسول الله صلى الله عليه وآله رب ان هؤلاء قوم لا يؤمنون قال فقال الله فاصفح عنهم وقد سلم فسوف يعلمون قال فلما فرغ من مناجات ربه رد إلى بيت المعمور ثم قص قصة البيت والصلوة فيه ثم نزل ومعه الصحيفتان فدفعهما إلى على بن ابى طالب عليه السلام.

Then he[saww] folded the Parchment in his[saww] right hand, and opened the Parchment of companions of the left. In it were the names of the inhabitants of the Fire and the names of their fathers along with their tribes. The Messenger of Allah[saww] said: 'Lord[azwj], these are people that do not believe'. Allah[azwj] Said: "Leave them and be at peace, for they will come to know". When he[saww] was free from the discourse with his[saww] Lord[azwj], he[saww] returned to the *Bayt Al-Ma'moor* (The Inhabited House)'. Then he[asws] narrated the story of the House and the Prayer in it. He[asws] said: 'Then he[saww] came down, and with him[asws] were the two Parchments. He[saww] handed them both over to Ali[asws] Bin Abu Talib[asws]'.

(2) حدثنا احمد بن محمد بن اسماعيل عن محمد بن الفضيل عن ابى الصباح الكنانى عن ابى جعفر عليه السلام قال حدثنى ابى عمن ذكره قال خرج علينا رسول الله صلى الله عليه وآله وفى يده اليمنى كتاب وفى يده اليسرى كتاب فنشر الكتاب الذى في يده اليمنى فقراء بسم الله الرحمن الرحيم كتاب لاهل الجنة باسمائهم واسماء آبائهم لا يزاد فيهم واحد ولا ينقص منهم واحد قال ثم نشر الذى بيده اليسرى فقرأ كتاب من الله الرحمن الرحيم لاهل النار باسمائهم واسماء آبائهم وقبائهلم لا يزاد فيهم واحد ولا ينقص منهم واحد.

2 – It has been narrated to us by Ahmad Bin Muhammad Bin Ismail, from Muhammad Bin Al-Fazeyl, from Abu Al-Asbaah Al-kanany who has narrated the following:

Abu Ja'far^asws has said that my^asws father^asws has been narrated to me^asws saying: 'The Messenger of Allah^saww came out to us^asws and in his^saww right hand was a Book and also in his^saww left hand was a Book. He^saww displayed the Book which was in his^saww right hand. He read out: 'In the Name of Allah^azwj the Beneficent, the Merciful, a Book of the inhabitants of the Paradise by their names and the names of their fathers. Not one will increase from what is in this nor will any one be reduced from it'.

Then he^saww displayed the one which was in his^saww left hand. He^saww read out: 'A Book from Allah^azwj the Beneficent, the Merciful, of the inhabitants of the Fire by their names and the names of their fathers along with their tribes. Not one will increase from what is in this nor will any one be reduced from it'.

(3) حدثنا احمد بن محمد عن على بن الحكم عن عمرو عن الاعمش قال قال الكلبى يا اعمش أي شئ اشد ما سمعت من مناقب على عليه السلام قال فقال حدثنى موسى بن ظريف عن عباية قال سمعت عليا عليه السلام وهو يقول انا قسيم النار فمن تبعني فهو منى ومن عصاني فهو من اهل النار فقال الكلبى عندي اعظم مما عندك اعطى رسول الله صلى الله عليه وآله عليا عليه السلام كتابا فيه اسماء اهل الجنة واسماء اهل النار فوضعه عند ام سلمة فلما ولى أبو بكر فقلت ليس لك فلما ولى عمر طلبه فقالت ليس لك فلما ولى عثمان طلبه فقالت ليس لك فلما ولى على عليه السلام دفعته إليه.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Amro, from Al-Amsh who said:

'Al-Kalby said, 'O Amsh, which thing is the harshest from what you have heard about the virtues of Ali^asws?' He said: 'It has been narrated to me from Musa Bin Zareyf, from Abaayat who said that he heard Ali^asws say:

'I^asws am the distributor of the Fire. The one who is obedient to me^asws, he is from me^asws, and the one who is disobedient to me^asws, he is from the inhabitants of the Fire'. Al-Kalby said, 'What I have with me is greater than what is with you. The Messenger of Allah^saww gave to Ali^asws a Book in which was the names of the inhabitants of the Paradise and the names of the inhabitants of the Fire. He^saww placed it with Umm Salma^sa. When Abu Bakr became the governor she^sa said: 'This is not for you'. When Umar became the governor, he sought it. She^sa said: 'This is not for you'. When Usmaan became the governor, he sought it. She^sa said: 'This is not for you'. When Ali^asws became the governor, she^sa handed it over to him^asws'.

(4) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه قال حدثنى أبو القاسم عن محمد بن عبد الله قال سمعت جعفر بن محمد عليه السلام يقول خطب رسول الله صلى الله عليه وآله الناس ثم رفع يده اليمنى قابضا على كفه قال اتدرون مافى كفى قالوا الله ورسوله اعلم فقال فيها اسماء اهل الجنة واسماء آبائهم وقبائلهم إلى يوم القيمة ثم رفع يده اليسرى فقال ايها الناس اتدرون مافى ايدى قالوا الله ورسوله اعلم فقال فيها اسماء اهل النار واسماء آبائهم وقبائلهم إلى يوم القيمة ثم قال حكم الله وعدل وحكم الله وعدل فريق في الجنة وفريق في السعير.

4 – It has been narrated to us by Ibrahim Bin Hashaam, from Al-Husayn Bin Sayf, from hs father who said that it has beenIt has been narrated tohim from Abu Al-Qasim, from Muhammad Bin Abdullah who said:

'I heard Ja'far Bin Muhammad^asws say: 'The Messenger of Allah^saww gave a sermon to the people, then he^saww raised his^saww right hand and closed his^saww fist saying: 'Do

you know what is in my[saww] fist?' They said, 'Allah[azwj] and His[azwj] Messenger[saww] know better'. He[saww] said: 'In it are the names of the inhabitants of the Paradise and the names of their fathers and their tribes up to the Day of Judgement'. Then he[saww] raised his[saww] left hand saying: 'O you people, do you know what is in my[saww] hand?' They said, 'Allah[azwj] and His[azwj] Messenger[saww] know better'. He[saww] said: 'In it are the names of the inhabitants of the Fire and the names of their fathers and their tribes up to the Day of Judgement'. Then said: 'Allah[azwj] is Wise and Just, Allah[azwj] is Wise and Just, Allah[azwj] is Wise and Just, a group in the Paradise and a group in the Blazing Fire'.

(5) حدثنا عبد الله بن محمد عن ابراهيم بن محمد قال حدثنى عثمان ابن سعيد عن ابى حفص الاعشى عن الاعمش قال قال الكلبى ما اشد ما سمعت في مناقب على بن ابى طالب عليه السلام قال قلت حدثنى موسى بن ظريف عن عباية قال سمعت عليا عليه السلام يقول انا قسيم النار فقال الكلبى عندي اعظم مما عندك اعطى رسول الله صلى الله عليه وآله عليا كتابا فيه اسماء اهل الجنة واسماء اهل النار.

5 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Usmaan Ibn Saeed, from Abu Hafs Al-Ashy, from Al-Amsh who said:

'Al-Kalby said, 'What is the harshest of what you have heard from the virtues of Ali[asws] Bin Abu Talib[asws]?' I said, 'It has been narrated to me by Musa Bin Zareyf, from Abaya who said, 'I heard Ali[asws] say: 'I[asws] am the distributor of the Fire'. Al-Kalby said, 'What I have with me is greater than what is with you. The Messenger of Allah[saww] gave to Ali[asws] a Book in which was the names of the inhabitants of the Paradise and the names of the inhabitants of the Fire'.

(6) حدثنا محمد بن عيسى عن عبد الصمد بن بشير عن ابى جعفر عليه السلام قال انتهى النبي صلى الله عليه وآله إلى السماء السابعة وانتهى إلى سدرة المنتهى قال فقالت السدرة ما جاوزني مخلوق قبلك ثم دنى فتدلى فكان قاب قوسين أو ادنى فأوحى قال فدفع إليه كتاب اصحاب اليمين وكتاب اصحاب الشمال فاخذ كتاب اصحاب اليمين بيمينه وفتحه ونظر فيه فإذا فيه اسماء اهل الجنة واسماء آبائهم وقبايلهم قال وفتح كتاب اصحاب الشمال ونظر فيه فإذا هي اسماء اهل النار واسماء آبائهم وقبايلهم ثم نزل ومعه الصحيفتان فدفعهما إلى على بن ابي طالب عليه السلام.

6 – It has been narrated to us by Muhammad Bin Isa, from Abdul Samad Bin Bashir who has said:

Abu Ja'far[asws] said: 'The Prophet[saww] reached the seventh sky and came to *Sidrat Al-Muntaha* (The Ultimate Point)'. I said, '*Al-Sidrat*, no one has told me more about it before you[asws]'. Then '***[53:7] While he was in the highest part of the horizon [53:8] Then he approached and came closer [53:9] So he was the measure of two bows or closer still [53:10] And He revealed to His servant,*** He[asws] said: 'He[azwj] handed over to him[saww] a Book of companions of the right and a Book of companions of the left. He[saww] took the Book of companions of the right by his [saww] right hand, and opened it, and looked in it. In it were the names of the inhabitants of the Paradise and the names of their fathers and their tribes. And he[saww] opened the Book of companions of the left and looked in it. In it were the names of the inhabitants of the Fire and the names of their fathers and their tribes. Then he[saww] came down and with him[saww] were two Parchments. He[saww] handed them both over to Ali[asws] Bin Abu Talib[asws]'.

(6) باب في الائمة ان عندهم جميع القرآن الذى انزل على رسول الله ص

CHAPTER 6 – REGARDING THE IMAMS^asws WITH THEM^asws IS THE COLLECTION OF THE QURAN WHICH CAME DOWN UPON THE MESSENGER OF ALLAH^saww

(1) حدثنا محمد بن الحسين عن محمد بن سنان عن عمار بن مروان عن المنخل عن جابر عن ابى جعفر عليه السلام انه قال ما يستطيع احد ان يدعى انه جمع القرآن كله ظاهره وباطنه غير الاوصياء.

1 – It has been narrated to us by Muhammad Bin Al-Hassan, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir who has said:

Abu Ja'far^asws said: 'There is no one who has claimed to have collected all of the Quran, its apparent and it hidden, apart from the successors^asws (of the Prophet^saww).

(2) حدثنا احمد بن محمد عن الحسن بن محبوب عن عمرو بن ابى المقدام عن جابر قال سمعت ابا جعفر عليه السلام يقول مامن احد من الناس يقول انه جمع القرآن كله كما انزل الله الا كذاب وما جمعه وما حفظه كما انزل الله الا على بن ابى طالب و الائمة من بعده.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Amro Bin Abu Al-Maqdaam, from Jabir who said:

'I heard Abu Ja'far^asws say: 'There is no one from the people who said that he has collected all of the Quran as Allah^azwj has Sent down except that he is a liar, and no one collected it or preserved it as Allah^azwj had Sent it down except for Ali^asws Bin Abu Talib^asws and the Imams^asws after him^asws'.

(3) حدثنا محمد بن الحسين عن عبد الرحمن بن ابى نجران عن هاشم عن سالم بن ابى سلمة قال قرء رجل على ابى عبد الله عليه السلام وانا اسمع حروفا من القرآن ليس على ما يقرأها الناس فقال أبو عبد الله عليه السلام مه مه كف عن هذه القرائة اقراء كما يقرء الناس حتى يقوم القائم فإذا قام فقراء كتاب الله على حده واخرج المصحف الذى كتبه على عليه السلام وقال اخرجه على عليه السلام إلى الناس حيث فرغ منه وكتبه فقال لهم هذا كتاب الله كما انزل الله على محمد وقد جمعته بين اللوحين قالوا هوذا عندنا مصحف جامع فيه القرآن لا حاجة لنا فيه قال اما والله لاترونه بعد يومكم هذا ابدا انما كان على ان اخبركم به حين جمعته لتقرؤه.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Najraan, from Hashaam, from Saalim Bin Abu Salmat who has said:

A man said to Abu Abdullah^asws, 'And I have heard letters from the Quran and these are not what are being read by the people'. Abu Abdullah^asws said: 'Muh, muh, stop from reading these. Read it as the people read it until the standing of Al-Qaim^ajfj. When he^asws makes the stand, he^asws will read the Book of Allah^azwj as per its limits, and will bring out the Parchment which was written by Ali^asws'. And said: 'Ali^asws brought it out to the people when he^asws had finished it after writing it down, he^asws said to them: 'This is the Book of Allah^azwj as Allah^azwj has Sent down upon Muhammad^saww', and I^asws have collected it between two Sheets. They replied: We have it with us and we do not need from you'. He^asws said: 'But, by Allah^azwj, you will not see it after this day of yours ever, but I^asws had to inform you, that it is now being collected and is available for reading (as it has been revealed)'.

(4) حدثنا محمد بن الحسين عن النضر بن شعيب عن عبد الغفار قال سئل رجل ابا جعفر عليه السلام فقال أبو جعفر ما يستطيع احد يقول جمع القرآن كله غير الاوصياء.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Abdul Ghaffaar who said:

'A man asked from Abu Ja'far^asws and Abu Ja'far^asws replied: 'No one has been able to make a claim that he has collected all of the Quran, apart from the successors^asws'.

(5) حدثنا عبد الله بن عامر عن ابى عبد الله البرقى عن الحسن بن عثمان عن محمد بن فضيل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال قال أبو جعفر عليه السلام ما اجد من هذه الامة من جمع القرآن الا الاوصياء.

5 – It has been narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Usmaan, from Muhammad Bin Fazeyl, from Abu Hamza Al-Thumaly who has said the following:

Abu Ja'far[asws] said: 'I[asws] have not found one from this community who has collected the Quran except for the successors[asws]'.

(6) حدثنا احمد بن محمد عن ابن سنان عن مرازم وموسى بن بكير قالا سمعنا ابا عبد الله عليه السلام يقول انا اهل البيت لم يزل الله يبعث فينا من يعلم كتابه من اوله إلى آخره.

6 – It has been narrated to us by Ahmad Bin Muhammad,, from Ibn Sinan, from Maraazim and Musa Bin Bakeyr who said:

'We heard Abu Abdullah[asws] say: 'I[asws] am the Person[asws] of the Household, Allah[azwj] has not Ceased to Give us[asws] to know His[azwj] Book from its beginning to its end'.

(7) حدثنا محمد بن عيسى عن ابى عبد الله المؤمن عن عبد الاعلى مولى ال سام قال سمعت ابا عبد الله عليه السلام يقول والله انى لاعلم كتاب الله من اوله إلى آخره كانه في كفى فيه خبر السماء وخبر الارض وخبر ما يكون وخبر ما هو كائن قال الله فيه تبيان كل شئ.

7 – It has been narrated to us by Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Abdul A'la the retainer of the progen of Saam who said:

'I heard Abu Abdullah[asws] say: 'By Allah[azwj], I[asws] know the Book of Allah[azwj] from its beginning to its end as if it was in the palm of my[asws] hand, in it is the news of the sky and news of the earth and news of what has happened and news of what is going to happen. Allah[azwj] has Said that in it is the explanation of everything'.

(7) باب في ان الائمة انهم اعطوا تفسير القرآن الكريم والتأويل

CHAPTER 7 – REGARDING THE IMAMS[asws], THEY[asws] HAVE BEEN GIVEN THE INTERPRETATION OF THE BOUNTIFUL QURAN AND ITS EXPLANATION

(1) حدثنا هيثم النهدي عن العباس بن عامر قال حدثنا عمرو بن مصعب عن ابى عبد الله عليه السلام قال سمعته يقول ان من علم ما اوتينا تفسير القرآن واحكامه وعلم تغيير الزمان وحدثاته وإذا اراد الله بقوم خيرا اسمعهم ولو اسمع من لم يسمع لولى معرضا كان لم يسمع ثم امسك هينئة ثم قال لو وجدنا وعاء ومستراحا لعلمنا والله المستعان.

1 – It has been narrated to us by Haysam Al-Nahdy, from Al-Abbas Bin Aaamir, from Amro Bin Mas'ab who had said:

'I heard Abu Abdullah[asws] say: 'From knowledge, it is what we[asws] interpret from its judgements, and knowledge of changing of the times and its events, and if Allah[azwj] Intends good for the people, He[azwj] Listens to them, and if He[azwj] did not Listen to the one He[azwj] Listened to, he would have gone unheard'. It is here with us[asws] and then said: 'If only we[asws] had found a container for it (a deserving person) and a cover for our[asws] knowledge (who will not reveal our[asws] secrets), and Allah[azwj] is the Helper'.

(2) حدثنا احمد بن محمد عن على بن الحكم عن هشام بن سالم عن محمد بن مسلم قال دخلت عليه بعد ما قتل أبو الخطاب قال فذكرت له ماكان يروى من احاديثه تلك العظام قبل ان يحدث ما احدث فقال فحسبك والله يا ابا محمد ان تقول فينا يعلمون الحرام والحلال وعلم القرآن وفصل مابين الناس فلما اردت ان اقوم اخذ بثوبي فقال يا ابا محمد واى شئ الحلال والحرام في جنب العلم انما الحلال والحرام في شئ يسير من القرآن.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Hashaam Bin Saalim, from Muhammad Bin Muslim who said:

'I visited him[asws] (the 6th Imam[asws]) after the killing of Abu Al-Khattab[6]. I mentioned to him[asws] of what had been reported from his[asws] Hadeeth about the 'العظام'[7] hidden matters before it would happen and what has happened. He[asws] said: 'It is sufficient for you, O Abu Muhammad, that you should say about us[asws], that we[asws] know the Prohibited, and the Permissible, and know the Quran, and the differences among the people.

Why do you want the people to grab me[asws] by my[asws] clothes? O Abu Muhammad, the Permissible and the Prohibited is the knowledge from the Quran, but it is a small fraction, within the Quran'.

(3) حدثنا محمد بن الحسين عن النضر بن شعيب عن خالد بن ماد القلانسى عن ابى داود عن انس بن مالك خادم رسول الله صلى الله عليه وآله قال قال رسول الله صلى الله عليه وآله يا على انت تعلم الناس تأويل القرآن بمالا يعلمون فقال ما ابلغ رسالتك بعدك يارسول الله صلى الله عليه وآله قال تخبر الناس بما اشكل عليهم من تأويل القرآن.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Khalid Bin Maad Al-Qalaanas, from Abu Dawood, from Anas Bin Malik, servant of the Messenger of Allah[saww] who said:

'The Messenger of Allah[saww] said: 'O Ali[asws], you[asws] teach the people interpretation of the Quran of what they do not know'. He[asws] said: 'Whatever has reached of your[saww] message after you[saww], O Messenger of Allah[saww]'. He[saww] said: 'You[asws] inform the people of what is doubtful to them, from the explanation of the Quran'.

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[6] He was a Ghali during the time of our 6th Imam[asws]., (See, Al-Kafi, Vol. 1, Ch. 54, H. 704)

[7] Bone

(4) حدثنا يعقوب بن يزد عن ابن ابى عمير عن هشام بن سالم عن محمد بن مسلم قال قال أبو عبد الله عليه السلام بحسبكم ان تقولوا يعلم علم الحلال والحرام وعلم القرآن وفصل بين الناس.

4 – It has been narrated to us by Yaqoub Bin Yazd, from Ibn Abu Umeyr, from Hashaam Bin Saalim, from Muhammad Bin Muslim who said:

'Abu Abdullah[asws] said: 'It is sufficient for you to say that, 'He[asws] knows the knowledge of the Permissible and the Prohibited, and knows the Quran', and recognises the difference between people'.

(5) حدثنا احمد بن محمد عن البرقى عن المرزبان بن عمران عن اسحق بن عمار قال سمعت ابا عبد الله عليه السلام يقول ان للقرآن تأويلا فمنه ما قد جاء ومنه ما لم يجئ فإذا وقع التأويل في زمان امام من الائمة عرفه امام ذلك الزمان.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-barqy, from Marzabaan Bin Umraan, from Is'haq Bin Amaar who said:

'I heard Abu Abdullah[asws] say: 'In the explanation from the Quran there is that which has happened, and from it is that which has not happened yet. If an explanation of it occurs in a particular era, the Imam[asws] from the Imams[asws] of that era will understand that'.

(6) حدثنا احمد بن محمد عن محمد عن الحسين بن سعيد عن حماد بن عيسى عن ابراهيم بن عمر عنه قال ان في القرآن ما مضى وما يحدث وما هو كائن وكانت فيه اسماء الرجال فالقيت وانما الاسم الواحد في وجوه لا تحصى تعرف ذلك الوصاة.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad, from Al-Husan Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar, who has said:

Imam[asws] said: 'In the Quran is what is present and what will happen in the future, and in it were the names of men which have been omitted (Tahreef), but rather there is one name among countless names, the successors recognise that'.

(7) حدثنا محمد بن الحسين عن محمد بن اسماعيل عن منصور بن يونس عن ابن اذينه عن فضيل بن يسار قال سئلت ابا جعفر عليه السلام عن هذه الرواية مامن القرآن آية الا ولها ظهر وبطن فقال ظهره تنزيله وبطنه تأويله منه ما قد مضى ومنه ما لم يكن يجرى كما يجرى الشمس والقمر كما جاء تأويل شئ منه يكون على الاموات كما يكون على الاحياء قال الله وما يعلم تأويله الا الله والراسخون في العلم نحن نعلمه.

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Azina, from Fazeyl Bin Yasaar who said:

'I asked Abu Ja'far[asws] about this report – 'There is not from the Quran a Verse except for it there is an apparent and a hidden (meaning)'. He[asws] said: 'Its apparent is its Revelation, and its hidden is its explanation from it of what has happened and from it of what is going to happen. It flows like the flowing of the sun and the moon, as goes an explanation of a thing from it is on the dead as it is on the living. Allah[azwj] has Said ***[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge***, we[asws] know it'.

(8) حدثنا الفضل عن موسى بن القاسم عن ابان عن ابن ابى عمير أو غيره عن جميل بن دراج عن زرارة عن ابى جعفر عليه السلام قال تفسير القرآن على سبعة احرف منه ماكان و منه ما لم يكن بعد ذلك تعرفه الائمة.

8 – It has been narrated to us by Al-Fazl, from Musa Bin Al-Qasim, from Abaan Ibn Abu Umeyr or someone else, from Jameel Bin Daraaj, from Zararah who has said:

Abu Ja'far[asws] said: 'The interpretation of the Quran is on seven letters, from it is what has happened and from it is what has not happened, no one knows about it but the Imams[asws]'.

(9) حدثنا محمد بن الحسين عن جعفر بن بشير عن عاصم قال حدثني مولى سلمان عن عبيدة السلماني قال سمعت عليا عليه السلام يقول يا ايها الناس اتقوا الله ولا تفتوا الناس فان رسول الله صلى الله عليه وآله قال قولا وامته وضع إلى غيره وقال قولا وضع على غير موضعه كذب عليه فقام عبيده وعلقمه والاسود واناس معهم قالوا يا امير المؤمنين فما نضع فقد اخبرنا في الصحف قال سلوا عن ذلك علماء آل محمد صلى الله عليه وآله.

9 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Aasim, from Mowla Salmaan, from Ubeyda Al-Salmaany who said:

'I heard Ali^asws say: O you people, fear Allah^azwj and do not fear the people, for the Messenger of Allah^saww spoke words and they placed it wrongly and spoke words and they placed in a place other than what it was meant for, thereby belying him^saww'. Ubeyda and Al-Qama stood up along with his servants, also (stood up) his supporter among the sinfuls, he said, 'O Amir-ul-Momineen^asws, what we place is what we have been informed in the Parchment'. He^asws said: 'Ask about that from the knowledgeable ones of the Progeny^asws of Muhammad^saww'.

(10) حدثنا محمد بن عيسى عن اسماعيل بن جابر عن ابى عبد الله عليه السلام انه قال كتاب الله فيه نبأ ما قبلكم وخبر ما بعدكم وفصل ما بينكم ونحن نعلمه.

10 – It has been narrated to us by Muhammad Bin Isa, from Ismail Bin Jabir, who has said the following;

Abu Abdullah^asws said: 'The Book of Allah^azwj, contains the news of what has happened before you, and news of what will be taking place after you, and the differences which exits between people, are also known to us^asws'.

(8) باب في ان عليا علم كلما انزل على رسول الله ص في ليل أو نهار أو حضر أو سفر والائمة من بعده

CHAPTER 8 – ALI^asws KNEW ALL THAT CAME DOWN UPON THE MESSENGER OF ALLAH^saww, IN THE NIGHT, OR IN THE DAY, OR IN STAYING, OR IN TRAVEL, AND THE IMAMS^asws AFTER HIM^asws

(1) حدثنا السندي بن محمد عن يونس بن يعقوب عن ابى خالد الواسطي عن زيد بن على قال قال امير المؤمنين عليه السلام مادخل راسى نوما ولا عهد رسول الله صلى الله عليه وآله حتى علمت من رسول الله صلى الله عليه وآله ما نزل به جبرئيل في ذلك اليوم من حلال أو حرام أو سنة أو امر أو نهى فيها نزل فيه وفيمن نزل

1 – It has been narrated to us by Al-Sandy Bin Muhammad, from Yunus Bin Yaqoub, from Abu Khalid Al-Wasity, from Zayd Bin Ali who said:

'Amir-ul-Momineen^asws said: 'I^asws did not put my^asws head to sleep nor did the Messenger of Allah^saww for a time until I^asws got to know from the Messenger of Allah^saww what Jibraeel came down with in that day, from the Permissible, or Prohibited, or *Sunnah*, or Command, or forbade the one about whom it Came down, and for whom it Came down'.

فخرجنا فلقيتنا المعتزلة فذكرنا ذلك لهم فقال ان هذا الامر عظيم كيف يكون هذا وقد كان احدهما يغيب عن صاحبه فكيف يعلم هذا قال فرجعنا إلى زيد فاخبرناه بردهم علينا فقال يتحفظ على رسول الله صلى الله عليه وآله عدد الايام التى غاب بها فإذا التقيا قال له رسول الله صلى الله عليه وآله يا على نزل على في يوم كذا و كذا وكذا وفى يوم كذا وكذا حتى يعدهما عليه إلى آخر اليوم الذى وافى فيه فاخبرناهم بذلك.

We went out and the Mu'tazila met us. We mentioned that to them. They said, 'This is a great matter, how can this be, as one of them was absent from his^asws companion^saww, so how did he^asws come to know this?' We returned to Zayd. We informed him of their rebuttal to us. He said, 'Ali^asws preserved the number of days he^asws was absent from the Messenger of Allah^saww. When they met, the Messenger of Allah^saww said to him^asws: 'O Ali^asws, such and such a matter Came down upon me^saww on such and such a day until he^saww updated him^asws up to the last day in which he^saww was Given it'. We informed them of that.

(2) حدثنا محمد بن عبد الجبار عن الحسن بن على بن فضال عن حماد بن عثمان عن عبد الاعلى بن اعين قال سمعت ابا عبد الله عليه السلام يقول قد ولدى رسول الله صلى الله عليه وآله وانا اعلم كتاب الله وفيه بدؤ الخلق وما هو كائن إلى يوم القيمة وفيه خبر السماء وخبر الارض و خبر الجنة وخبر النار وخبر ماكان وخبر ما هو كائن اعلم ذلك كانما انظر إلى كفى ان الله يقول فيه تبيان كل شئ.

2 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Ali Bin Fazaal, from Hamaad Bin Usman, from Abdul A'la Bin Ayn who said:

'I heard Abu Abdullah^asws say: 'The successor of the Messenger of Allah^saww (Amir-ul-Momineen) said: I^asws, know the Book of Allah^azwj, and in it is the beginning of the creation and what is going to happen up to the Day of Judgement, and in it is the news of the sky and news of the earth, and news of the Paradise and news of the Fire, and news of what has happened and what is going to happen, I^asws know that as if I^asws am looking at my^asws palm. Allah^azwj has Said that in it is the explanation of all things'.

(3) حدثنا محمد بن الحسين عن محمد بن اسلم عن ابن اذينة عن ابان عن سليم بن قيس عن امير المؤمنين عليه السلام قال كنت إذا سئلت رسول الله صلى الله عليه وآله اجابني وان فنيت مسائلي ابتدأنى فما نزلت عليه اية في ليل ولانهار ولاسماء ولا ارض ولادنياء ولا آخرة ولا جنة ولا نار ولا سهل ولا جبل ولا ضياء ولا ظلمة الا اقرأنيها واملاءها على وكتبتها بيدى وعلمني تأويلها وتفسيرها ومحكمها ومتشابهها وخاصها وعامها وكيف نزلت واين نزلت وفين انزلت إلى يوم القيمة دعا الله لي ان يعطينى فهما وحفظا فما نسيت آية من كتاب الله ولا على من انزلت الا املاه على.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Ibn Azina, from Abaan, from Suleym Bin Qas who has said:

Amir-ul-Momineen[asws] said: 'If I[asws] asked the Messenger of Allah[saww], he[saww] replied, and finished my[asws] issues from the beginning. No Verse Came down to him[saww] in the night, and nor in the day, and nor in the sky, and nor on the earth, and nor for the world, and nor for the hereafter, and nor for the Paradise, and nor for the Fire, and nor at the coast, and nor on the mountain, and nor during daylight, and nor in the darkness, except he[saww] recited it to me[asws], and I[asws] wrote it by my[asws] hand, and he[saww] made me[asws] know its explanation, and its interpretation, and its Decisive ones, and its Allegorical ones, and its Special ones, and its General ones, and how it Came down, and where it Came down, and for whom it Came down, up to the Day of Judgement. He[saww] supplicated to Allah[azwj] for me[asws] and Gave me[asws] the understanding and memory, and I[asws] did not forget a Verse from the Book of Allah[azwj] nor for whom it Came down, but as I[asws] have been told about it'.

(4) حدثنا احمد بن الحسين عن ابيه عن بكير بن صالح عن عبد الله بن ابراهيم بن عبد العزيز بن محمد بن على بن عبد الرحمن بن جعفر الجعفري قال حدثنا يعقوب بن جعفر قال كنت مع ابى الحسن ع بمكة فقال له رجل انك لتفسر من كتاب الله ما لم تسمع به فقال أبو الحسن عليه السلام علينا نزل قبل الناس ولنا فسر قبل ان يفسر في الناس فنحن نعرف حلاله وحرامه وناسخه ومنسوخه وسفريه وحضريه وفى أي ليلة نزلت كم من آية وفيمن نزلت وفيما نزلت فنحن حكماء الله في ارضه وشهداؤه على خلقه وهو قول الله تبارك وتعالى ستكتب شهادتهم ويسألون فالشهادة لنا والمسألة للمشهود عليه فهذا علم ما قد انهيته اليك وادبته اليك ما لزمنى فان قبلت فاشكر وان تركت فان الله على كل شئ شهيد.

4 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Bakeyr Bin Saaleh, from Abdullah Bin Ibrahim Bin Abdul Aziz Bin Muhammad Bin Ali Bin Abdul Rahmaan Bin Ja'far Al-Ja'fary, from Yaqoub Bin Ja'far who said:

'I was with Abu Al-Hassan[asws] in Mecca. A man said to him[asws], 'You[asws] are interpreting from the Book of Allah[saww] what has not been heard before'. Abu Al-Hassan[asws] said: 'To us[asws] Came down (the Verses) before the people, the explanation for us[asws] before it was explained lather to the people, for we[asws] understand its Permissible, and its Prohibited, and its Abrogating, and its Abrogated, its Journeying, and its Staying, and in which night Came down how many Verses, and where it Came down, and for what it Came down. We[asws] are the Judges of Allah[azwj] in His[azwj] earth, and His[azwj] Witnesses on His[azwj] creation, and that is that Statement of Allah[azwj] Blessed and High ***[43:19] Their evidence shall be written down and they shall be questioned*** Bearing witness is for us[asws] and the questioning is for those against who witness is being borne. This knowledge, I[asws] have informed to you, and have taught you, it was not necessary for me[asws], then, if you accept it, I[asws] am thankful, and if you leave it, then Allah[azwj] is a Witness over all things'.

(9) باب في الائمة عليهم السلام انه جرى لهم ما جرى لرسول الله انهم امناؤ الله على خلقه واركان الارض و امناء الله على ما هبط من علم أو عذر أو نذر والحجة البالغة على مافى الارض وانهم قد اعطوا علم المنايا البلايا والوصايا وفصل الخطاب والعصار والميسم

CHAPTER 9 – REGARDING THE IMAMS[asws], WHAT HAPPENNED FOR THEM[asws] IS WHAT HAPPENNED TO THE MESSENGER OF ALLAH[saww]. THEY[asws] ARE TRUSTEES OF ALLAH[azwj] ON HIS[azwj] CREATION AND PARTS OF THE EARTH AND TRUSTEES OF ALLAH[azwj] ON WHAT CAME DOWN FROM KNOWLEDGE, OR EXCUSES, OR VOWS, AND THE SPEAKING PROOFS ON WHAT IS IN THE EARTH, AND THEY[asws] HAVE BEEN GIVEN THE KNOWLEDGE OF AFFLICTIONS AND DEATHS, AND THE BEQUESTS, AND CONCISENESS OF SPEECH, AND THE ERAS, AND THE FEATURES

(1) حدثنا على بن حسان قال حدثنى أبو عبد الله بن الرياحي عن ابى الصامت الحلوائى عن ابى جعفر عليه السلام قال فضل امير المؤمنين عليه السلام ما جاء اخذ به وما نهى عنه انتهى عنه وجرى له من الطاعة بعد رسول الله صلى الله عليه وآله مثل الذى جرى لرسول الله و الفضل لمحمد صلى الله عليه وآله المتقدم بين يديه كالمتقدم بين يدى الله ورسوله والمتفضل عليه كالمتفضل على الله وعلى رسوله صلى الله عليه وآله والمتفضل عليه في صغيرة أو كبيرة على حد الشرك بالله فان رسول الله صلى الله عليه وآله باب الله الذى لا تؤتى الا منه وسبيله الذى من سلكه وصل إلى الله

1 – It has been narrated to us by Ali Bin Hasaan, from Abu Abdullah Bin Al-Riyaahi, from Abu Al-Saamat Al-Halwayi who has said:

Abu Ja'far[asws] said: 'Give preference to Amir-ul-Momineen[asws], whatever he[asws] came with, adhere to it, and whatever he[asws] forbade, abstain from it, and obedience to him[asws] after the Messenger of Allah[saww] is similar to that which was for the Messenger of Allah[saww]. And giving preference to Muhammad[saww], the precedence in front of him[saww] is like the precedence in front of Allah[azwj] and His[azwj] Messenger[saww], and giving preference to him[asws] is like giving preference to Allah[azwj] and His[azwj] Messenger[saww], and not referring to him[asws] in small matters or great is like entering into the limit of association by Allah[azwj] (*Al-Shirk Billah*), for the Messenger of Allah[saww] is the Door of Allah[azwj] which has not come except from Him[azwj], and is His[azwj] Way which, if one who travels on it, surely, arrives to Allah[azwj]'.

وكذلك كان امير المؤمنين عليه السلام من بعده وجرى في الائمة واحدا بعد واحد جعلهم الله اركان الارض ان تميد باهلها وعهد الاسلام ورابطه على سبيل هداه ولا يهتدى هاد الا بهديهم ولا يضل خارج من هدى الا بتقصير عن حقهم لانهم امناء الله على ماهبط من علم أو عذر أو نذر والحجة البالغة على مافى الارض يجرى لاخرهم من الله مثل الذى جرى لاولهم ولا يصل احد إلى شئ من ذلك الا بعون الله

And similar was the case for Amir-ul-Momineen[asws] after him[saww], and so it was regarding the Imams [asws] one after the other. Allah[azwj] Made them to be the Pillars of the earth, setting it firm by its People[asws], and the reign of Islam and the associate to the way of their[asws] guidance, and there is no guidance from a guide except by their[asws] guidance, and do not stray away from guidance by 'بتقصير' reducing their[asws] rights, because they[asws] are the Trustees of Allah[azwj] on what has Come down from the knowledge, or excuses, or vows, and they[asws] are the speaking Proofs[asws] on whatever there is in the earth, that is how it is for the last of them[asws] from Allah[azwj] like it was for the first of them[asws], no one will arrive at anything from that except by the Help of Allah[azwj].

وقال امير المؤمنين انا قسيم الجنة والنار لا يدخلها داخل الا على احد قسمين وانا الفاروق الاكبر وانا الامام لمن بعدى والمؤدى عمن كان قبلى ولا يتقدمني احد الا احمد صلى الله عليه وآله وانى واياه لعلى سبيل واحد الا انه هو المدعو

And Amir-ul-Momineen[asws] said: 'I[asws] am the distributor of the Paradise and the Fire, none will enter inside except one of the two types. And I[asws] am the Great Differentiator (*Farouq Al-Akbar*). And I[asws] am the Imam[asws] of those who will come after me[asws], and leading the ones who came before me[asws], and no one precedes me[asws] except for Ahmad[saww], and I[asws] and him[saww] are on one path, except that he[saww] is the one called by his[saww] name. And I[asws] have been given the six – knowledge of the deaths (*Manaaya*), and the afflictions (*Balaaya*), and the Testaments (*Wasaaya*) and the lineage (*Ansaab*) and the conciseness of speech (*Faslul Khitaab*). And I[asws] am the Master of the spheres, and the country of the countries. And I[asws] am the owner of the Staff, and the features (*Al-Maysam*), and the walker that the people talk about'.

(2) حدثنا عبد الله بن محمد عن ابراهيم بن محمد الثقفى عن بعض رفعه إلى ابى عبد الله عليه السلام انه قال الفضل لمحمد صلى الله عليه وآله وهو المقدم على الخلق جميعا لا يتقدمه احد وعلى عليه السلام المتقدم من بعده والمتقدم بين يدى على كالمتقدم بين يدى رسول الله صلى الله عليه وآله وكذلك يجرى للائمة من بعده واحدا بعد واحد جعلهم الله اركان الارض ان تميد باهلها ورابطه على سبيل هداه لا يهتدى هاد من ضلالة الا بهم ولا يضل خارج من هدى الا بتقصير عن حقهم وامناء الله على ما اهبط الله من علم أو عذر أو نذر وشهداؤه على خلقه والحجة البالغة على من في الارض جرى لاخرهم من الله مثل الذى اوجب لاولهم فمن اهتدى بسبيلهم وسلم لامرهم فقد استمسك بحبل الله المتين وعروة الله الوثقى ولا يصل إلى شئ من ذلك الا بعون الله

2 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al-Thaqafy, from someone with an unbroken chain going up to Abu Abdullah[asws] who has said:

Abu Abdullah[asws] said: 'The preference is for Muhammad[saww], and he[saww] is the preceding one on the whole of creation, no one precedes him[asws]. And Ali[asws] is the preceding one after him[saww], and the precedence in front of Ali[asws] is like the precedence in front of the Messenger of Allah[saww]. And that is how it is for the Imams[asws] after him[asws], one after the other.

Allah[azwj] Made them to be the Pillars of the Earth, stabilising it by its People[asws], associating them[asws] on the Path of guidance. No guide can give guidance from ignorance except by them[asws], and no one can stray away from guidance except by reducing from their rights, and they[asws] are the Trustees of Allah[azwj] of what Came down from Allah[azwj] from knowledge, vows, and they[asws] are His[azwj] witnesses on His[azwj] creation, and the speaking Proofs[asws] for the inhabitants of the Earth, and that is how it is for the last of them[asws] from Allah[azwj] as it was enjoined for the first of them[asws]. The one who seeks guidance by their[asws] way, and submits to their[asws] commands has attached himself to the strong rope of Allah[azwj], and the Firmest Handle of Allah[azwj], and he will not arrive at anything except by the Help of Allah[azwj].

وان امير المؤمنين قال انا قسيم بين الجنة والنار لا يدخلها احد الا على احد قسمي وانى الفاروق الأكبر وقرن من حديد وباب الايمان وانى لصاحب العصا و الميسم لا يتقدمنى احد الا احمد صلى الله عليه وآله وان رسول الله صلى الله عليه وآله ليدعى فيكسا ثم يدعى فيستنطق ثم ادعى فانطق على حد منطقه ولقد اقرت لى جميع الاوصياء والانبياء بمثل ما اقرت به لمحمد صلى الله عليه وآله ولقد اعطيت السبع التى لم يسبقنى إليها احد علمت الاسماء والحكومة بين العباد وتفسير الكتاب وقسمة الحق من المغانم بين بنى آدم فما شذ عنى من العلم شئ الا وقد علمنيه المبارك ولقد اعطيت حرفا يفتح الف حرف ولقد اعطيت زوجتى مصحفا فيه من العلم ما لم يسبقها إليه احد خاصة من الله و رسوله.

And Amir-ul-Momineen[asws] said: 'I[asws] am the distributor of the Paradise and the Hell-Fire, none will enter them except one of the two types. And I[asws] am the Great Differentiator (*Al-Farouq Al-Akbar*), and the Tower of Power, and the Door of faith, and I[asws] am the owner of the Staff, and the features (*Al-Maysam*), no one precedes

me[asws] except Ahmad[saww]. And the Messenger of Allah[saww] prayed and spoke and then I prayed and I spoke to them, they then believed in my Wilayatat as they believed in Mohammed[saww], then all the successors[asws] and the Prophets[as] acknowledge me[asws] like what they[as] acknowledged to Muhammad[saww]. And I[asws] have been Given the seven which none has preceded me[asws] in these. I[asws] know the Names, and the Governance between the servants, and the interpretation of the Book, and the division of the spoils of war between the children of Adam[as], and I[asws] did not pervert anything from the meaning of the knowledge but I[asws] was Blessed with its knowledge. And I[asws] have been Given letters, each of which opens up to a thousand letters, and I[asws] and my[asws] wife[asws] have been given a Parchment, which contains the knowledge which no one before has had, exclusive from Allah[azwj] and His[azwj] Messenger[saww]'.

(3) حدثنا احمد بن محمد وعبد الله عامر عن محمد بن سنان عن المفضل بن عمر الجعفي قال سمعت ابا عبد الله عليه السلام يقول فضل امير المؤمنين ما جاء به النبي صلى الله عليه وآله اخذ به وما نهى عنه انتهى عنه جرى له من الفضل ما جرى لمحمد صلى الله عليه وآله ولمحمد الفضل على جميع من خلق الله المتعقب عليه في شئ من احكامه كالمتعقب على الله وعلى رسوله الراد عليه في صغيرة أو كبيرة على حد الشرك بالله كان امير المؤمنين باب الله الذى لا يؤتي الا منه وسبيله الذى من سلك بغيره هلك وكذلك جرى على الائمة الهدى واحدا بعد واحد جعلهم الله اركان الارض ان تميد باهلها والحجة البالغة من فوق الارض ومن تحت الثرى

3 – It has been narrated to us by Ahmad bin Muhammad, and Abdullah Aamir, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar Al-Ju'fy who said:

'I heard Abu Abdullah[asws] say: 'Give preference to Amir-ul-Momineen[asws] of what the Prophet[saww] came with, take to it, and what he[asws] has forbidden, stay away from it. What happened for him[asws] from the preference is what happened for Muhammad[saww], and for Muhammad[saww] is the preference of the whole of creation of Allah[azwj]. The pursuance to him[asws] in something from the judgements is like pursuing to Allah[azwj] and to His[azwj] Messenger[saww]. And not giving preference to him[asws] reference is to him[asws] in matters small or great is liking reaching the limit of association by Allah[azwj] (*Al-Shirk Billah*). Amir-ul-Momineen[asws] is the Door of Allah[azwj] and Allah[azwj] does not Give out except from it, and he[asws] is His[azwj] Path which, one must take, travelling on any other path leads to destruction, and the same is the case with the Imams[asws] of Guidance, one after the other. Allah[azwj] Made them to be the Pillars of the Earth, stabilising it by them[asws], and they[asws] are the speaking Proofs[asws] (of Allah[azwj]) above the Earth and below the Throne'.

وقال عليه السلام كان امير المؤمنين كثيرا ما يقول انا قسيم الله بين الجنة والنار وانا الفاروق الاكبر وانا صاحب العصا والميسم ولقد اقرت لى جميع الملائكة والروح والرسل بمثل ما اقروا لمحمد صلى عليه وآله ولقد حملت على مثل حمولته وهى حمولة الرب تبارك وتعالى وان رسول الله يدعى فيكسى ويستنطق فينطق ثم ادعى فاكسي فاستنطق فانطق على حد منطقه ولقد اعطيت خصالا ما سبقني إليها احد قبلى علم المنايا والبلايا والانصاب وفصل الخطاب فلم يفتنى ما سبقني ولم يعزب عنى ما غاب عنى انشر باذن الله واؤدى عنه كل ذلك منا من الله مكنني فيه بعلمه.

And he[asws] said: 'Amir-ul-Momineen[asws] used to frequently say: 'I[asws] am the distributor for Allah[azwj] between the Paradise and the Fire, and I[asws] am the Great Differentiator (*Al-Farouq Al-Akbar*), and I[asws] am the owner of the Staff, and the features (*Al-Maysam*), and all the Angels as well as the Spirits have acknowledged my[asws] Authority and in the same way as they acknowledged Muhammad[saww], and moving away from me[asws] is like moving away from Prophet[saww], and in the same way moving away from the Lord[azwj] Blessed and High. And the Messenger of Allah[saww] called, and warned and communicated the Message, I[asws] answered to his call. And I[asws] have been Given qualities which no one has ever preceded me[asws] in these – Knowledge of the deaths, and the afflictions, and the lineages, and the

conciseness of speech. That which is past has not missed me, and that which is hidden did not escape me[asws], but it was displayed for me[asws] by the Permission of Allah[azwj], and I[asws] will perform all that from us[asws] from Allah[azwj] that He[azwj] has Enabled me[asws] regarding this, by His[azwj] Knowledge'.

(4) حدثنا احمد بن الحسين عن احمد بن ابراهيم واحمد بن زكريا عن محمد بن نعيم عن يزدان بن ابراهيم عمن حدثه من اصحابه عن ابى عبد الله عليه السلام قال سمعته يقول قال امير المؤمنين والله لقد اعطاني الله تبارك وتعالى تسعة اشياء لم يعطها احد قبلى خلا محمدا صلى الله عليه وآله لقد فتحت لى السبل وعلمت الانساب واجري لى السحاب وعلمت المنايا والبلايا وفصل الخطاب ولقد نظرت في الملكوت باذن ربى

4 – It has been narrated to us by Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim and Ahmad Bin Zakariyya, from Muhammad Bin Naeem, from Yazdaan Bin Ibrahim, from a companion of his, who has said the following:

'I heard Abu Abdullah[asws] said that 'Amir-ul-Momineen[asws] said: 'By Allah[azwj]!, I[asws] been Given by Allah[azwj] Blessed and High, nine things which no one else before me[asws] has been Given. During (the period of) Muhammad[saww], he[saww] opened for me[asws] the ways, and I[asws] know the lineages, and how to make the clouds (to shade) me[asws], and I[asws] have (the knowledge of) the deaths, and the afflictions, and the conciseness of speech, and I[asws] looked at the kingdoms by the Permission of my[asws] Lord[azwj].

فما غاب عنى ما كان قبل ولا فاتني ما يكون من بعدى وان بولايتنى اكمل الله لهذه الامة دينهم و اتم عليهم النعم ورضى لهم الاسلام إذ يقول يوم الولاية لمحمد صلى الله عليه وآله يا محمد اخبرهم انى اليوم اكملت لهم دينهم واتممت عليهم نعمتي ورضيت لهم الاسلام دينا وكل ذلك منا من الله من به على فله الحمد.

It is not hidden from me[asws] what has passed before, and I[asws] will not miss what is going to take place after me[asws], and by my[asws] *Wilayah*[8], Allah[azwj] has Completed for this community, their Religion, and Completed for them the Bounties, and is Chosen for them Islam, when He[azwj] Said to Muhammad[saww], on the Day of the *Al-Wilayah*: ***"O Muhammad[saww]! Inform them that today I[azwj] have Completed for them their Religion, and Completed for them My[azwj] Bounties, and I have Chosen for them Islam as a Religion"***. And all that is from us[asws], from Allah[azwj] the One Who[azwj] has and for Him[azwj] is the Praise'.

(5) حدثنا أبو الفضل العلوى عن سعد بن عيسى الكربزى البصري قال حدثنا ابراهيم بن الحكم بن طهر عن ابيه عن شريك بن عبد الله بن عبد الاعلى الثعلبي عن ابى وقاص عن سلمان الفارسى عن امير المؤمنين عليه السلام قال سمعته يقول عندي علم المنايا والبلايا والوصايا والانساب والاسباب وفصل الخطاب ومولد الاسلام ومولد الكفر وانا صاحب الميسم وانا الفاروق الاكبر وانا صاحب الكرات ودولة الدول فاسئلوني عما يكون إلى يوم القيامة وعما كان على عهد كل نبى بعثه الله.

5 – It has been narrated to us by Abu Al-Fazl Al-Alawy, from Sa'd Bin Isa Al-Karbaz Al-Basry, from Ibrahim Bin Al-Hakam Bin Tahar, from his father, from Shareek Bin Abdullah Bin Abdul A'la Al-Tha'alby, from Abu Waqaas, from Salmaan Al-Farsy, who has said the following:

'I heard Amir-ul-Momineen[asws] say: 'With me[asws] is the knowledge of the deaths, and the afflictions, and the Commandments, and the lineages, and the reasons, and conciseness of speech, and the birth of Islam and the birth of infidelity, and I[asws] am the owner of the features, and I[asws] am the Great Differentiator, and I[asws] am the owner of the spheres, and the countries of the countries. Ask me[asws] about what will happen up to the Day of Judgement and what happened in the era of every Prophet Sent by Allah[azwj]'.

[8] Mastership

(6) حدثنا احمد بن ابراهيم واحمد بن زكريا عن احمد بن نعيم عن يزدار بن ابراهيم عمن حدثه من اصحابه عن ابى عبد الله عليه السلام قال سمعته يقول عندي علم المنايا و البلايا والوصايا والانساب و فصل الخطاب ومولد الاسلام ومولد الكفر وانا صاحب الكرات ودولة الدول فاسألوني عما يكون إلى يوم القيمة.

6 – It has been narrated to us by Ahmad Bin Ibrahim and Ahmad Bin Zakariyya, from Ahmad Bin Naeem, from Yazdaar Bin Ibrahim, from a companion of his, from Abu Abdullah[asws], said:

'I heard him[asws] say: 'With me[asws] is knowledge of the deaths, and the afflictions, and the Commandments, and the lineages, and conciseness of speech, and the birth of Islam, and the birth of infidelity, and I[asws] am the owner of the spheres and the countries of the countries. Ask me[asws] about what will happen up to the Day of Judgement'.

(10) باب في الائمة عليهم السلام انهم الراسخون في العلم الذى ذكرهم الله تعالى في كتابه.

CHAPTER 10 – REGARDING THE IMAMS[asws], THEY[asws] ARE THE ONES FIRMLY ROOTED IN KNOWLEDGE ABOUT WHOM[asws] ALLAH[azwj] HAS MENTIONED IN HIS[azwj] BOOK

(1) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن سيف بن عميرة عن ابى الصباح الكنانى قال قال أبو عبد الله عليه السلام يا ابا الصباح نحن قوم فرض الله طاعتنا لنا الانفال ولنا صفو المال ونحن الراسخون في العلم ونحن المحسودون الذين قال الله ام يحسدون الناس على ما اتيهم من فضله

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Sayf Bin Umeyra, from Abu Al-Asbaah Al-Kanany who said:

'Abu Abdullah[asws] said: 'O Abu Al-Asbah, we[asws] are the people, whose obedience has been obligated by Allah[azwj]. For us[asws] are the spoils of war and for us[asws] is the purification of the wealth, and we[asws] are those who are firmly rooted in knowledge, and we[asws] are the envied ones about whom[asws] Allah[azwj] Said ***[4:54] Or do they envy the people for what Allah has given them of His grace?***'

(2) حدثنا محمد بن عبد الجبار عن محمد بن اسماعيل عن منصور عن ابن اذينه عن الفضيل بن يسار قال سألت ابا جعفر عليه السلام عن هذه الرواية مامن آية الا ولها ظهر وبطن وما فيه حرف الا وله حد يطلع ما يعنى بقوله لها ظهر وبطن قال ظهر وبطن هو تأويلها منه ما قد مضى ومنه ما لم يجئى يجرى كما تجرى الشمس والقمر كلما جاء فيه تأويل شئ منه يكون على الاموات كما يكون على الاحياء كما قال الله تعالى وما يعلم تأويله الا الله والراسخون في العلم ونحن نعلمه.

2 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour, from Ibn Azina, from Al-Fazeyl Bin Yasaar who said:

'I asked Abu Ja'far[asws] about this report – There is no Verse but it has an apparent and a hidden, and there no letter in it except for it there is a limit. What is the meaning of His[azwj] Words ***"To it there is an apparent and a hidden?***' He[asws] said: 'Apparent and hidden, means that what has happened, and from it what has not come, flowing like the flowing of the sun and the moon. Whenever an interpretation of something has come, it was applicable for both the dead and the alive, as Allah[azwj] has Said ***[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge***, and we [asws] know it'.

(3) حدثنا محمد بن الحسين عن وهب حفص عن ابى عبد الله عليه السلام قال سمعته يقول ان القرآن فيه محكم ومتشابه فاما المحكم فنؤمن به فنعمل به وندين به واما المتشابه فنؤمن به ولا نعمل به وهو قول الله تبارك وتعالى فاما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله وما يعلم تأويله الا الله والراسخون في العلم

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Wahab Hafs, who has narrated the following:

'I heard Abu Abdullah[asws] say: 'The Quran has both the Decisive and the Allegorical. As for the Decisive, we[asws] believe in them and act in accordance with them and make them to be our[asws] Religion, and as for the Allegorical, we[asws] believe in them, but do not act upon them, and that is the Statement of Allah[azwj] Blessed and High ***[3:7] then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge***'.

(4) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن عمر بن اذينه عن بريد العجلى عن ابى جعفر عليه السلام في قول الله تعالى وما يعلم تأويله الا الله والراسخون في العلم قال رسول الله صلى الله عليه وآله افضل الراسخين قد علمه الله جميع ما انزل الله إليه من التنزيل والتأويل وما كان الله لينزل عليه شيئا لم يعلمه تأويله واوصياؤه من بعده يعلمونه كله والذين لا يعلمون تأويله إذا قال العالم فيه العلم فأجابهم الله يقولون امنا به كل من عند ربنا والقرآن له خاص وعام ومحكم ومتشابه وناسخ ومنسوخ.

4 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Al-Ajaly, who has said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] ***[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge,*** has said that the Messenger of Allah[saww] said: 'The highest of those firmly rooted is the ones upon whom[saww] Allah[saww] has Taught all of what Came down upon him[saww] from the Revelation, and the explanation. And there was nothing from what Allah[azwj] Sent down that He[azwj] did not Teach him[saww] its explanation, and the successors[asws] after him[saww] also came to know all of it, but those who do not know its explanation (Alim), then say we believe but Allah[azwj] has Answered them ***say: We believe in it, it is all from our Lord*** , and the Quran has for it Special, and General, and Decisive, and Allegorical, and Abrogating, and Abrogated'.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن ايوب بن الحر وعمران بن على عن ابى بصير عن ابى عبد الله عليه السلام قال نحن الراسخون في العلم ونحن نعلم تأويله.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Ayub Bin Al-Hur and Umraan Bin Ali, from Abu Baseer who has said the following:

Abu Abdullah[asws] said: 'We[asws] are the ones firmly rooted in knowledge and we[asws] know it's (Quran's) explanation'.

(6) حدثنا احمد بن محمد عن ابن ابى عمير عن ابى الصباح الكنانى قال قال لى أبو عبد الله عليه السلام يا ابا الصباح نحن قوم فرض الله طاعتنا لنا الانفال ولنا صفو المال و نحن الراسخون في العلم ونحن المحسودون الذين قال الله في كتابه.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abu Al-Asbaah Al-Kanany who said:

'Abu Abdullah[asws] said to me: 'O Abu Al-Asbaah, we[asws] are a people that Allah[azwj] has Made our[asws] obedience to be obligatory. For us[asws] are the spoils of war and for us is the purification of the wealth, and we[asws] are the ones firmly rooted in knowledge, and we[asws] are the envied ones about whom Allah[azwj] has Said in His[azwj] Book'.

(7) حدثنا احمد بن محمد بن خالد عن سيف بن عميره عن ابى بصير قال قال أبو جعفر عليه السلام نحن الراسخون في العلم ونحن نعلم تأويله.

7 – It has been narrated to us by Ahmad Bin Muhammad Bin Khalid, from Sayf Bin Umeyra, from Abu Baseer who said:

'Abu Ja'far[asws] said: 'We[asws] are the ones firmly rooted in knowledge and we[asws] know it's (Quran's) explanation'.

(8) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن بريد بن معاوية العجلى عن احدهما في قول الله تعالى وما يعلم تأويله الا الله والراسخون في العلم فرسول الله افضل الراسخين في العلم قد علمه الله جميع ما انزل عليه من التنزيل والتأويل وما كان الله لينزل عليه شيئا لم يعلمه تأويله واوصياؤه من بعده يعلمونه كله والذين لا يعلمون تأويله إذا قال العالم فيه فأجابهم الله يقولون امنا به كل من عند ربنا والقرآن خاص و عام ومحكم ومتشابه وناسخ ومنسوخ والراسخون في العلم يعلمونه.

8 – It has been narrated to us by Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Bureyd Bin Muawiya Al-Ajaly, who has narrated the following:

One of them[asws], regarding the Statement of Allah[azwj] the High ***[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge,*** having said: 'The Messenger of Allah[saww] is the highest of those firmly rooted in knowledge. Allah[azwj] Taught him[saww] all of what Came down upon him[saww], from its Revelation, and the explanation, and there did not Come down upon him[saww] anything that He[azwj] did not Teach him[saww] it's explanation, and to the successors[asws] after him[saww] came to know all of it and those that do not know its explanation, if a scholar (knowledgeable one) speaks to them regarding this, Allah[azwj] has Answered them ***say: We believe in it, it is all from our Lord***, and the Quran has for it Special, and General, and Decisive, and Allegorical, and Abrogating, and Abrogated, and the ones firmly rooted in knowledge know this'.

(11) باب في الائمة اوتوا العلم واثبت ذلك في صدورهم

CHAPTER 11 – REGARDING THE IMAMS^asws, THEY^asws HAVE BEEN GIVEN THE KNOWLEDGE AND THAT HAS BEEN ESTABLISHED IN THEIR^asws CHESTS

(1) حدثنا يعقوب بن يزيد ومحمد بن الحسين عن ابن ابى عمير عن عمر بن اذينه عن بريد بن معاوية عن ابى جعفر عليه السلام قال قلت له قول الله بل هو ايات بينات في صدور الذين اوتوا العلم قال ايانا عنى.

1 – It has been narrated to us by Yaqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who has said:

Abu Ja'far^asws said when I said to him^asws the Statement of Allah^azwj ***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge.*** he^asws said: 'It means us^asws'.

(2) حدثنى محمد بن عبد الحميد عن سيف بن عميره عن ابى بصير عن ابى جعفرعليه السلام قال تلى هذه الاية بل هو ايات بينات في صدور الذين اوتوا العلم قال انتم هم قال ابى جعفر من عسى ان يكونوا.

2 – It has been narrated tome Muhammad Bin Abdul Hameed, from Sayf Bin Umeyra, from Abu Baseer, who has reported the following:

Abu Baseer said, 'I recited, in front of Abu Ja'far^asws, this Verse ***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge***. I said, 'You^asws are (one of) them?' Abu Ja'far^asws said: 'Who else would it be?'

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن عثمان بن عيسى عن ابن ابى حمزة عن ابى بصير عن ابى جعفر عليه السلام انه قرء هذه الاية بل هو آيات بينات في صدور الذين اوتوا العلم ثم قال يا ابا محمد والله ما قال بين دفتى المصحف قلت منهم جعلت فداك قال من عسى ان يكونوا غيرنا.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Usman Bin Isa, from Ibn Abu Hamza, from Abu Baseer who has said:

Abu Ja'far^asws recited this Verse ***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge*** then said: 'O Abu Muhammad, by Allah^azwj, what has been Said between the covers of the Parchment?' I said, 'Who are they, may I be sacrificed for you^asws?' He^asws said: 'Who else would it be other than us^asws?'

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان عن ابن مسكان عن حجر عن حمران عن ابى جعفر عليه السلام وابى عبد الله البرقى عن ابى الجهم عن اسباط عن ابى عبد الله عليه السلام في قول الله تبارك وتعالى بل هو ايات بينات في صدور الذين اوتوا العلم قالوا نحن.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Ibn Muskaan, from Hujr, from Hamraan, from Abu Ja'far^asws; and Abu Abdullah Al-Barqy, from Abu Al-Jahm, from Asbaat who has said the following:

Abu Abdullah^asws regarding the Statement of Allah^azwj Blessed and High ***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge***, he^asws said: 'Its about Us^asws'.

(5) حدثنا محمد بن الحسين عن يزيد عن هارون بن حمزة عن ابى عبد الله عليه السلام قال سمعته يقول هو ايات بينات في صدور الذين اوتوا العلم قال هي الائمة خاصة.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Yazeed, from Haroun Bin Hamza, who has said:

'I heard Abu Abdullah^asws say: '***[29:49] these are clear communications in the breasts of those who are granted knowledge***, he^asws said: 'They^asws are the Imams^asws especially (exclusive of all others)'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ايوب بن حر عن حمران قال سألت ابا عبد الله عليه السلام يقول عن قول الله تبارك وتعالى بل هو آيات بينات في صدور الذين اوتوا العلم قلت انتم هم قال من عسى ان يكون.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from ahya Al-Halby, from Ayub Bin Hur, from Hamraan who said:

'I asked Abu Abdullah^asws about the Statement of Allah^azwj Blessed and High ***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge***, I said, 'You^asws are (one of) them?' He^asws said: 'Who else would it be?'

(7) حدثنا محمد بن الحسين عن على بن اسباط عن اسباط قال سأله الهيسى عن قول الله عزوجل بل هو آيات بينات في صدور الذين اوتوا العلم قال هم الائمة.

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Asbaat who said:

'Al-Haysi asked him^asws about the Statement of Allah^azwj Mighty and Majestic ***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge***, he^asws said: 'Its them^asws, the Imams^asws'.

(8) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل قال سألته عن قول الله تعالى بل هو آيات بينات في صدور الذين اوتوا العلم قال هم الائمة.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl who said:

'I asked him^asws about the Statement of Allah ^azwj the High ***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge***, he^asws said: 'They^asws are the Imams^asws'.

(9) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ايوب بن حر عن حمران بن على جميعا عن ابى بصير قال سئلت ابا عبد الله عليه السلام عن هذه الاية بل هو آيات بينات في صدور الذين اوتوا العلم فقال والله ما قال في المصحف قلت فانتم هم قال فمن عسى ان يكون.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-halby, from Ayub Bin Hur, from Hamraan Bin Ali together, from Abu Baseer who said:

'I asked Abu Abdullah^asws about this Verse ***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge***, he^asws said: 'By Allah^azwj, what is being said regarding the Parchment?' I said, 'You^asws are the ones'. He^asws said: 'Who else would it be?'

(10) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام في قول الله عزوجل بل هو آيات بينات في صدور الذين اوتوا العلم قال ايانا عنى.

10 – It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Musa AL-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has said:

Abu Abdullah^asws, regarding the Statement of Allah^azwj Mighty and Majestic ***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge***, said: 'It means us^asws'.

(11) حدثنا محمد بن الحسين عن صفوان عن ابن مسكان عن حجر عن حمران وعبد الله عجلان عن ابى جعفر عليه السلام في قول الله عزوجل بل هو آيات بينات في صدور الذين اوتوا العلم قال نحن الائمة خاصة وما يعقلها الا العالمون فزعم ان من عرف الامام والايات ممن يعقل ذلك.

11 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Ibn Muskaan, from Hujr, from Hamraan and Abdullah Ajlaan, who has said:

Abu Ja'far^asws, regarding the Statement of Allah^azwj Mighty and Majestic ***[29:49] Nay! these are clear communications in the breasts of those who are granted***

knowledge, has said: 'We[asws], the Imams[asws] especially, and what is being Spoken about except for those that know. Do you think that the one who recognises the Imam[asws] and the Verses is for those who are being Spoken about?'

(12) حدثنا عباد بن سليمان عن سعد بن سعد عن محمد بن الفضيل سألت ابا الحسن الرضا عليه السلام عن قول الله تعالى بل هو آيات بينات في صدور الذين اوتوا العلم قال هم الائمة خاصة.

12 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd Bin Sa'd, from Muhammad Bin Al-Fazeyl who said:

'I asked Abu Al-Hassan Al-Reza[asws] about the Statement of Allah[azwj] the High ***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge***, he[asws] said: 'They[asws] are the Imams[asws] especially (exclusive of all others)'.

(13) حدثنا محمد بن خالد الطيالسي عن سيف بن عميره عن ابى بصير عن ابى جعفر عليه السلام قال الرجس هو الشك ولا نشك في ديننا ابدا ثم قال بل هو آيات بينات في صدور الذين اوتوا العلم قلت انتم هم قال من عسى ان يكون.

13 – It has been narrated to us by Muhammad Bin Khalid Al-Tayaalisy, from Sayf Bin Umeyra, from Abu Baseer, who has said:

Abu Ja'far[asws] having said: 'The impurity (Al-Rijs) is the doubt, and we[asws] do not doubt in our[asws] Religion ever'. Then said: '***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge*'.** I said, 'You[asws] are (one of) them?' He[asws] said: 'Who else would it be?'

(14) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد الجوهرى عن محمد بن يحيى عن عبد الرحمن عن ابى جعفر عليه السلام قال ان هذا العلم انتهى إلى آى في القرآن ثم جمع اصابعه ثم قال بل هو آيات بينات في صدور الذين اوتوا العلم.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jowhary, from Muhammad Bin ahya, from Abdul Rahmaan, who has said:

Abu Ja'far[asws] having said: 'This is the knowledge which ended with me[asws], regarding the Quran', then he[asws] joined his[asws] fingers together, then said: '***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge*'.**

(15) حدثنا احمد بن محمد عن الحسن بن محبوب عن عبد العزيز العبدى قال سألت ابا عبد الله عليه السلام عن قول الله تعالى بل هو آيات بينات في صدور الذين اوتوا العلم قال نحن وايانا.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abdul Aziz Al-Abady who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] '***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge*',** he[asws] said: 'We[asws] are the ones[asws]'.

(16) محمد بن الحسين عن جعفر بن بشر و الحسن بن على بن فضال عن المثنى بن الحناط عن الحسن الصيقل قال قلت لابي عبد الله عليه السلام بل هو آيات بينات في صدور الذين اوتوا العلم قال نحن وايانا عنى.

16 – Muhammad Bin Al-Husayn, from Ja'far Bin Bishr, and Al-Hassan Bin Ali Bin Fazaal, from Al-masny Bin Al-hanaat, from Al-Hassan Al-SayqAl-who said:

'I said to Abu Abdullah[asws] '***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge***', he[asws] said: 'We[asws] and it means me[asws]'.

(17) حدثنى محمد بن الحسين عن يزيد بن سعد عن هارون بن حمزة عن ابى عبد الله عليه السلام قال سمعته يقول بل هو آيات بينات في صدور الذين اوتوا العلم قال هم الائمة خاصة وما يعقلها الا العالمون فزعم ان من عرف الامام والايات ممن يعقل ذلك.

17 – It has been narrated to me by Muhammad Bin Al-Husayn, from Yazeed Bin Sa'd, from Haroun bin Hamza, who has said:

'I heard Abu Abdullah[asws] say: '***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge*'**, they are the Imams[asws], and what is being Spoken about (in the Book) they[asws] certainly know it.

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا عباد بن سليمان عن ابيه سليمان عن سدير عن ابى عبد الله عليه السلام قال قلت له قول الله تبارك وتعالى بل هو آيات بينات في صدور الذين اوتوا العلم قال هم الائمة وقوله تعالى قل هو نباء عظيم انتم عنه معرضون قال الذين اوتوا العلم الائمة والنباء الامامة.

1 – It has been narrated to us by Abaad Bin Suleyman, from his father, from Sudeyr, who has said the following:

Abu Abdullah[asws] replied when I asked from him[asws] about the Statement of Allah[azwj] Blessed and High '***[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge*'**, he[asws] said: 'They[asws] are the Imams[asws], and the Statement of the High ***[38:67] Say: It is a message of importance, [38:68] (And) you are turning aside from it:***, those who are Granted knowledge are the Imams[asws] and the Message of importance (Nabaa) is the Imamate'.

(12) باب في الائمة عليهم السلام انهم اعطوا اسم الله الاعظم وكم حرف هو

CHAPTER 12 – REGARDING THE IMAMSasws, THEYasws HAVE BEEN GIVEN THE GREAT NAME OF ALLAHazwj, AND OF HOW MANY LETTERS IT IS

(1) حدثنا احمد بن محمد عن على بن الحكم عن محمد بن الفضل قال اخبرني ضريس الوابشى عن جابر عن ابى جعفر عليه السلام قال ان اسم الله الاعظم على ثلثة وسبعين حرفا وانما كان عند آصف منها حرف واحد فتكلم به فخسف بالارض ما بينه وبين سرير بلقيس ثم تناول السرير يده ثم عادت الارض كما كانت اسرع من طرفة عين وعندنا نحن من الاسم اثنان وسبعون حرفا وحرف عند الله استأثر به في علم الغيب عنده ولا حول ولا قوة الا باالله العلى العظيم.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazaal, from Zareys Al-Wabishy, from Jabir, who has said:

Abu Ja'farasws said: 'The Great Name of Allahazwj is on seventy three letters, Asif (Barkhia), however, only had the knowledge of one of these. He spoke by it and the Earth contracted between him and the throne of Bilquis, then he grabbed the throne of Bilquis by his hand, then the earth became as it was before. This happened in the blink of an eye. And with usasws are seventy two letters, and one letter is with Allahazwj by which Heazwj Accounts of the knowledge of the unseen which is with Himazwj, and there is no Power and no Might except with Allahazwj the High, the Magnificent'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن خالد عن زكريا بن عمران القمى عن هارون ابن الجهم عن رجل من اصحاب ابى عبد الله عليه السلام لم يحفظ اسمه قال سمعت ابا عبد الله عليه السلام يقول ان عيسى بن مريم اعطى حرفين وكان يعمل بهما واعطى موسى بن عمران اربعة احرف واعطى ابراهيم ثمانية احرف واعطى نوح خمسة عشر حرفا واعطى آدم خمسة وعشرون حرفا وانه جمع الله ذلك لمحمد صلى الله عليه وآله واهل بيته وان اسم الله الاعظم ثلثة وسبعون حرفا اعطى الله محمدا صلى الله عليه وآله اثنين وسبعين حرفا وحجب عنه حرفا واحدا.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Khalid, from zakariya Bin Umraan Al-Qummy, from haroun Ibn Al-Jahm, from a man from the companions of Abu Abdullahasws whose name has not been preserved, said:

'I heard Abu Abdullahasws say: 'Isa bin Maryamas was Given two letters, and heas used to act by these, and Musa Bin Imraanas was Given four letters, and Ibrahimas was Given eight letters, and Noohas was Given fifteen letters, and Adamas was Given twenty five letters, and Allahazwj Gathered these together for Muhammadsaww and the Peopleasws of Hisazwj Household. And the Great Names of Allahazwj are seventy three letters. Allahazwj Gave to Muhammadsaww seventy two letters, and Veiled from himsaww one letter'.

(3) احمد بن محمد عن ابى عبد الله البرقى يرفعه إلى ابى عبد الله عليه السلام قال ان الله عزوجل جعل اسمه الاعظم على ثلثة وسبعين حرفا فاعطى آدم منها خمسة وعشرين حرفا واعطى نوحا منها خمسة عشر حرفا واعطى منها ابراهيم ثمانية احرف واعطى موسى منها اربعة احرف واعطى عيسى منها حرفين وكان يحيى بهما الموتى ويبرئي بهما الاكمه والابرص واعطى محمدا اثنين وسبعين حرفا واحتجب حرفا لئلا يعلم مافى نفسه ويعلم مانفس العباد.

3 – Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, with an unbroken chain going up to Abu Abdullahasws:

Abdullahasws said: 'Allahazwj Mighty and Majestic, one of Hisazwj Great Name has seventy three letters. Adamas was Given from these twenty five letters, and Noohas was Given from these fifteen letters, and Ibrahimas was Given from these eight letters, and Musaas was Given from these four letters, and Isaas was Given from these two letters by which hesaww used to revive the dead and cure the blind and the leper, and Muhammadsaww was Given seventy two letters, and Heazwj Veiled one letter for Himselfazwj, so as to Know what is with Himselfazwj and know what is with the servants'.

(4) حدثنا محمد بن عبد الجبار عن ابى عبد الله البرقى عن فضالة بن ايوب عن عبد الصمد بن بشير عن ابى عبد الله عليه السلام قال كان مع عيسى بن مريم حرفان يعمل بهما وكان مع موسى عليه السلام اربعة احرف وكان مع ابراهيم ستة احرف وكان مع آدم خمسة وعشرون حرفا وكان مع نوح ثمانية وجمع ذلك كله لرسول الله صلى الله عليه وآله ان اسم الله ثلثة و سبعون حرفا وحجب عنه واحدا.

4 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat Bin Ayub, from Abdul Samad Bin Bashir, who has said the following:

Abu Abdullah[asws] said: 'There used to be with Isa[as] two letters. He[as] acted by these, and with Musa[as] used to posses four letters, and Ibrahim[as] had six letters, and Adam[as] had twenty five letters, and Nooh[as] had eight letters, and all these were gathered together for the Messenger of Allah[saww]. The Name of Allah[azwj] is one seventy three letters and He[azwj] has Veiled from him[saww] one'.

(5) حدثنا ابراهيم بن هاشم عن محمد بن حفص عن عبد الصمد بن بشير عن ابى عبد الله عليه السلام قال كان مع عيسى بن مريم الخ.

5 – It has been narrated to us by Ibrahim Bin Hashaam, from Muhammad Bin Hafs, from Abdul Samad Bin Bashir, who has said:

Abu Abdullah[asws] said: 'There used to be with Isa Bin Maryam . . . etc.' (remaining part of the Hadith has been lost).

(6) حدثنا محمد بن عيسى عن على بن الحكم عن محمد بن الفضيل عن ضريس الوابشى عن جابر عن ابى جعفر عليه السلام قال قلت له جعلت فداك قول العالم انا اتيك به قبل ان يرتد اليك طرفك قال فقال يا جابر ان الله جعل اسمه الاعظم على ثلثة وسبعين حرفا فكان عنده العالم منها حرف واحد فانخسفت الارض ما بينه وبين السرير حتى التقت القطعتان وحول من هذه على هذه وعندنا من اسم الله الاعظم اثنان وسبعون حرفا وحرف في علم الغيب المكنون عنده.

6 – It has been narrated to us by Muhammad Bin Isa, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazeyl, from Zareys Al-Wabishy, who has said:

Jabir reports that I said to Abu Ja'far[asws], 'May I be sacrificed for you[asws], the Statement ***[27:40] I will bring it to you in the twinkling of an eye***'. He[asws] said: 'O Jabir, Allah[azwj] Based His[azwj] Great Name on seventy three letters. There used to be with him (Asif) the knowledge of one of these letters. The Earth contracted between him and the throne of Bilquis until the two met, and then it diverted back as it was before, whereas with us[asws], from the Great Name of Allah[azwj] are seventy two letters, and one letters regarding the knowledge of the unseen is hidden with Him[azwj]'.

(7) حدثنا ابراهيم بن هاشم عن محمد بن حفص عن عبد الصمد بن بشير عن ابى عبد الله عليه السلام قال ان اسم الله الاعظم على ثلثة وسبعين حرفا كان عند اصف منها حرف واحد فتكلم به فخسف بالارض ما بينه وبين سرير بلقيس ثم تناول السرير بيده ثم عادت الارض كما كان اسرع من طرفة عين وعندنا من الاسم اثنان وسبعون حرفا وحرف عند الله تعالى استأثر به في علم الغيب المكتوب.

7 – It has been narrated to us by Ibrahim Bin Hashaam, from Muhammad Bin Hafs, from Abdul Samad Bin Bashir, who has said:

Abu Abdullah[asws] said: 'The Great Name of Allah[azwj] is on seventy three letters. There used to be with Asif, from these, one letter. He spoke by it to shrink the earth between himself and the throne of Bilquees, then he grabbed the throne by his hand, then the earth returned to as it was before in the blink of an eye, and with us[asws], from the Name, are seventy two letters, and one letter is with Allah[azwj] the High. He[azwj] Accounts by it in the knowledge of the unseen, as being written'.

(8) حدثنا احمد بن محمد عن على بن الحكم عن محمد بن الفضيل عن سعد ابى عمرو الجلاب عن ابى عبد الله عليه السلام قال ان اسم الله الاعظم على ثلثة وسبعين حرفا و انما كان عند اصف منها حرف واحد فتكلم فيه فخسف بالارض ما بينه وبين سرير بلقيس ثم تناول السرير بيده ثم عادت الارض كما كان اسرع من طرفة عين وعندنا نحن من الاسم اثنان وسبعون حرفا وحرف عند الله تعالى استأثر به في علم الغيب المكنون عنده.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazeyl, from Sa'd Abu Amro Al-Jalaab, who has said:

Abu Abdullah[asws] said: 'The Great Name of Allah[azwj] is on seventy three letters, and there used to be with Asif one letter from these. He spoke by it, the earth which was between him and the throne of Bilquis contracted, then he grabbed the throne by his hand, then the earth returned back to as it was before in the blink of an eye, and with us[asws], from the Name, are seventy two letters, and one letter is with Allah[azwj] by which He[azwj] Accounts for the knowledge of the unseen, Protected'.

(9) حدثنا احمد بن موسى عن احمد بن عبدوس الخليجى عن على بن الحكم عن محمد بن الفضيل عن سعد ابى عمرو عن ابى عبد الله عليه السلام قال ان اسم الله الاعظم على اثنين وسبعين حرفا وانما كان عند اصف كاتب سليمان وكان يوحى إليه حرف واحد الف أو واو فتكلم فانخرقت له الارض حتى التفت فتناول السرير وان عندنا من الاسم احدا وسبعين حرفا وحرف عند الله في غيبه.

9 – It has been narrated to us by Ahmad Bin Musa, from Ahmad Bin Abdous Al-Khaleejy, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazeyl, from Sa'd Abu Amro who has said:

Abu Abdullah[asws] said: 'The Great Name of Allah[azwj] is on seventy three letters. Asif, the minister of Suleiman, was Revealed with one letter, '*Aleef'* or '*Waaw'*. When he recited it, the Earth contracted for him until it turned. He grabbed the throne, and with us[asws] are seventy-two letters from the Name, and one letter is with Allah[azwj] in His[azwj] hidden'.

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا الحسن بن على بن عبد الله عن الحسين بن على بن فضال عن داود بن ابى يزيد عن بعض اصحابنا عن عمر بن حنظلة فقال قلت لابي جعفر عليه السلام انى اظن ان لى عندك منزلة قال اجل قال قلت فان لى اليك حاجة قال وما هي قال قلت تعلمني الاسم الاعظم قال وتطيقه قلت نعم قال فادخل البيت قال فدخل البيت فوضع أبو جعفر يده على الارض فاظلم البيت فارعدت فرايص عمر فقال ما تقول اعلمك فقال لا قال فرفع يده فرجع البيت كما كان.

1 – It has been narrated to us by Al-Hassan Bin Ali Bin Abdullah, from Al-Husayn Bin Ali Bin Fazaal, from Dawood Bin Abu azeed, from one of our companions, from Umar Bin Hanzala who said:

'I said to Abu Ja'far[asws], 'Do I have some status with you[asws]'. He[asws] said: 'For?' I said, 'I have a need from you'. He[asws] said: 'And what is that?' I said, 'Teach me the Great Name'. He[asws] said: 'Will you be able to tolerate it?' I said, 'Yes'. He[asws] said: 'Enter the house'. I entered the house. Abu Ja'far[asws] placed his[asws] hand on the Earth. The house darkened, then parts of it trembled. He[asws] said: 'What were you saying that I[asws] should teach you?' I said, 'No'. He[asws] raised his[asws] hand. The house returned to how it used to be before'.

(2) حدثنا احمد بن محمد عن على بن الحكم عن شعيب العقرقوقى عن ابى بصير عن ابى عبد الله عليه السلام قال كان سليمان عنده اسم الله الاكبر الذى إذا سئله اعطى وإذا دعا به اجاب ولو كان اليوم لاحتاج الينا.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Shuaib Al-Aqarquqy, from Abu Baseer, who has said:

Abu Abdullah[asws] said: Suleiman[asws] had with him[as] the Great Name of Allah[azwj]. Whatever he[as] asked by it, he[as] got it, and if he[as] supplicated by it, it got answered. And had it been today, he[as] would be in need of us[asws]'.

(3) حدثنا الحسين بن محمد بن عامر عن معلى بن محمد عن احمد بن محمد ابن عبد الله عن على بن محمد النوفلي عن ابى الحسن العسكري ع قال سمعته يقول اسم الله الاعظم ثلثة وسبعون حرفا وانما كان عند اصف منه حرف واحد فتكلم فانخرقت له الارض فيما بينه وبين سبا فتناول عرش بلقيس حتى صيره إلى سليمان ثم انبسطت الارض في اقل من طرفة عين وعندنا منه اثنتان وسبعون حرفا وحرف عند الله استأثر به في علم الغيب.

3 – It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Ahmad Bin Muhammad Ibn Abdullah, from Ali Bin Muhammad Al-Nowfaly, who has said:

'I heard Abu Al-Hassan Al-Askari[asws] say: 'The Great Name of Allah[azwj] is on seventy three letters, Asif (Barkhia) only had knowledge of one of these letters. When he recited it, the Earth contracted for him, between him and Sheba. He grabbed the throne of Bilquis until he brought it over to Suleiman[as]. Then the earth unrolled itself, in less than the blink of an eye, and with us[asws] from these are seventy two letters, and there is one letter with Allah[azwj], He[azwj] Accounts by it the knowledge of the unseen'.

تم الجزو الرابع ويتلوه الجزو الخامس.

THIS CONCLUDES PART FOUR, AND WILL BE FOLLOWED BY PART FIVE

BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD[asws]
BY

ABU JA'FAR MUHAMMAD BIN AL-HASSAN BIN AL-FAROOKH AL-SAFFAAR
Companion of Imam Hassan Al-Askari[asws]

" الجزء الخامس "

Part Five

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(1) باب مما عند الائمة عليهم الصلوة والسلام من اسم الله الاعظم وعلم الكتاب

CHAPTER 1 –WHAT IS WITH THE IMAMS[asws] FROM THE GREAT NAME OF ALLAH[azwj] (ISM AAZAM) AND KNOWLEDGE OF THE BOOK

(1) حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثنى يعقوب بن يزيد عن الحسن بن على بن فضال عن عبد الله بن بكير عن ابى عبد الله عليه السلام قال كنت عنده فذكروا سليمان وما اعطى من العلم وما اوتى من الملك فقال لى وما اعطى سليمان بن داود انما كان عنده حرف واحد من الاسم الاعظم وصاحبكم الذى قال الله قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب و كان والله عند على عليه السلام علم الكتاب فقلت صدقت والله جعلت فداك.

1 – It has been narrated to us Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffaar, from Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, who has said the following:

'I was with Abu Abdullah[asws], and I mentioned Suleiman[as] and what he[as] had been Given from the knowledge and what he[as] had been Given from the kingdom'. He[asws] said to me: 'And Suleiman Bin Dawood[as] had not been Given (all of the knowledge) but he[as] had with him[as] one letter from the Great Name (*Ism Aazam*), and your Imam[asws] is the one about whom[asws] Allah[azwj] Says ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, and by Allah[azwj], with Ali[asws] was the knowledge of the Book'. I said, 'You[asws] have spoken the truth, by Allah[azwj], may I be sacrificed for you[asws]'.

(2) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن عبد الرحمن بن كثير الهاشمي عن ابى عبد الله عليه السلام قال قال الذى عنده علم من الكتاب انا اتيك به قبل ان يرتد اليك طرفك قال ففرج أبو عبد الله عليه السلام بين اصابعه فوضعها على صدره ثم قال والله عندنا علم الكتاب كله.

2 – It has been narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Abdul Rahmaan Bin Kaseer Al-Hashmy, who has said the following:

I asked from Abu Abdullah[asws] about (the Verse) '***[27:40] One who had knowledge from the Book said: I will bring it to you in the twinkling of an eye'***. Abu Abdullah[asws] took his[asws] fingers and placed it on his[asws] chest, and said: 'By Allah[azwj], with us[asws] is the knowledge of the Book, all of it'.

(3) حدثنا ابراهيم بن هاشم عن محمد بن سليمان بن سدير قال كنت انا وابو بصير وميسر ويحيى البزاز وداود الرقى في مجلس ابى عبد الله عليه السلام إذ خرج الينا وهو مغضب فلما اخذ مجلسه قال يا عجبا لاقوام يزعمون انا نعلم الغيب وما يعلم الا الله لقد هممت بضرب خادمتي فلانة فذهبت عنى فما عرفتها في أي بيوت الدار هي

3 – It has been narrated to us Ibrahim Bin Hashim, from Muhammad Bin Suleiman Bin Sudeyr who said:

'I and Abu Baseer, and Maysar, and Yahya Al-Bazaaz, and Dawood Al-Raqy were in a session with Abu Abdullah[asws] when he[asws] came out to us and he[asws] seemed unhappy when he[asws] resumed the session (with us). He[asws] said: 'O, I[asws] wonder at people who are claiming that I[asws] have the knowledge of that which is kept by Allah[azwj] (the knowledge of the 73[rd] Letter, which Allah[azwj] has Kept for Himself[azwj]) I[asws] have resolved it by rebuking so and so female servant of mine. She has gone and has hidden herself from me in one of the houses.

فلما ان قام من مجلسه وصار من منزله دخلت انا وابو بصير وميسر على ابى عبد الله عليه السلام فقلنا له جعلنا فداك سمعنا تقول كذا وكذا في امر خادمتك ونحن نعلم انك تعلم علما كثيرا ولا ننسبك إلى علم الغيب قال فقال ياسدير ما تقرأ القرآن قال قلت قرأناه جعلت فداك قال فهل وجدت فيما قرأت من كتاب الله قال الذى عنده علم من الكتاب انا اتيك به ما كان عنده من علم الكتاب قال قلت فاخبرني حتى اعلم

When he[asws] stood up from his[asws] session, and went to his[asws] home, I and Abu Baseer, and Maysar entered with Abu Abdullah[asws]. We said to him[asws], 'May we be sacrificed for you[asws], we heard you[asws] say such and such regarding the matter of your[asws] female servant, and we know that you[asws] have a lot of knowledge, and we do not assign to you the knowledge of the unseen'. He[asws] said: 'O Sudeyr, you do not read the Quran?' I said, 'We have read it, may I be sacrificed for you[asws]'. He[asws] said: 'Have you not found therein in your reading from the Book of Allah[azwj] "***[27:40] One who had knowledge from the Book said: I will bring it to you***", he had (some) knowledge from the Book'. I said, 'Inform me until I come to know'.

قال قدر قطرة من المطر الجود في البحر الاخضر ما يكون ذلك من علم الكتاب قال قلت جعلت فداك ما اقل هذا قال ياسدير ما اكثره ان لم ينسبه إلى العلم الذى اخبرك يا سدير فهل وجدت فيما قرأت من كتاب الله قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب كله قال واوماء بيده إلى صدره فقال علم الكتاب كله والله عندنا ثلثا.

He[asws] said: 'The drops from the rain, the abundance of the greenery in the sea, that is the knowledge from the Book'. I said, 'May I be sacrificed for you, this is not a little'. He[asws] said: 'O Sudeyr, what if most of it is not attributed to the knowledge which I[asws] am informing you of? O Sudeyr, have you found in your reading from the Book of Allah[azwj] ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book*** all of it'. And he[asws] indicated by his[asws] hand to his[asws] chest saying: 'Knowledge of the Book, all of it, by Allah[azwj], is with us[asws]', three times'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن القاسم بن سليمان عن جابر قال قال أبو جعفر عليه السلام في هذه الاية قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال هو على بن ابى طالب عليه السلام.

4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasim Bin Suleiman, from Jabir who said:

'Abu Abdullah[asws] said regarding this Verse ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, : 'He[asws] is Ali[asws] Bin Abu Talib[asws]'.

(5) حدثنا احمد بن الحسن بن فضال عن عبد الله بن بكير عن نجم عن ابى جعفر عليه السلام في قول الله تعالى قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال على عليه السلام عنده علم الكتاب.

5 – It has been narrated to us Ahmad Bin Al-Hassan Bin Fazaal, from Abdullah Bin Bakeyr, from Najam, who has said the following:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] the High ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, said: ' (its about) Ali[asws], with him[asws] is knowledge of the Book'.

(6) حدثنا على بن الحسن بن على بن فضال عن ابيه عن ابراهيم الاشعري عن محمد بن مروان عن نجم عن ابى جعفر عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال صاحب علم الكتاب على عليه السلام.

6 – It has been narrated to us Ali Bin Al-Hassan Bin Ali Bin Fazaal, from his father, from Ibrahim Al-Ash'ary, from Muhammad Bin Marwaan, from Najam, who has said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] Mighty and Majestic ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, said: 'The Master of knowledge of the Book is Ali[asws]'.

(7) حدثنا بعض اصحابنا عن الحسن بن موسى عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال ايانا عنى وعلى عليه السلام اولنا وافضلنا وخيرنا.

7 – It has been narrated to us one of our companions, from Al-Hassan Bin Musa, from Abdul Rahmaan Bin Kaseer, who has said:

Abu Abdullah[asws], regarding the Statement of Allah[azwj] Mighty and Majestic ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, said: 'It means us[asws], and Ali[asws] is the first one of us[asws], and the highest one of us[asws] and the best one of us[asws]'.

(8) حدثنا احمد بن محمد عن الربيع بن محمد عن النضر بن سويد عن موسى بن بكر عن فضيل بن يسار عن ابى عبد الله عليه السلام في قول الله تعالى قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال على عليه السلام.

8 – It has been narrated to us Ahmad Bin Muhammad, from Al-Rabi'e Bin Muhammad, from Al-Nazar Bin Suweyd, from Musa Bin Bakr, from Fazeyl Bin Yasaar, who has said:

Abu Abdullah[asws], regarding the Statement of Allah[azwj] the High ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, said: '(it's about) Ali[asws]'.

(9) حدثنا عباد بن سليمان عن سعد بن سعد عن احمد بن عمر عن ابى الحسن الرضا عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال على عليه السلام.

9 - It has been narrated to us Abaad Bin Suleyman, from Sa'd Bin Sa'd, from Ahmad Bin Umar, who has the following:

Abu Al-Hasssan Al-Reza[asws] regarding the Statement of Allah[azwj] Mighty and Majestic ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, said: '(its about) Ali[asws]'.

(10) حدثنا عبد الله بن احمد عن الحسن بن موسى عن عبد الرحمن بن ابى نجران عن مثنى قال سألته عن قول الله عزوجل ومن عنده علم الكتاب قال نزلت في على عليه السلام بعد رسول الله صلى الله عليه وآله وفى الائمة بعده.

10 – It has been narrated to us Abdullah Bin Ahmad, from Al-Hassan Bin Musa, from Abdul Rahmaan Bin Abu Najran, from Masny who said:

'I asked him[asws] about the Statement of Allah[azwj] Mighty and Majestic ***[13:43] and whoever has knowledge of the Book***, he[asws] said: 'This Came down regarding Ali[asws] after the Messenger of Allah[saww], and regarding the Imams[asws] after him[asws]'.

(11) حدثنا احمد بن محمد عن البرقى عن نضر بن سويد عن يحيى الحلبي عن بعض اصحابنا قال كنت مع ابى جعفر عليه السلام في المسجد احدثه إذ مر بعض ولد عبد الله بن سلام وقلت جعلت فداك هذا ابن الذى يقول الناس عنده علم الكتاب قال لا انما ذلك على عليه السلام نزلت فيه خمس آيات احدها قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب.

11 – It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from Nazar Bin Suweyd, from Yahya Al-Halby, from one of our companions who said:

'I was with Abu Ja'far[asws] in the Mosque, when one of the sons of Abdullah Bin Salaam passed by and I said, 'May I be sacrificed for you[asws], this is the son of the one about whom the people say that with him is knowledge of the Book'. He[asws] said: 'No, but that is with Ali[asws]. Five Verses Came down regarding him[asws], one of them is ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book'***.

(12) حدثنا محمد بن الحسين ويعقوب بن يزيد عن ابن ابى عمير عن عمر بن اذينه عن بريد بن معاوية قال قلت لابي جعفر عليه السلام قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال ايانا عنى وعلى عليه السلام اولنا وعلى افضلنا وخيرنا بعد النبي صلى الله عليه وآله.

12 – It has been narrated to us Muhammad Bin Al-Husayn and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who said:

'I said to Abu Ja'far[asws] ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, he[asws] said: 'It means us[asws], and Ali[asws] is the first of us[asws], the highest of us[asws], and the best of us[asws] after the Prophet[saww]'.

(13) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل عن ابى الحسن عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال هو على بن ابى طالب عليه السلام.

13 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl who has said the following:

Abu Al-Hassan[asws], regarding the Statement of Allah[azwj] Mighty and Majestic ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, has said: 'He[asws] is Ali[asws] Bin Abu Talib[asws]'.

(14) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ايوب بن حر عن ابى بصير عن ابى عبد الله عليه السلام والنضر بن سويد عن عاصم بن حميد عن محمد بن مسلم وفضالة بن ايوب عن ابان عن محمد بن مسلم والنضر بن سويد عن القاسم بن سليمان عن جابر جميعا عن ابى جعفر عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال هو على بن ابى طالب عليه السلام.

14 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ayub Bin Hur, from Abu Baseer, from Abu Abdullah[asws], as well as Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Muhammad Bin Muslim, and Fazaalat Bin Ayub, from Abaan, from Muhammad bin Muslim and Al-Nazar Bin Suweyd, from Al-Qasim Bin Suleyman, from Jabir altogether, have said the following:

Abu Ja'far[asws] regarding the Statement of Allah[azwj] Mighty and Majestic ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, has said: 'He[asws] is Ali[asws] Bin Abu Talib[asws]'.

(15) حدثنا احمد بن محمد عن الحسين بن سعيد عن احمد بن محمد عن حماد بن عثمان عن ابى بصير عن ابى عبد الله عليه السلام قال سألته عن قول الله عزوجل قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قلت هوعلى ابن ابى طالب عليه السلام قال فمن عسى ان يكون غيره.

15 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Muhammad, from Hamaad Bin Usman, from Abu Baseer, who has said the following:

'I asked Abu Abdullah[asws], about the Statement of Allah[azwj] Mighty and Majestic ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, I said, 'Is he[asws] Ali[asws] Bin Abu Talib[asws]?' He[asws] said: 'Who would it be apart from him[asws]?'

(16) حدثنا احمد بن محمد عن الحسين بن سعيد عن احمد بن حمزة عن ابان بن عثمان عن ابى مريم قلت لابي جعفر عليه السلام هذا ابن عبد الله بن سلام يزعم ان اباه الذى يقول الله قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال كذب ذاك على بن ابى طالب.

16 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Hamza, from Abaan Bin Usmaan, from Abu Maryam who said:

'I said to Abu Ja'far[asws], 'This son of Abdullah Bin Salaam alleges that his father is the one about whom Allah[azwj] Says ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***'. He[asws] said: 'It's a lie! That is Ali[asws] Bin Abu Talib[asws]'.

(17) حدثنا محمد بن الحسين عن جعفر بن بشير والحسن بن على بن فضال عن مثنى الحناط عن عبد الله بن عجلان عن ابى جعفر عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال نزلت في على عليه السلام عالم هذه الامة بعد رسول الله صلى الله عليه وآله.

17 – It has been narrated to us Muhammad Bin Al-Husayn, from Ja'far Bin Basheer and Al-Hassan bin Ali Bin fazaal, from Masny Al-Hanaat, from Abdullah Bin Ajlaan, who has said the following:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] Mighty and Majestic ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, said: 'This Came down regarding Ali[asws], *Aalim* (knowledgeable one) of this community, after the Messenger of Allah[saww]'.

(18) حدثنا عبد الله بن محمد عمن رواه عن الحسن بن على بن النعمان عن محمد بن مروان عن فضيل بن يسار عن ابى جعفر عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال نزلت في على بن ابى طالب انه عالم هذه الامة بعد النبي صلى الله عليه وآله.

18 – It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Ali Bin Al-No'maan, from Muhammad Bin Marwaan, from Fazeyl Bin Yasaar, who has said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] Mighty and Majestic ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, has said: 'This Came down regarding Ali[asws] Bin Abu Talib[asws], *Aalim* (knowledgeable one) of this community after the Prophet[saww]'.

(19) حدثنا محمد بن الحسن عن النضر بن شعيب عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال سمعته يقول في قول الله تبارك وتعالى ومن عنده علم الكتاب قال الذى عنده علم الكتاب هو على بن ابى طالب.

19 – It has been narrated to us Muhammad Bin Al-Hassan, from Al-nazar Bin Shuaib, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said the following:

'I heard Abu Ja'far[asws], regarding the Statement of Allah[azwj] Blessed and High ***[13:43] whoever has knowledge of the Book***, has said: 'The one with whom[asws] is knowledge of the Book is Ali[asws] Bin Abu Talib[asws]'.

(20) حدثنا محمد بن الحسين ويعقوب بن يزيد عن ابن ابى عمير عن بريد بن معاوية قال قلت لابي جعفر عليه السلام قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال ايانا عنى وعلى اولنا وافضلنا وخيرنا بعد النبي صلى الله عليه وآله.

20 – It has been narrated to us Muhammad Bin Al-Husayn and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Bureyd Bin Muawiya, who said:

'I asked Abu Ja'far[asws] about, ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, he[asws] said: 'It means us[asws], and Ali Bin Abu Talib[asws] is the first of us[asws], and the highest of us[asws], and the best of us[asws], after the Prophet[saww]'.

(21) حدثنا أبو الفضل العلوى قال حدثنى سعيد بن عيسى الكربزى البصري عن ابراهيم بن الحكم بن ظهير عن ابيه عن شريك بن عبد الله عن عبد الاعلى الثعلبي عن ابى تمام عن سلمان الفارسى (ره) عن امير المؤمنين عليه السلام في قول الله تبارك وتعالى قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب فقال انا هو الذى عنده علم الكتاب و قد صدقه الله واعطاه الوسيلة في الوصية ولا تخلى امة من وسيلته إليه والى الله فقال يا ايها الذين آمنو اتقوا الله وابتغوا إليه والوسيلة.

21 – It has been narrated to us Abu Al-FazAl-Al-Alawy, from Saeed Bin Isa Al-Karbazy Al-Basry, from Ibrahim Bin Al-Hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al-Tha'alby, from Abu Tamaam, from Salman Al-Farsy[ar], who has said the following:

Amir-ul-Momineen[asws] regarding the Statement of Allah[azwj] Blessed and High ***[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book***, has said: 'I[asws] am the one with whom[asws] is knowledge of the Book, and Allah[azwj] has Ratified it and has Given me[asws] (to the community) as the means (*Al-Waseela*) in the bequest, and the community is not empty from the means to the Imam[asws] and to Allah[azwj]. He[azwj] has Said ***[5:35] O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him***'.

(2) باب في الامام عليه السلام ان عنده اسم الله الاعظم الذى إذا سأله به اجيب

CHAPTER 2 – REGARDING THE IMAMSasws, WITH THEMasws IS THE GREAT NAME OF ALLAHazwj WHICH IF THEYasws ASK BY IT, THEYasws WOULD BE ANSWERED

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن عبد الله بن بحر عن عبد الله مسكان عن ابى بصير عن ابى المقدام عن جويرية بن مسهر قال اقبلنا مع امير المؤمنين عليه السلام من قتل الخوارج حتى إذا قطعنا في ارض بابل حضرت صلوة العصر قال فنزل امير المؤمنين ونزل الناس فقال امير المؤمنين يا ايها الناس ان هذه الارض ملعونة وقد عذبت من الدهر ثلث مرات وهى احدى المؤتفكات وهى اول ارض عبد فيها وثن انه لا يحل لنبى ولوصى نبى ان يصلى فيها فامر الناس فمالوا عن جنبى الطريق يصلون وركب بغلة رسول الله فمضى عليها

1 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abdullah Bin Bahr, from Abdullah Muskaan, from Abu Baseer, from Abu Al-Maqdaam, from Juweiriya Bin Mas'har who said:

'We were with Amir-ul-Momineenasws from the killing of the *Khawarijites* until when we came to the land of Babel. It was time for the *Asr* (mid-afternoon) Prayer. Amir-ul-Momineenasws descended, and the people descended. Amir-ul-Momineenasws said: 'O you people! This is an accursed land and will be in torment three times, and this is one of the *Al-Mowtafaqaat*, and it is the first land in which the idol was worshipped and praised. It is not permitted for the Prophetsaww or the successorasws of the Prophetsaww to Pray therein'. Heasws ordered the people to deviate from the side of the road to Pray, and heasws rode the mule of the Messenger of Allahsaww and went towards it.

قال جويريه فقلت والله لاتبعن امير المؤمنين ولاقلدنه صلوة اليوم قال فمضيت خلفه فو الله ما صرنا جسر سورا حتى غابت الشمس قال فسببته أو هممت ان اسبه قال فقال يا جويريه اذن قال فقلت نعم يا امير المؤمنين قال فنزل ناحية فتوضاء ثم قام فنطق بكلام لا احسبه الا بالعبرانية ثم نادى بالصلوة فنظرت والله إلى الشمس قد خرجت من بين جبلين لها صرير فصلى العصر وصليت معه قال فلما فرغنا من صلوته عاد الليل كما كان فالتفت إلى فقال يا جويريه بن مسهر ان الله يقول فسبح باسم ربك العظيم فانى سألت الله باسمه العظيم فرد على الشمس.

Juweiriya said, 'I said, 'By Allahazwj, I will follow Amir-ul-Momineenasws and will imitate himasws in Prayer today'. I went behind himasws, for, by Allahazwj, we did not come to a bridge or fence until the Sun disappeared'. I found a reason and resolved to insult himasws (Nouzobillah). Heasws said: 'O Juweiriya, Call the Azaan (call for Prayer)'. I said, 'Yes, O Amir-ul-Momineenasws'. Heasws descended towards an area and performed ablution, then stood up and spoke in a speech that I could not classify it except for (something like) Hebrew. Then heasws called for the Prayer. By Allahazwj, I looked at the Sun and it had come out from between the two mountains with a creaking sound. Heasws Prayed *Al-Asr*, and I Prayed with himasws. When heasws had finished hisasws Prayer, the night came back as it was before. Heasws turned towards me and said: 'O Juweiriya Bin Mas'har, surely, Allahazwj has Said ***[56:96] Therefore glorify the name of your Lord, the Great***. Iasws asked Allahazwj by Hisazwj Great Name, the Sun returned'.

(2) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن ابى بصير وداود الرقى عن معاوية بن عمار الدهنى ومعاوية بن وهب عن ابن سنان قال كنا بالمدينة حين بعث داود بن على إلى المعلى بن خنيس فقتله فجلس أبو عبد الله فلم يأته شهرا قال فبعث إليه ان ائتنى فابى ان يأتيه فبعث إليه خمس نفر من الحرس قال ائتونى فان ابى فائتوني به أو برأسه

2 – It has been narrated to us Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abu Baseer and Dawood Al-Raqy, from Muawiya Bin Amaar Al-Dahny and Muawiya Bin Wahab, from Ibn Sinan who said:

‘We were in Al-Medina, where we were sent by Dawood Bin Ali to Al-Moala Bin Khunays. He wanted us to kill him, but Abu Abdullah[asws] refused to see us and would not come out for a month. He sent (someone) to him[asws] to come to him, he[asws] refused to come. He sent to him[asws] five from his guards. He said, ‘Bring him[asws] to me, and if he[asws] refuses, then either bring him[asws] or his[asws] head’.

فدخلوا عليه وهو يصلى ونحن نصلى معه الزوال فقالوا اجب داود بن على قال فان لم اجب قال امرنا ان نأتيه براسك فقال وما اظنكم تقتلون ابن رسول الله قالوا ما ندرى ما تقول وما نعرف الا الطاعة قال انصرفوا فانه خير لكم في دنياكم واخرتكم قالوا والله لا ننصرف حتى نذهب بك معنا أو نذهب براسك

We managed to enter where he[asws] was, and found him[asws] Praying, and we[asws] Prayed with him[asws] to the end’. He (one of us) said, ‘I now have to answer to Dawood Bin Ali’. He[asws] said: ‘And if you do not answer?’ The person said, ‘He has ordered us to bring your[asws] head’. He[asws] said: ‘And what are you thinking that you will kill the son[asws] of the Messenger of Allah[saww]?’ He said, ‘We don’t know what you[asws] say, and we do not understand anything but the obedience’. He[asws] said: ‘Leave, for it would be better regarding your world and your Hereafter’. He said, ‘By Allah[azwj], we will not leave until we go with you[asws] or we go with your[asws] head’.

قال فلما علم ان القوم لا يذهبون الا بذهاب راسه وخاف على نفسه قالوا رأيناه قد رفع يديه فوضعهما على منكبه ثم بسطهما ثم دعا بسبابته فسمعناه يقول الساعة الساعة فسمعنا صراخا عاليا فقالوا له قم فقال لهم اما ان صاحبكم قد مات وهذا الصراخ عليه فابعثوا رجلا منكم فان لم يكن هذا الصراخ عليه قمت معكم قالوا فبعثوا رجلا منهم فما لبث ان اقبل فقال يا هؤلاء قد مات صاحبكم وهذا الصراخ عليه فانصرفوا

He said, ‘When the group realised that they will not be going except with his[asws] head, they feared for their selves. They said, ‘We saw him[asws] raise his[asws] hands and place them on his[asws] shoulder, then supplicated by his[asws] forefinger. We heard him[asws] say: ‘The time, the time!’ We heard a high pitched scream’. They said to him[asws], ‘Stand up’. He[asws] said to them: ‘But, it is your master that has died, and this is his scream. Send one of your men, for if this scream is not him, I[asws] will stand with you’. He said, ‘They sent one of their men. It wasn’t long before he returned. He said, ‘O you all, your master has died, and this screaming was his’. They left.

فقلت له جعلنا الله فداك ماكان حاله قال قتل مولاى المعلى بن خنيس فلم اته منذ شهر فبعث إلى ان اتيه فلما ان كان الساعة لم اته فبعث إلى ليضرب عنقي فدعوت الله باسمه الاعظم فبعث الله إليه ملكا بحربة فطعنه في مذاكيره فقتله فقلت له فرفع اليدين ما هو قال الابتهال فقلت فوضع يديك وجمعها قال التضرع قلت ورفع الاصبع قال البصبصة.

I said to him[asws], ‘May Allah[azwj] Make me to be sacrificed for you[asws], what was your[asws] situation?’ He[asws] said: ‘My[asws] slave killed Moala Bin Khunays. I[asws] did not go to him a month ago. He (Dawood Bin Ali) sent for me[asws] to come to him. When it was the time, I[asws] did not go to him. He sent to me[asws] to strike my[asws] neck. I called upon Allah[azwj] by His[azwj] Great Name. Allah[azwj] Sent to him an Angel with a spear. He stabbed him in his chest. He killed him’. I said to him[asws], ‘You[asws] raised both your[asws] hands, what was that?’ He[asws] said: ‘The invocation’. I said, ‘You[asws] placed your[asws] hands and brought them together’. He[asws] said: ‘The beseeching’. I said, ‘And raised the forefinger?’ He[asws] said: ‘The owning up’.

(3) حدثنا محمد بن الحسين عن عبد الله بن جبلة عن ابى الجارود قال سمعت جويرية يقول اسرى على عليه السلام بنا من كربلا إلى الفرات فلما صرنا ببابل قال لى أي موضع يسمى هذا يا جويرية قلت هذه بابل يا امير المؤمنين قال اما انه لا يحل لنبى ولا وصى نبى ان يصلى بارض قد عذبت مرتين قال قلت هذه العصر يا امير المؤمنين فقد وجبت الصلواة يا امير المؤمنين قال قد اخبرتك انه لا يحل لنبى ولا وصى نبى ان يصلى بارض قد عذبت مرتين وهى تتوقع الثالثة إذا طلع كوكب الذنب وعقد جسر بابل قلتوا عليه مائة الف تخوضه الخيل إلى السنابك قال جويريه قلت والله لاقلدن صلوتى اليوم امير المؤمنين وعطف على عليه السلام برأس بغلة رسول الله صلى الله عليه وآله الدلدل حتى جاز سورا قال لى

3 – It has been narrated to us Muhammad Bin Al-Husayn, from Abdullah Bin Jabalat, from Abu Al-Jaroud who said:
'I heard Juweiriya say, 'Ali[asws] travelled with us from Karbala to Al-Furaat. When we passed Babel, he[asws] said to me: 'What is the name of this place, O Juweiriya?' I said, 'This is Babel, O Amir-ul-Momineen[asws]'. He[asws] said: 'But, it is not permissible for a Prophet[as] or a successor[as] of a Prophet[as] to Pray in a land which has been tormented twice'. I said, 'This is *Al-Asr* (mid-afternoon) O Amir-ul-Momineen[asws], the Prayer is obligatory, O Amir-ul-Momineen[asws]'. He[asws] said: 'I[asws] have informed you that it is neither permissible for a Prophet[as] nor for a successor of a Prophet[as] to Pray in a land which has been tormented twice, and it is expecting a third when the planet of sin emerges and holds the bridge of Babel and a hundred thousand horses struggle over it to its vicinity'.

Al-Juweiriya said, 'By Allah[azwj], I will imitate Amir-ul-Momineen[asws] in Prayer today', and I went along with Ali[asws] who was on the mule of the Messenger of Allah[saww], *Al-Dul Dul* until he[asws] gave the permission. He[asws] said to me: 'Call the *Azaan* (call for Prayer) for *Al-Asr*, O Juweiriya'. He[asws] called for Prayer in a vacant area, and spoke in a speech which seemed like Syrian or Hebrew. I saw the Sun emerge creaking until it was clear white. Then he[asws] said: Call the Iqaamat'. I called the Iqaamat. Then he[asws] led the Prayer and we Prayed with him[asws]. When he[asws] ended, the stars turned up. I say, 'By the Lord[azwj] of the Kaaba, he[asws] is a successor[asws] of the Prophet[saww]'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن احمد بن عبد الله عن الحسين بن المختار عن ابى بصير عن عبد الواحد الانصاري عن ام المقدام الثقفية قالت قال جويرية بن مسهر قطعنا على امير المؤمنين على بن ابى طالب عليه السلام جسر الصراط في وقت العصر فقال ان هذه الارض معذبة لا ينبغى لنبى ولا وصى نبى ان يصلى فيها فمن اراد منكم ان يصلى فليصل قال فتفرق الناس يمنة ويسرة يصلون قال قلت اما والله لاقلدن هذا الرجل صلوتى اليوم ولا اصل حتى يصلى قال فسرنا وجعلت الشمس تسفل قال و جعل يدخلنى من ذلك امر عظيم حتى وجب الشمس وقطعنا الارض قال فقال يا جويرية اذن فقلت تقول لى اذن وقد غابت الشمس قال اذن فاذنت ثم قال لى اقم فاقمت فلما قلت قد قامت الصلوة رايت شفتيه يتحركان وسمعت كلاما كانه كلام عبرانية قال فارتفعت الشمس حتى صارت في مثل وقتها في العصر فلما انصرف هوت إلى مكانها واشتبكت النجوم قال فقلت انى اشهد انك وصى رسول الله صلى الله عليه وآله قال فقال لى يا جويربة اما سمعت الله يقول فسبح باسم ربك العظيم فقلت بلى قال فانى سئلت ربى باسمه العظيم فردها الله على.

4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Abdullah, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, from Abdul Wahid Al-Ansary, from Umm Al-Maqdaam Al-Saqafy who said:
'Juweiriya Bin Mas'har cut across the bridge of Al-Saraat with Amir-ul-Momineen[asws] at the time of Al-Asr (mid-afternoon). He[asws] said: 'This land here has been tormented; it neither befit a Prophet[as] nor a successor of a Prophet[as] to Pray therein. Whoever from among you intends to Pray can do so'. The people dispersed to the right and to the left to Pray. I said, 'By Allah[azwj], I will emulate this man[asws] in my Prayer today, and I will not Pray until he[asws] Prays. We explained and the Sun went and set. He[asws] went and I abstained from that great matter (Prayer) until the Sun set and we had passed the land. He[asws] said: 'O Juweiriya, call the *Azaan* (call for Prayer)'. I said, 'You[asws] are telling me to call the *Azaan*, but the Sun has disappeared?' He[asws] said: 'Call the *Azaan*'. I called the *Azaan*. Then he[asws] said to me: 'Call the *Iqaamat*'. I called the *Iqaamat*. When I said, 'The Prayer has been established' (*Qad Qaamat Al-Salaat*), I saw that his[asws] lips were moving, and heard

a speech as if it was the speech in Hebrew'. The Sun returned back until it became the like of what it was at the time of *Al-Asr* (mid-afternoon). When he[asws] finished, it slumped back in its place and the stars showed up. I said, 'I bear witness that you[asws] are certainly the successor[asws] of the Messenger of Allah[saww]'. He[asws] said to me: 'O Juweiriya, but have you hear Allah[azwj] Say ***[56:96] Therefore glorify the name of your Lord, the Great,***?' I said, 'Yes'. He[asws] said: 'I[asws] asked my Lord[azwj] by His[azwj] Great Name, Allah[azwj] Returned it for me[asws]'.

(3) باب ما يلقى إلى الائمة في ليلة القدر مما يكون في تلك السنة ونزول الملائكة عليهم

CHAPTER 3 – WHAT IS DELIVERED TO THE IMAMS DURING THE NIGHT OF POWER (LAYLAT UL QADR) FROM WHAT IS GOING TO HAPPEN DURING THAT YEAR AND THE DESCENT OF THE ANGELS TO THEM[asws]

(1) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن الحسين بن بكير عن ابن بكير عن ابى عبد الله عليه السلام قال ان ليلة القدر يكتب ما يكون منها في السنة إلى مثلها من خير اوشر أو موت أو حيوة أو مطر ويكتب فيها وفد الحاج ثم يقضى ذلك إلى اهل الارض فقلت إلى من من اهل الارض فقال إلى من ترى.

1 – It has been narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Al-Husayn Bin Bakeyr, from Ibn Bakeyr, who has said the following:

Abu Abdullah[asws] said: 'In the Night of Power (*Laylat Ul Qadr*) He[azwj] Writes what is going to happen from it during the year, for example the good, or evil, or death, or life, or rain, and He[azwj] Writes in it the delegation of the Pilgrims, then Ordains that to the people of the Earth'. I said, 'To whom from, the people of the Earth?' He[asws] said: 'To the one[asws] you are looking at'.

(2) حدثنا احمد بن محمد عن على بن الحكم عن سيف بن عميره عن داود بن فرقد قال سألته عن قول الله عزوجل انا انزلناه في ليلة القدر وما ادريك ماليلة القدرقال نزل فيها ما يكون من السنة إلى السنة من موت أو مولود قلت له إلى من فقال إلى من عسى ان يكون ان الناس في تك الليلة في صلوة ودعاء ومسألة وصاحب هذا الامر في شغل تنزل الملائكة إليه بامور السنة من غروب الشمس إلى طلوعها من كل امر سلام هي له إلى ان يطلع الفجر.

2 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Dawood Bin Farqad who said:

'I asked him[asws] about the Statement of Allah[azwj] Mighty and Majestic ***[97:1] We have indeed revealed this in the Night of Power***, he[asws] said: 'Descends in it what is to transpire from the year to the year, from death, or birth'. I said to him[asws], 'To whom?' He[asws] said: 'To me[asws], who else might it be? The people during that night are in Prayers, and supplications and questions, whilst the Master[asws] of this Command is occupied with the descent of the Angels to him[asws] with the Commands of the year from the setting of the Sun to its rising, from every Command is Peace to him[asws] until the break of dawn'.

(3) حدثنا العباس بن معروف عن سعدان بن مسلم عن عبد الله بن سنان قال سئلته عن النصف من شعبان فقال ما عندي فيه شئ ولكن إذا كانت ليلة تسع عشر من شهر رمضان قسم فيها الارزاق وكتب فيها الاجال وخرج فيها صكاك الحاج واطلع الله إلى عباده فغفر الله لهم الا شارب الخمر فإذا كانت ليلة ثلثة وعشرين فيها يفرق كل امر حكيم ثم ينهى ذلك ويمضى قال قلت إلى من قال إلى صاحبكم ولولا ذلك لم يعلم.

3 – It has been narrated to us Al-Abbas Bin Ma'rouf, from Sa'daan Bin Muslim, from Abdullah Bin Sinan who said:

'I asked him[asws] about the middle of Sha'baan, he[asws] said: 'There is nothing in it, but if it was the night of the twenty night of the month of Ramadhaan, the sustenance gets distributed in it, and in it are written down terms, and from it come out the details of the Pilgrims, Allah[azwj] Gives notice to His[azwj] servants that Allah[azwj] will Forgive them except for the drinker of the intoxicants. If it was the night of the twenty third of it, every Wise Command is made distinct, then that is completed and goes past'. I said, 'To whom?' He[asws] said: 'To your companion[asws], and had it not been for that, he[asws] would not know'.

(4) حدثنا احمد بن محمد عن عمربن عبد العزيز عن يونس عن الحرث بن المغيرة البصري وعن عمرو عن ابن ابى عمير عمن رواه عن هشام قال قلت لابي عبد الله عليه السلام قول الله تعالى في كتابه فيها يفرق كل امر حكيم قال تلك

4 – It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Yunus, from Al-Hars Bin Al-Mugheira Al-Basry, and from Amro, from Ibn Abu Umeyr, from Haashim who said:
'I said to Abu Abdullah[asws] the Statement of Allah[azwj] in His[azwj] Book ***[44:4] Therein every wise affair is made distinct***, he[asws] said: 'That Night of Power, He[azwj] Writes down in it the delegation of the Pilgrims, and what is going to happen in it from obedience or disobedience, or death or life, and Allah[azwj] Makes events to take place in the night and the day whatsoever that He[azwj] so Desires, then He[azwj] Delivers it to the Master of the Earth'. Al-Hars Bin Al-Mugheira Al-Basry said, 'And who is the Master of the earth?' He[asws] said: 'Your companion (Imam[asws])'.

(5) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران الهمداني عن يونس عن داود بن فرقد عن ابى المهاجر عن ابى الهذيل عن ابى جعفر عليه السلام قال قال يا ابا الهذيل انا لا يخفى علينا ليلة القدر ان الملائكة يطوفون بنا فيها.

5 – It has been narrated to us Ibrahim Bin Hashaam, from Yahya Bin Abu Umraan Al-Hamdany, from Yunus, from Dawood Bin Farqad, from Abu Al-Mahaajir, from Abu Al-Hazeyl who has said:
Abu Ja'far[asws] has said: 'O Abu Al-Hazeyl, the Night of Power is not hidden from us[asws], for the Angels circle us[asws] during it'.

(6) حدثنا محمد بن عيسى عن على بن الحكم عن سيف بن عميرة عن داود بن فرقد قال سألته عن ليلة القدر التى تنزل فيها الملائكة فقال تنزل الملائكة والروح فيها باذن ربهم من كل امر سلام هي حتى مطلع الفجر قال ثم قال لى أبو عبد الله عليه السلام ممن والى من وما ينزل.

6 – It has been narrated to us Muhammad Bin Isa, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Dawood Bin Farqad, who said:
'I asked him[asws] about the Night of Power in which the Angels descend, he[asws] said: ***'[97:4] The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. [97:5] Peace until the rising of the dawn***', then Abu Abdullah[asws] said to me: 'From where, and upon who and what do they descend with (Amr)'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن الحسن بن موسى عن سعيد بن يسار قال كنت عند المعلى بن خنيس إذ جاء رسول ابى عبد الله عليه السلام فقلت له سله عن ليلة القدر فلما رجع قلت له سألته قال نعم فاخبرني بما اردت وما لم ارد قال ان الله يقضى فيها مقادير تلك السنة ثم يقذف به إلى الارض فقلت إلى من فقال لى من ترى يا عاجز أو يا ضعيف.

7 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Hassan Bin Musa, from Saeed Bin Yasaar who said:
'I was with Moala Bin Khunays, when the messenger of Abu Abdullah[asws] came. I said to him, 'Ask him[asws] about the Night of Power when you return'. He said, 'Yes, he[asws] has informed me with what I wanted. He[asws] said: 'During it are Ordained the estimates for that year, then He[azwj] Delivers it to the Earth'. I said, 'To whom?' He[asws] said to me[asws]: 'To the one you are looking at, O the lost one!'.

(8) حدثنا محمد بن عيسى عن على بن اسماعيل عن الحسن بن موسى عن معلى بن خنيس عن ابى عبد الله عليه السلام قال إذا كان ليلة القدر كتب الله فيها ما يكون قال ثم يريني به قال قلت إلى من قال إلى من ترى يا احمق.

8 – It has been narrated to us Muhammad Bin Isa, from Ali Bin Ismail, from Al-Hassan Bin Musa, from Moala Bin Khunays who has said:
Abu Abdullah[asws] has said: 'If it was the Night of Power, Allah[azwj] Writes in it what will be happenning'. Then he[asws] looked at me. I asked, 'To whom?' He[asws]: 'To the one you are looking at, O senseless'.

(9) حدثنا احمد بن محمد عن على بن الحكم وغيره عن سيف بن عميره عن حسان عن ابن داود عن بريده قال كنت جالسا مع رسول الله صلى الله عليه وآله وعلى عليه السلام معه إذ قال يا على الم اشهدك معى سبعة مواطن الموطن الخامس ليلة القدر خصصنا ببركتها ليست لغيرنا.

9 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, and someone else, from Sayf Bin Umeyra, from Hasaan, from Ibn Dawood, from Bureyda who said:

'I was seating with the Messenger of Allah^saww, and Ali^asws was with him^saww, when he^saww said: 'O Ali^asws, have I^saww not witnessed you^asws with me^asws on seven occasions? The fifth occasion is the Night of Power, especially its Blessings, these are not for anyone other than us^asws'.

(10) حدثنا محمد بن عيسى عن على بن الحكم عن الحسن بن موسى عن معلى بن خنيس عن ابى عبد الله عليه السلام قال إذا كان ليلة القدر كتب الله فيها ما يكون ثم يرينى به قال قلت إلى من قال إلى من ترى يا احمق.

10 – It has been narrated to us Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Hassan Bin Musa, from Moala Bin Khunays, who has reported:

Abu Abdullah^asws said: 'When it is the Night of Power, Allah^azwj Writes down in it what will be happening'. Then he^asws looked at me. I said, 'To whom?' He^asws said: 'To the one you are looking at, O senseless!'.

(11) حدثنا سلمة بن الخطاب قال حدثنا عبد الله بن محمد عن عبد الله بن القاسم عن محمد بن حمران عن ابى عبد الله عليه السلام قال قلت له ان الناس يقولون ان ليلة النصف من شعبان تكتب فيه الاجال وتقسم فيه الارزاق وتخرج صكاك الحاج فقال ما عندنا في هذا شئ ولكن إذا كانت ليلة تسع عشر من شهر رمضان يكتب فيها الاجال ويقسم فيها الارزاق ويخرج صكاك الحاج ويطلع الله على خلقه فلا يبقى مؤمن الا غفر له الا شارب مسكر فإذا كانت ليلة ثلث وعشرين فيها يفرق كل امر حكيم امضاه ثم انهاه قال قلت إلى من جعلت فداك فقال إلى صاحبكم ولولا ذلك لم يعلم ما يكون في تلك السنة.

11 – It has been narrated to us Salmat Bin Al-khataab, from Abdullah Bin Muhammad, from Abdullah Bin Al-Qasim, from Muhammad Bin Hamraan, who has reported:

'I said to Abu Abdullah^asws that the people are saying that the night of the middle of Shabaan, the terms, and the sustenance is distributed during it, and the details of the Pilgrims come out'. He^asws said: 'There is nothing with us^asws regarding this thing, but if it was the Night of Power, twenty night of the month of Ramadhaan, He^azwj Writes down in it the terms, and He^azwj Distributes during it the sustenance, and Brings out the details of the Pilgrims, and Allah^azwj has Notified to His^azwj creation: "There will not remain a believer, but I^azwj will Forgive him except for the drinker of intoxicants". If it was the night of the twenty third of it ***[44:4] Therein every wise affair is made distinct***, and dealt with, then completed'. I said, 'To whom, may I be sacrificed for you^asws?' He^asws said: 'To your companion^asws, and had it not been for that, he^asws would not know what will happen in that year'.

(12) حدثنا احمد بن محمد عن الحسن بن العباس بن الحريش قال عرضت هذا الكتاب على ابى جعفر عليه السلام فاقر به قال قال أبو عبد الله عليه السلام قال على عليه السلام في صبح اول ليلة القدر التى كانت بعد رسول الله صلى الله عليه وآله سلونى فو الله لاخبرنكم بما يكون إلى ثلثماة وستين يوما من الذر فما دونها فما فوقها ثم لاخبرنكم بشئ من ذلك لا بتكلف ولا برأى ولا بادعاء في علم الا من علم الله وتعليمه والله لا يسألني اهل التورية ولا اهل الانجيل ولا اهل الزبور ولا اهل الفرقان الا فرقت بين كل اهل كتاب بحكم مافى كتابهم قال قلت لابي عبد الله عليه السلام ارايت ما تعلمونه في ليلة القدر هل تمضى تلك السنة وبقى منه شئ لم تتكلموا به قال لا والذى نفسي بيده لو انه فيما علمنا في تلك الليلة ان انصتوا لاعداءكم لنصتنا فالنصت اشد من الكلام.

12 – It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Bin Al-Hareysh who said:

'I presented this book to Abu Ja'far^asws for approval. Abu Ja'far^asws said: 'Ali^asws said in the first Night of Power which was after the Messenger of Allah^saww: 'Ask me, for, by Allah^azwj, I will inform you of what will be happening in the three hundred and sixty days from the (smallest) particles, what is apart from that, what is above that. I^asws

will be informing you from that, not by effort, and not by opinion, and not by claim in knowledge, but from the Knowledge of Allah[azwj] and what He[azwj] has Taught me[asws]. By Allah[azwj], Neither will the People of the Torah, and nor the People of the Evangel, and nor the People of the Psalms, and not the People of the *Furqaan* (Quran) question me[asws], but I[asws] will differentiate between every People of the Book by judging them by what is in their respective Books'. I said to Abu Abdullah[asws], 'I can see what you[asws] know in the Night of Power. Does that year go by and something remains that you[asws] do not speak of?' He[asws] said: 'No. By the One in Whose[azwj] Hand is my[asws] soul, if only he had learnt our[asws] knowledge during that night instead of listening to your enemies. Listening is far more difficult than speaking'.

(13) حدثنا عباد بن سليمان عن محمد بن سليمان الديلمى عن ابيه سليمان عن ابى عبد الله عليه السلام قال ان نطفة الامام من الجنة وإذا وقع من بطن امه إلى الارض وقع و هو واضع يده إلى الارض رافع رأسه إلى السماء قلت جعلت فداك ولم ذاك قال ان مناديا يناديه من جو السماء من بطنان العرش من الافق الاعلى يا فلان بن فلان اثبت فانك صفوتي من خلقي وعيبة علمي ولك ولمن تولاك اوجبت رحمتى ومنحت جناني واحلت جواري ثم وعزتي وجلالى لاصلين من عاداك اشد عذابي وان اوسعت عليهم في دنياى من سعة رزقي قال فإذا انقضى صوت المنادى اجابه هو شهد الله انه لا اله الا هو والملائكة واولو العلم قائما بالقسط لا اله الا هو العزيز الحكيم فإذا قالها اعطاه العلم الاول و العلم الاخر واستحق زيادة الروح في ليلة القدر.

13 – It has been narrated to us Abaad Bin Suleyman, from Muhammad Bin Suleman Al-Daylami, from his father Suleyman, who has said:

Abu Abdullah[asws] said: 'The seed of the Imam[asws] is from the Paradise, and when it occurs from the womb of his[asws] mother to the Earth (Nazool), he[asws] places his[asws] hands on the Earth and raises his[asws] head towards the sky'. I said, 'May I be sacrificed for you[asws], and why is that?' He[asws] said: 'A Caller calls out from the atmosphere of the sky, from inside the Throne, from the high horizon: "O so and so, son of so and so, be steadfast, for you[asws] are the elite of My[azwj] creation, and the keeper of My[azwj] Knowledge, and for you[asws], the one who loves you[asws], My[azwj] Mercy will be necessitated for him, and Granting of My[azwj] Paradise, and a place near to Me[azwj]. By My[azwj] Honour and My[azwj] Majesty, I[azwj] will Make your[asws] enemies feel the harshness of My[azwj] Punishment, although I[azwj] Expanded for them in the word abundance of My[azwj] sustenance". He[asws] said: 'When the Caller ends his voice, he[asws] responds by saying: '***[3:18] Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise***'. When he[asws] says that, he[asws] is Granted the first knowledge and the last knowledge, and becomes deserving of the visitation of the Spirit in the Night of Power'.

(14) حدثنا الحسن بن احمد بن محمد عن ابيه عن الحسن بن عباس بن حريش انه عرضه على ابى جعفر عليه السلام فاقر به قال فقال أبو عبد الله عليه السلام ان القلب الذى يعاين ما ينزل في ليلة القدر لعظيم الشان قلت وكيف ذاك يا ابا عبد الله قال ليشق والله بطن ذلك الرجل ثم يؤخذ إلى قلبه ويكتب عليه بمداد النور فذلك جميع العلم ثم يكون القلب مصحفا للبصر ويكون اللسان مترجما للاذن إذا اراد ذلك الرجل علم شئ نظر ببصره وقلبه فكأنه ينظر في كتاب قلت له بعد ذلك وكيف العلم في غيرها ايشق القلب فيه ام لا قال لا يشق لكن الله يلهم ذلك الرجل بالقذف في القلب حتى يخيل إلى الاذن انه تكلم بما شاء الله عمله والله واسع عليم

14 – It has been narrated to us Al-Hassan Bin Ahmad Bin Muhammad, from his father, who has said that Al-Hassan Bin Abbas Bin Hareysh presented the following to Abu Ja'far[asws] for approval:

'Abu Abdullah[asws] said: 'The heart which examines what descends in the Night of Power has great importance'. I said, 'And how is that, O Abu Abdullah[asws]?' He[asws] said: 'By Allah[azwj], it opens up the inside of the Imam[asws], then it grabs his[asws] heart and writes on it by the ink of light. That is the whole of the knowledge. Then the heart becomes the Parchment of the vision, and the tongue becomes the interpreter of the

hearing. When the Imam[asws] intends to know something, he[asws] looks by his vision and at his[asws] heart, it is as if he[asws] is looking in the Book'. I said to him[asws], 'After that, and how is the knowledge, does it crack his[asws] heart or not?' He[asws] said: 'No, it does not crack it, but Allah[azwj] Inspires the Imam[asws] by throwing it in the heart until it reveberates in the ears, he[asws] speaks what Allah[azwj] Desires to Teach him[asws], and Allah[azwj] is of Extensive Knowledge'.

(15) حدثنا عبد الله بن محمد عن محمد بن الحسين بن ابى الخطاب عن محمد بن عبد الله عن يونس عن عمر بن يزيد قال قلت لابي عبد الله عليه السلام ارايت من لم يقر بما يأتكم في ليلة القدر كما ذكر ولم يجحده قال اما إذا قامت عليه الحجة من يثق به في علمنا فلم يثق به فهو كافر واما من لا يسمع ذلك فهو في عذر حتى يسمع ثم قال عليه السلام يؤمن بالله ويؤمن للمؤمنين.

15 – It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Abdullah, from Yunus, from Umar Bin Yazeed who said:

'I said to Abu Abdullah[asws], 'I observe that some who neither accept what comes to you[asws] in the Night of Power as mentioned neither do they reject it'. He[asws] said: 'But when a clear proof is given to him he should accept it or one who does not trust it, he becomes an infidel, but the one who does not hear that, he has an excuse, until he hears it'. Then he[asws] said: '***[9:61] he believes in Allah, has faith in the Believers***'.

(16) حدثنا احمد بن محمد واحمد بن اسحق عن القاسم بن يحيى عن بعض اصحابنا عن ابى عبد الله عليه السلام قال كان على بن ابى طالب عليه السلام كثيرا ما يقول ما التقينا عند رسول الله عليه السلام التيمى وصاحبه وهو يقول انا انزلناه في ليلة القدر ويتخشع ويبكى فيقولان ما اشد رقتك بهذه السورة فيقول لهما انما رققت لما رأت عيناى ووعاه قلبى ولما رأى قلب هذا من بعدى يعنى عليا عليه السلام

16 – It has been narrated to us Ahmad Bin Muhammad Bin Muhammad, and Ahmad Bin Is'haq, from Al-Qasim Bin Yahya, from one of our companions:

Abu Abdullah[asws] said: 'Ali[asws] Bin Abu Talib[asws] used to frequently say whenever met with the Messenger of Allah[saww], 'Al-Taymi' and his and he[saww] said: '***[97:1] We have indeed revealed this in the Night of Power***, humbly and tearfully. They both said, 'How you[saww] have been so extremely affected by this Chapter'. He[saww] said to them both: 'But I[asws] was affected when my[saww] eyes saw, and what my[saww] heart has stored, and what his[asws] heart will experience from after me[saww], meaning Ali[asws]'.

فيقولان ارايت وما الذى يرى فيتلوا هذا الحرف تنزل الملائكة والروح فيها باذن ربهم من كل امر سلام هي حتى مطلع الفجر قال ثم يقول هل بقى شئ بعد قوله تبارك وتعالى كل امر فيقولان لا فيقول هل تعلمان من المنزول إليه بذلك فيقولان لا والله يارسول الله فيقول نعم فهل تكون ليلة القدر من بعدى فيقولان نعم قال فهل تنزل الامر فيها فيقولان نعم فيقول إلى من فيقولان لا ندري فيأخذ براسى فيقول ان لم تدريا هو هذا من بعدى قال فان كانا يفرقان تلك الليلة بعد رسول الله من شدة ما يدخلها من الرعب.

They both said: 'What have you[saww] seen and what will his[asws] heart experience?' He[saww] recited this letter (*Al-Harf*) ***'[97:4] The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. [97:5] Peace until the rising of the dawn***'. Then he[saww] said: 'Does anything remain after the Words of the Blessed, the High, 'with all decrees?' The two of them said, 'No'. He[saww] said: 'Do the two of you know on whom the descent takes place by that?' They both said, 'No, by Allah[azwj], O Messenger of Allah[saww]'. He[saww] said: 'Yes. Will there be a Night of Power from after me[saww]?' They both said: 'Yes'. He[saww] said: 'Will the Command descend therein?' They both said, 'Yes'. He[saww] said: 'On whom?' They both said, 'We do not know'. He[saww] grabbed me[asws] by my[asws] head, and said: 'If you did not know, this is the one[asws] after me[saww]'. Whenever it was the Night of Power and it had to be distinguished, after the Messenger of Allah[saww], it was from the intensity of the apprehension'.

(17) وبهذا الاسناد قال لما قبض رسول الله صلى الله عليه وآله هبط جبرئيل ومعه الملائكة و الروح الذين كانوا يهبطون في ليلة القدر قال ففتح لامير المؤمنين عليه السلام بصره فرأهم في منتهى السموات إلى الارض يغسلون النبي صلى الله عليه وآله معه ويصلون معه عليه ويحفرون له والله ما حفر له غيرهم حتى إذا وضع في قبره نزلوا مع من نزل فوضعوه

17 – And by this chain, said:
'When the Messenger of Allah[saww] passed away, Jibraeel came down and with him were Angels and the Spirit who used to come down in the Night of Power. The vision of Amir-ul-Momineen[asws] was opened up, and he[asws] saw them in the furthest heaven up to the Earth. He[asws] washed the Prophet[saww] with their assistance, and Prayed with them, and they dug (the ground) for him[saww]. By Allah[azwj], they did not dig for anyone else, to the extent that they placed him[saww] in his[saww] grave, and descended into it along with the ones who descended, and placed him[saww] there'.

فتكلم وفتح لامير المؤمنين عليه السلام سمعه فسمعه يوصيهم به فبكى وسمعهم يقولون لاناًلوه جهدا وانما هو صاحبنا بعدك الا انه ليس يعايننا ببصره بعد مرتنا هذه حتى إذا مات امير المؤمنين عليه السلام راى الحسن والحسين مثل ذلك الذى رأى ورأيا النبي صلى الله عليه وآله ايضا يعين الملائكة مثل الذى صنعوه بالنبي حتى إذا مات الحسن رأى منه الحسين مثل ذلك وراى النبي صلى الله عليه وآله وعليا عليه السلام يعينان الملائكة حتى إذا مات الحسين رأى على بن الحسين منه مثل ذلك ورأى النبي صلى الله عليه وآله وعليا والحسن يعينون الملائكة حتى إذا مات على بن الحسين رأى محمد بن على عليه السلام مثل ذلك ورأى النبي صلى الله عليه وآله وعليا عليه السلام والحسن والحسين عليهما السلام يعينون الملائكة حتى إذا مات محمد بن على رأى جعفر مثل ذلك ورأى النبي صلى الله عليه آله وعليا عليه السلام والحسن والحسين وعلى بن الحسين يعينون الملائكة حتى إذا مات جعفر راى موسى منه مثل ذلك هكذا يجرى إلى اخرنا؟؟.

They talked and the hearing of Amir-ul-Momineen[asws] was opened up to hear them. He[asws] heard their address and wept, and heard them saying, 'We will oppose him[asws], but he[asws] is our Master after you[saww], except that he[asws] will not see us with his[asws] eyes after this has passed us, until when Amir-ul-Momineen[asws] passed away, Al-Hassan[asws] and Al-Husayn[asws] saw the similar to that which he[asws] had seen and the Prophet[saww] had seen as well, seeing the Angels in a similar make as for the Prophet[saww]. When Al-Hassan[asws] passed away, Al-Husayn[asws] saw them and similar to that and the Messenger of Allah[saww] and Ali[asws], the seeing of the Angels, until when Al-Husayn[asws] passed away, Ali Bin Al-Husayn[asws] saw the similar to that of the Prophet[saww] and Ali[asws], and Al-Hassan[asws], seeing of the Angels, until when Ali Bin Al-Husayn[asws] passed away, Muhammad Bin Ali[asws] saw the similar to that, and saw the Prophet[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], seeing of the Angels until, when Muhammad Bin Ali[asws] passed away, Ja'far[asws] saw the similar to that, and saw the Prophet[saww], and Ali[asws], and Al-Hassan[asws] and Al-Husayn[asws] and Ali Bin Al-Husayn[asws], seeing of the Angels until, when Ja'far[asws] passed away, Musa[asws] saw the similar to that. This is what will flow to the last of us[asws]'.

(4) باب في ان رسول لله ص كان يقرء ويكتب بكل لسان

CHAPTER 4 – REGARDING THE MESSENGER OF ALLAH^saww^, HE^saww^ COULD READ AND WRITE IN ALL LANGUAGES

(1) حدثنا احمد بن محمد عن ابى عبد الله البرقى عن جعفر بن محمد الصوفى قال سألت ابا جعفر عليه السلام محمد بن على الرضا عليه السلام وقلت له يابن رسول الله لم سمى النبي الامي قال ما يقول الناس قال قلت له جعلت فداك يزعمون انما سمى النبي الامي لانه لم يكتب فقال كذبوا عليهم لعنة الله انى يكون ذلك والله تبارك وتعالى يقول في محكم كتابه هو الذى بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة فكيف كان يعلمهم مالا يحسن والله لقد كان رسول الله صلى الله عليه وآله يقرأ ويكتب باثنين وسبعين أو بثلثة وسبعين لسانا وانما سمى الامي لانه كان من اهل مكة و مكة من امهات القرى وذلك قول الله تعالى في كتابه لتنذر ام القرى ومن حولها.

1 – It has been narrated to us Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said:

'I said to Abu Ja'far[asws], 'O son of the Messenger of Allah[saww], why was the Prophet[saww] called '*Al-Ummy'*?' He[asws] said: 'What do the people say'. I said to him[asws], 'May I be sacrificed for you[asws], they are alleging that the Prophet[saww] was called 'Al-Ummy' because he[saww] could not write'. He[asws] said: 'They are (attributing lies) lying about him[saww], may Allah[azwj] Curse them. I[asws] say that, by Allah[azwj] Blessed and High has Said in His[azwj] Decisive Book ***[62:2] It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom***, How was he[saww] able to teach them if he[saww] was not good in it. By Allah[azwj], the Messenger of Allah[saww] was able to read and write in seventy two to seventy three languages, and he[saww] has been called '*Al-Ummy'* because he[saww] was an inhabitant of Mecca, and Mecca is the mother (*Umm*) of all towns, and that is the Statement of Allah[azwj] the High in His[azwj] Book ***[42:7] And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it***'.

(2) حدثنا عبد الله بن عامر عن عبد الرحمن بن ابى نجران عن يحيى بن عمر عن ابيه عن ابى عبد الله عليه السلام انه سئل عن قول الله تبارك وتعالى واوحى إلى هذا القرآن لانذركم به ومن بلغ قال بكل لسان.

2 – It has been narrated to us Abdullah Bin Aamir, from Abdul Rahmaan Bin Abu Najraan, from Yahya Bin Umar, from his father, who has said:

Abu Abdullah[asws] was asked about the Statement of Allah[azwj] Blessed and High ***[6:19] Say: What thing is the weightily in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches***, he[asws] said: 'It preaches people of all languages'.

(3) حدثنا محمد بن الحسين عن شريف بن سابق التفليسى عن الفضيل بن ابى قرة عن ابى عبد الله عليه السلام في قول الله عزوجل اجعلني على خزاين الارض انى حفيظ عليم قال حفيظ بما تحت يدى عليم بكل لسان.

3 – It has been narrated to us Muhammad Bin Al-Husayn, form Shareef Bin Sabiq Al-Tifleysi Bin Abu Qurat, who has said the following:

Abu Abdullah[asws], regarding the Statement of Allah[azwj] Mighty and Majestic ***[12:55] He said: Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well***, said: 'By what is under my[saww] hand, know how of every language'.

(4) حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب عن على بن اسباط أو غيره قال قلت لابي جعفر عليه السلام ان الناس يزعمون ان رسول الله لم يكن يكتب ولا يقرأ فقال كذبوا لعنهم الله انى ذلك وقد قال الله هو الذى بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفى ضلال مبين فيكون ان يعلمهم الكتاب الحكمة وليس ويحسن ان يقرأ ويكتب قال قلت فلم سمى النبي صلى الله عليه وآله اميا قال نسبت إلى مكة وذلك قول الله عزوجل لتنذر ام القرى ومن حولها فام القرى المكة فقيل امى لذلك.

4 – It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Asbaat or someone else, said:

'I said to Abu Ja'far[asws], 'The people are alleging that the Messenger of Allah[saww] was neither able to write, nor able to read'. He[asws] said: 'They are lying, may Allah[azwj] Curse them for that, and Allah[azwj] has Said ***[62:2] It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, - although they had been, before, in manifest error***, and he[saww] taught them the Book and the Wisdom whilst he[saww] was not literate?, But he[asws] was better in reading and writing'. I said, 'Why was the Prophet[saww] called *Ummy*?' He[asws] said: 'In association to Mecca, and that is the Statement of Allah[azwj] Mighty and Majestic ***[42:7] And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it***'. The mother city is Mecca. He[saww] was called *Ummy* for that'.

(5) حدثنا الحسن بن على عن احمد بن هلال عن خلف بن حماد عن عبد الرحمن بن الحجاج قال قال أبو عبد الله عليه السلام ان النبي صلى الله عليه وآله كان يقرأ ويكتب و يقرأ ما لم يكتب.

5 – It has been narrated to us Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Khalaf Bin Hamaad, from Abdul Rahman Bin Al-Hajjaj who said:

'Abu Abdullah[asws] said: 'The Prophet[saww] was able to read and write, and read what he[saww] did not write'.

(5) باب في امير المؤمنين عليه السلام واولوا العزم ايهم اعلم

CHAPTER 5 – REGARDING AMIR-UL-MOMINEEN[asws] AND THE DETERMINED ONES (UI UI AZM), WHICH ONE OF THEM IS MORE KNOWLEDGEABLE

(1) حدثنا محمد بن اسماعيل عن محمد بن عمرو الزيات عن عبد الله بن الوليد قال قال لى أبو عبد الله عليه السلام أي شئ يقول الشيعة في عيسى وموسى وامير المؤمنين عليه السلام قلت يقولون ان عيسى وموسى افضل من امير المؤمنين عليه السلام قال فقال ايزعمون ان امير المؤمنين عليه السلام قد علم ما علم رسول الله قلت نعم ولكن لا يقدمون على اولوا العزم من الرسل احدا قال أبو عبد الله عليه السلام فخاصمهم بكتاب الله قال قلت وفى أي موضع منه اخاصمهم قال قال الله تعالى لموسى وكتبنا له في الالواح من كل شئ علما انه لم يكتب لموسى كل شئ وقال الله تبارك وتعالى لعيسى ولابين لكم بعض الذى تختلفون فيه وقال الله تعالى لمحمد صلى الله عليه وآله وجئنا بك على هؤلاء شهيدا ونزلنا عليك الكتاب تبيانا لكل شئ.

1 – It has been narrated to us Muhammad Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from Abdullah Bin Al-Waleed who said:

'Abu Abdullah[asws] said to me: 'What are the statements that (some of) ours followers say regarding Isa[as], and Musa[as] and Amir-ul-Momineen[asws]?' I said, 'They are saying that Isa[as] and Musa[as] are of higher (status) than Amir-ul-Momineen[asws]'. He[asws] said: 'Do they not think that Amir-ul-Momineen[asws] knew what was known to the Messenger of Allah[saww]?'

I said, 'Yes, and I told them that Ali knew whatever the Prophet knew but they say that he[asws] was not higher than the '*Ul Ul Azm*'[1] Prophets[as]. Abu Abdullah[asws] said: 'Debate with them by the Book of Allah[azwj]'. I said, 'And in which subject from it should I debate with them?' He[asws] said: 'Allah[azwj] the High said to Musa[as] ***[7:145] And We Wrote for him in the Tablets everything from the knowledge***, He[azwj] did not Write for Musa[as] all things, and Allah[azwj] Blessed and High Said for Isa[as] ***[43:63] and that I may make clear to you part of what you differ in***, and Said for Muhammad[saww] ***[16:89] And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these - and We have revealed the Book to you explaining clearly everything***'.

(2) حدثنا على بن محمد بن سعد عن حمدان بن محمد بن سليمان النيشابوري عن عبد الله بن محمد اليماني عن مسلم بن الحجاج عن يوسف عن الحسين بن علوان عن ابى عبد الله عليه السلام قال ان الله خلق اولوا العزم من الرسل وفضلهم بالعلم واورثنا علمهم وفضلهم وفضلنا عليهم في علمهم وعلم رسول الله صلى الله عليه وآله ما لم يعلموا وعلمنا علم الرسول صلى الله عليه وآله وعلمهم.

2 – It has been narrated to us Ali Bin Muhammad Bin Sa'd, from Hamdaan Bin Muhammad Bin Suleyman Al-Neyshapury, from Abdullah Bin Muhammad Al-Yamaany, from Muslim Bin Al-Hajaaj, from Yusuf, from Al-Husayn Bin Alwaan who has narrated the following:

Abu Abdullah[asws] said: 'Allah[azwj] Created the '*Ul Ul Azm*' Prophets from the Messengers[as], and Preferred them by the knowledge, and we[asws] inherited their[as] preferences and their[as] knowledge, and (Allah[azwj]) Preferred us[asws] over them[as] with regard to their[as] knowledge, and the knowledge of the Messenger of Allah[saww] is what they[as] did not know, but all the knowledge of the Messenger of Allah[saww] and their[as] knowledge has been given to us[asws]'.

[1] The Prophet who brought down the Divine Books

(3) حدثنا محمد بن عيسى بن عبيد عن محمد بن عمر عن عبد الله بن وليد السمان قال قال لى أبو جعفر عليه السلام يا عبد الله ما تقول الشيعة في على عليه السلام وموسى و عيسى قال قلت جعلت فداك ومن أي حالات تسئلنى قال اسألك عن العلم فاما الفضل فهم سواء قال قلت جعلت فداك فما عسى اقول فيهم فقال هو والله اعلم منهما ثم قال يا عبد الله اليس يقولون ان لعلى عليه السلام ما للرسول من العلم قال قلت بلى قال فخاصمهم فيه قال ان الله تبارك وتعالى قال لموسى وكتبنا له في الالواح من كل فاعلمنا انه لمن يبين له الامر كله وقال الله تبارك وتعالى لمحمد صلى الله عليه وآله وجئنا بك على هؤلاء شهيدا ونزلنا عليك الكتاب تبيانا لكل شئ.

3 – It has been narrated to us Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Umar, from Abdullah Bin Waleed Al-Samaan who said:

'Abu Ja'far^asws said to me: 'O Abdullah, What do (some of) our^asws followers say regarding Ali^asws, and Musa^as and Isa^as?' I said, 'May I be sacrificed for you^asws, and from which situation (perspective) are you^asws asking me?' He^asws said: 'I^asws am asking you about the knowledge, as for the preference, as if they^as are equal (in status)?' I said, 'May I be sacrificed for you^asws, what shall I say regarding them^as?' He^asws said: 'He^asws (Ali^asws), by Allah^azwj, is more knowledgeable than them^as both'. Then said: 'O Abdullah, are they not saying that Ali^asws had the knowledge of whatever the Messenger of Allah^saww knew?' I said, 'Yes'. He^asws said: 'Debate with them regarding this.

Surely Allah^azwj Blessed and High has Said for Musa^as ***[7:145] And We Wrote for him in the Tablets everything***. We^asws know what had been explained to him^as of every Command, and Allah^azwj Blessed and High has Said for Muhammad^saww ***[16:89] And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these - and We have revealed the Book to you explaining clearly everything***'.

(4) حدثنا اسمعيل بن شعيب عن على بن اسماعيل عن بعض رجاله قال قال أبو عبد الله عليه السلام لرجل تمصون الثماد وتدعون النهرالاعظم فقال له الرجل ما تعنى بهذا يابن رسول الله فقال علم النبي صلى الله عليه وآله علم النبيين باسره واوحى الله إلى محمد صلى الله عليه وآله فجعله محمد صلى الله عليه وآله عند على عليه السلام فقال له الرجل فعلى عليه السلام اعلم أو بعض الانبياء فنظر أبو عبد الله عليه السلام إلى بعض اصحابه فقال ان الله يفتح مسامع من يشاء اقول له ان رسول الله صلى الله عليه وآله جعل ذلك كله عند على عليه السلام فيقول على عليه السلام اعلم أو بعض الانبياء.

4 – It has been narrated to us Ismail Bin Shuaib, from Ali Bin Ismail, from one of his men who said:

'Abu Abdullah^asws said to a man: 'What do you think about the 'al-Nahr al-Azam' (Grand river of knowledge)?' The man said to him^asws: 'What do you^asws mean by this, O son^asws of the Messenger of Allah^saww?' He^asws said: 'The knowledge of the Messenger of Allah^saww is the knowledge of the Prophets^as, the whole of it, and Allah^azwj Revealed it unto Muhammad^saww. Muhammad^saww made it go to Ali^asws'. The man said to him^asws, 'Is Ali^asws more knowledgeable or one of the Prophets^as?' Abu Abdullah^asws looked at one of his^asws companions and said: 'Surely, Allah^azwj Opens the hearing of the one that He^azwj so Desires. I^asws said to him that the Messenger of Allah^saww Made all of that go to Ali^asws. He is asking, is Ali^asws more knowledgeable or one of the Prophets?'

(5) حدثنا على بن محمد بن سعد عن عمران بن سليمان النيسابوري عن عبد الله بن محمد اليماني عن منبع بن الحجاج عن يونس عن الحسين بن علوان عن ابى عبد الله عليه السلام قال ان الله خلق اولى العزم من الرسل بالعلم وورثنا علمهم وفضلنا عليهم في علمهم وعلم رسول الله صلى الله عليه وآله ما لم يعلموا وعلمنا علم الرسول وعلمهم وامناء شيعتنا افضلهم اين ماكنا فشيعتنا معنا

5 – It has been narrated to us Ali Bin Muhammad Bin Sa'd, from Umraan Bin Suleyman Al-Neyshapury, from Abdullah Bin Muhammad Al-Yamani, from Manba'a Bin Al-Hajaaj, from Yunus, from Al-Husayn Bin Alwaan who has said the following:

Abu Abdullah[asws] said: 'Allah[azwj] Created the '*Ul Ul Azm*' Prophets[as] from the Messengers[as] (and distinguished them[as]) by the knowledge, and we[asws] inherited their[as] knowledge, and Preferred us[asws] over them[as], and the knowledge of the Messenger of Allah[saww] is what they[as] did not know, and Taught us[asws] their[as] knowledge as well as that of the Messenger[saww], and Trustees[as]. Our[asws] Shiites are higher in status than their[as] Shiites, for our[asws] Shiites are with us[asws]'.

(6) حدثنا احمد بن محمد عن البرقى عن رجل من الكوفيين عن محمد بن عمر عن عبد الله بن الوليد قال قال أبو عبد الله عليه السلام ما يقول اصحابك في امير المؤمنين عليه السلام و عيسى وموسى انهم اعلم قال قلت ما يقدمون على اولى العزم احدا قال اما انك حاججتهم بكتاب الله لحججتهم قال قلت واين هذا في كتاب الله قال ان الله قال في موسى وكتبنا له في الالواح من كل شئ موعظة ولم يقل كل شئ وقال في عيسى ولابين لكم بعض الذى تختلفون ولم يقل كل شئ وقال في صاحبكم كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب.

6 – It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from a man from Al-Kufa, from Muhammad Bin Umar Abdullah Bin Al-Waleed who said:

'Abu Abdullah[asws] said: 'What do your companions say regarding Amir-ul-Momineen[asws], and Isa[as], and Musa[as], they[as] are more knowledgeable?' I said, '(they think that) Ali[asws] did not surpass any one of the '*Ul Ul Azm*[2]' Ones'. He[asws] said: 'But you should refute with them by providing arguments from the Book of Allah[azwj]'. I said, 'And where is this in the Book of Allah[azwj]?'

He[asws] said: 'Allah[azwj] has Said regarding Musa[as] ***[7:145] And We Wrote for him in the Tablets everything from admonition***, and He[azwj] did not Say everything, and He[azwj] Said regarding Isa[as] ***[43:63] and that I may make clear to you part of what you differ in***, and He[azwj] did not Say everything, and Said regarding your companion (Messenger of Allah[saww]) ***[16:89] And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these***'.

[2] Prophets[as] who were given Divine Books

(6) باب في ان الائمة عليهم السلام افضل من موسى والخضر عليهما السلام.

CHAPTER 6 – REGARDING THE IMAMS[asws] BEING HIGHER THAN MUSA[as] AND Al-KHIZR[as]

(1) حدثنا محمد بن الحسين عن احمد بن ابى بشر عن كثير بن ابى حمران قال قال أبو جعفر عليه السلام لقد سئل موسى العالم مسألة لم يكن عنده جوابها ولقد سأل العالم موسى مسألة لم يكن عنده جوابها ولو كنت بينهما لاخبرت كل واحد منهما بجواب مسئلته ولسألتهما عن مسألة لا يكون عندهما جوابها.

1 – It has been narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Abu Bashr, from Kaseer Bin Abu Hamraan who said:

'Abu Ja'far[asws] said: 'Musa[as] asked the scholar a question, he did not have its answer with him, and the scholar asked Musa[as] a question, he[as] did not have its answer with him[as] either, and had I[asws] been between them both, I[asws] would have informed each one of them the answer to their questions, and I[asws] would have asked them both[as] a question, both[as] of them would not have had its answer with them'.

(2) حدثنا محمد بن الحسين عن عثمان بن عيسى عن ابن مسكان عن سدير عن ابى جعفر عليه السلام قال لما لقى موسى العالم كلمه وسائله نظر إلى خطاف يصفر ويرتفع في السماء ويتسفل في البحر فقال العالم لموسى اتدرى ما يقول هذا الخطاف قال وما يقول قال يقول ورب السماء ورب الارض ما علمكما في علم ربكما الا مثل ما اخذت بمنقارى من هذا البحر قال فقال أبو جعفر عليه السلام اما لو كنت عندهما لسئلتهما عن مسألة لا يكون عندهما فيها علم.

2 – It has been narrated to us Muhammad Bin Al-Husayn, from Usmaan Bin Isa, from Ibn Muskaan, from Sudeyr, who has said the following:

Abu Ja'far[asws] said: 'When Musa[as] met the 'scholar' (among the birds), he spoke to it and asked it looking at the yellowness rising up in the sky, and lowering into the sea, the bird with knowledge said to Musa[as], 'Do you[as] know what they say about this yellowness?' He[as] said: 'And what do they say?' It said, 'They say, there is a Lord[azwj] of the sky, and there is a Lord[azwj] of the Earth (The Imam[asws]), what do both of us know regarding the knowledge of our Lord[azwj], except the like of what I have taken by my beak from this sea'.

Abu Ja'far[asws] said: 'But, if I[asws] was between the two of them, I[asws] would have asked them both[as] about the issues which both[as] of them did not possess the knowledge of'.

(3) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن سيف التمار قال كنا عند ابى عبد الله عليه السلام ونحن جماعة في الحجر فقال ورب هذه البنية ورب هذه الكعبة ثلث مرات ولو كنت بين موسى والخضر لاخبرتهما انى اعلم منهما ولانبأتهما بما ليس في ايديهما.

3 – It has been narrated to us Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Sayf Al-Tamaar who said the following:

'I was with Abu Abdullah[asws] and we were a group in the chamber. He[asws] said: 'By the Lord[azwj] of this construction here, and by the Lord[azwj] of the Kaaba here', three times, 'And if I[asws] was between Musa[as] and Al-Khizr[as], I[asws] would have informed both of them that I[asws] am more knowledgeable than them both[as], and would have given them both[as] the news of what was not in their[as] hands'

(4) حدثنا احمد بن الحسين عن الحسين بن راشد عن على بن مهزيار عن الحسين بن سعيد قال وحدثوني جميعا عن بعض اصحابنا عن عبد الله بن حماد عن سيف التمار قال كنا مع ابى عبد الله عليه السلام في الحجر فقال علينا عين فالتفتنا يمنة ويسرة وقلنا ليس علينا عين فقال ورب الكعبة ثلث مرات انى لو كنت بين موسى والخضر لاخبرتهما انى اعلم منهما ولانبأتهما بما ليس في ايديهما.

4 – It has been narrated to us Ahmad Bin Al-Husayn, from Al-Husayn Bin Rashid, from Ali Bin Mahziyar, from Al-Husan Bin Saeed, from some of his companions, from Abdullah Bin Hamaad, from Sayf Al-Tamaar who said the following:
'I was with Abu Abdullah[asws] in the chamber. He[asws] said to us: 'Is there anyone on the right and on the left?' We said, 'There is no one who can see us'. He[asws] said: 'By the Lord[azwj] of the Kaaba', three times, 'If I[asws] were between Musa[as] and Al-Khizr, I[asws] would have informed them[as] that I[asws] am more knowledgeable than them[as] both, and would have given them the news of what is not in their[asws] hands'.

(5) حدثنا عباد بن سليمان عن محمد بن سليمان الديلمى عن ابيه عن سدير قال كنت انا وابو بصير ويحيى البزاز وداود بن كثير الرقى في مجلس ابى عبد الله عليه السلام إذ خرج الينا وهو مغضب فلما اخذ مجلسه قال يا عجباه لاقوام يزعمون انا نعلم الغيب ما يعلم الغيب الا الله لقد هممت بضرب جاريتي فلانه فهربت منى فما علمت في أي بيوت الدار هي قال سدير فلما ان قام عن مجلسه صار في منزله واعلمت دخلت انا وابو بصير و ميسر وقلنا له جعلنا الله فداك سمعناك انت تقول كذا وكذا في امر خادمتك ونحن نزعم انك تعلم علما كثيرا ولا ننسبك إلى علم الغيب

5 – It has been narrated to us Abaad Bin Suleyman, from Muhammad Bin Suleyman Al-Daylami, from his father, from Sudeyr who said the following:
'I and Abu Baseer and Yahya Al-Bazaaz, and Dawood Bin Kaseer Al-Raqy were in a session of Abu Abdullah[asws], when he[asws] came out to us and he[asws] was unhappy. When he[asws] took the session he[asws] said: 'How strange of the people to allege that I[asws] know the '*Al-Ghaib*'. No one knows the hidden except for Allah[azwj]. I[asws] have resolved to rebuking one of my certain maid. She ran away from me[asws] and has hidden herself from me[asws]'. Sudeyr said, 'When he[asws] stood up from his[asws] session, he[asws] went in his[asws] house, and I notified him[asws]. I, and Abu Baseer, and Maysar entered, and said to him[asws], 'May Allah[azwj] Make us to be sacrificed for you[asws], we heard you[asws] say such and such regarding the matter of your[asws] servant, and we believe that you[asws] know a lot of knowledge, and we have not associated you[asws] to the knowledge of the hidden' (the knowledge of the 73th Letter, which Allah[azwj] has kept for Himself[azwj]).
قال فقال لى ياسدير الم تقرء القرآن قال قلت بلى قال فهل وجدت فيما قرأت من كتاب الله قال الذى عنده علم من الكتاب انا اتيك به قبل ان يرتد اليك طرفك قال قلت جعلت فداك قد قرأت قال فهل عرفت الرجل وهل علمت ماكان عنده علم من الكتاب قال قلت فاخبرني افهم قال قدر قطرة الثلج في البحر الاخضر فما يكون ذلك من علم الكتاب قال قلت جعلت فداك ما اقل هذا قال فقال لى ياسدير ما اكثر من هذا لمن ينسبه الله إلى العلم الذى اخبرك به ياسدير فهل وجدت فيما قرأت من كتاب الله عزوجل قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب قال قلت قد قرأته قلت جعلت فداك قال فمن عنده علم من الكتاب افهم ام عنده علم الكتاب قال بل من عنده علم الكتاب كله قال فأومى بيده إلى صدره قال وعلم الكتاب والله كله عندنا علم الكتاب والله كله عندنا.
He[asws] said to me: 'O Sudeyr, have you not read the Quran?' I said, 'Yes'. He[asws] said: 'Have you found in your reading from the Book of Allah[azwj] ***[27:40] One who had the knowledge from the Book said: I will bring it to you in the twinkling of an eye***?' I said, 'May I be sacrificed for you, I have read it'. He[asws] said: 'Do you know the man and do you know what knowledge from the Book was with him?' I said, 'May I be sacrificed for you[asws], I did not say this'. He[asws] said: 'O Sudeyr, what more than this can you associate with Allah[azwj] to the knowledge which He[azwj] has Informed you of?

O Sudeyr, Have you found in your reading from the Book of Allah[azwj], Mighty and Majestic ***[13:43] Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you***'? I said, 'I have read it, may I be sacrificed for you[asws]?' He[asws] said: 'Who is of more understanding, the one who has knowledge from the Book, or the one who has the knowledge of the Book? But, it is the one who has knowledge of the Book, all of it'. He[asws] gestured with his[asws] to

his[asws] chest and said: 'And knowledge of the Book, by Allah[azwj], all of it is with us[asws], knowledge of the Book, by Allah[azwj], all of it is with us[asws]'.

(7) باب في انهم يخاطبون ويسمعون الصوت ويأتهم صور اعظم من جبرئيل وميكائيل

CHAPTER 7 – REGARDING THEMasws, THEYasws ADRRESS THEM AND HEAR THE SOUND AND THERE COMES TO THEMasws AN IMAGE GREATER THAN JIBRAEEL AND MIKAEEL

(1) حدثنا على ابن اسماعيل عن محمد بن عمرو الزيات عن على بن ابى حمزة عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول ان منا لمن يعاين معاينة وان منا لمن ينقر في قلبه كيت وكيت وان منا لمن يسمع كما يقع السلسلة كله يقع في الطست قال قلت فالذين يعانيون ماهم قال خلق اعظم من جبرئيل وميكائيل.

1 – It has been narrated to us Ali Bin Ismail, from Muhamma Bin Amro Al-Ziyaat, from Ali Bin Abu Hamza, from Abu Baseer who said the following:

'I heard Abu Abdullahasws say: 'Among usasws is one who sees with hisasws eyes, and among usasws is one who recognises in hisasws heart like this and this, and among usasws is one who hears as if the whole series occurs in front of himasws'. I said, 'The ones that are seen, what are they?' Heasws said: 'A creation greater than Jibraeel and Mikaeel'.

(2) حدثنا محمد بن عيسى عن زياد القندى عمن ذكره عن ابى عبد الله عليه السلام قال قلت كيف يزاد الامام فقال منا من ينكت في اذنه نكتا ومنا من يقذف في قلبه قذفا. ومنا من يخاطب.

2 – It has been narrated to us Muhammad Bin Isa, from Ziyad Al-Qindy who mentioned the following:

I asked from Abu Abdullahasws, 'How does the Imamasws get increased (with knowledge)?' Heasws said: 'From usasws is one who gets Inspiration into hisasws ears, and from usasws is one who receives Revelations in hisasws heart, and from usasws is one who is Addressed (by Allahazwj)'.

(3) حدثنا بعض اصحابنا عن محمد بن حماد عن احمد بن رزين عن الوليد الطائفي عن ابى عبد الله عليه السلام قال ان منا لمن يوقر في قلبه ومنا من يسمع باذنه ومنا من ينكت وافضل من يسمع.

3 – It has been narrated to us one of our companions, from Muhammad Bin Hamaad Bin Razeyn, from Al-Waleed Al-Ta'ify, who has said the following:

Abu Abdullahasws said: 'Among usasws is one who receives Revelations in hisasws heart, and from usasws is the one who gets Inspirations by hisasws ears, and from usasws is one who is bestowed better than that which is heard'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن على بن نعمان عن يزيد بن اسحق يلقب شعر عن ابن ابى حمزة قال سمعت ابا عبد الله عليه السلام يقول ان منا لمن ينكت في اذنه وان منا لمن يؤتى في منامه وان منا لمن يسمع الصوت مثل صوت السلسلة يقع على الطست وان منا لمن يأتيه صورة اعظم من جبرئيل وميكائيل.

4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin No'man, from Yazeed Bin Is'haq, nicknamed 'Hairy', from Ibn Abu Hamza who said the following:

'I heard Abu Abdullahasws say: 'From usasws is one who receives Inspirations in hisasws ear, and from usasws is the oneasws who gets (Divine) Instructions in hisasws dream, and from usasws is the oneasws who hears the voice, like the voice of the series occurring in front of himasws, and from usasws is one to whom comes (in contact with) a face (image) greater than Jibraeelas and Mikaeelas'.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم الجوهرى عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول انا لنزاد في الليل والنهار ولو لم نزد لنفد ما عندنا قال أبو بصير جعلت فداك من يأتيكم به قال ان منا من يعاين وان منا لمن ينقر في قلبه كيت وكيت وان منا لمن يسمع باذنه وقعا كوقع السلسلة في الطست قال فقلت له من الذى يأتيكم بذلك قال خلق اعظم من جبرئيل وميكائيل.

5 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Al-Jowhary, from Abu Baseer who said the following:

'I heard Abu Abdullah[asws] say: 'I[asws] am increased (with knowledge) during the night and the day. However, we[asws] will not run out of it even if it is not increased. Abu Baseer said, 'May I be sacrificed for you[asws], who comes by it?' He[asws] said: 'From us[asws] is the one[asws] who gets the Vision, and from us[asws] is the one[asws] who recognises in his[asws] heart like this and this, and from us[asws] is the one[asws] who hears by his[asws] ears, and it occurs like the occurrence of the series in front of him[asws]'. I said to him[asws], 'Who is the one who comes to you with that?' He[asws] said: 'A creation greater than Jibraeel[as] and Mikaeel[as]'.

(6) حدثنا احمد بن موسى عن الحسن بن على بن نعمان عن ابن ابى حمزة قال سمعت ابا عبد الله عليه السلام يقول ان منا لمن ينكت في اذنه وان منا لمن يرى في منامه وان منا لمن يسمع الصوت مثل صوت السلسلة التى تقع في الطست.

6 – It has been narrated to us Ahmad Bin Musa, from Al-Hassan Bin Ali Bin No'man, from Ibn Abu Hamza who said:

'I heard Abu Abdullah[asws] say: 'From us[asws] is the one[asws] who gets Inspiration in his[asws] ears, and from us[asws] is one who sees in his[asws] dreams, and from us[asws] is the one[asws] who hears the voice like the voice of the series which is occurring in front of him[asws]'.

(7) حدثنا الحسين بن على عن عبد الله عن عبيس بن هشام عن الحسن بن اشيم عن على عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول انا نزاد في الليل والنهار ولولا انا نزاد في الليل والنهار ولولا انا نزاد لنفد ما عندنا فقال أبو بصير جعلت فداك من يأتيكم قال ان منا لمن يعاين معاينه وان منا من ينقر في قلبه كيت وكيت وان منا من يسمع باذنه وقعا كوقع السلسلة في الطست قال قلت جعلني الله فداك من يأتيكم بذلك قال هو خلق اكبر من جبرئيل وميكائيل.

7 – It has been narrated to us Al-Husayn Bin Ali, from Abdullah, from Ubeyn Bin Hashaam, from Al-Hassan Bin Asheem, from Ali, from Abu Baseer who said:

'I heard Abu Abdullah[asws] say: 'My[asws] (Knowledge) gets increased during the night and the day, but I will not run out of it even if it does not get increased during the day and the night'. Abu Baseer said, 'May I be sacrificed for you[asws], who comes to you[asws]?' He[asws] said: 'From us[asws] is the one[asws] who sees in his[asws] dream, and from us[asws] is the one[asws] who recognises in his[asws] heart like this and this, and from us[asws] is the one[asws] who hears by his[asws] ears an occurrence like the occurrence of the series in front of him[asws]'. I said, 'May Allah[azwj] Make me to be sacrificed for you[asws], who comes to you[asws] with that?' He[asws] said: 'He is a creation greater than Jibraeel[as] and Mikaeel[as]'.

(8) حدثنا سند بن محمد عن ابان عن زرارة عن ميمون القداح قال كان أبو جعفر عليه السلام على سريرة وعنده عمه عبد الله بن زيد فقال ان منا يسمع الصوت ولايرى الصورة.

8 – It has been narrated to us Sanad Bin Muhammad, from Abaan, from Zarara, from Maymoun Al-Qadaah who said:

'Abu Ja'far[asws] was sitting on a couch, and with him[asws] was his[asws] uncle Abdullah Bin Zayd. He[asws] said: 'From us[asws] is the one[asws] who hears the voice and see the face (Angels)'.

(8) باب في الامام انه ترايا له جبرئيل وميكائيل و ملك الموت

CHAPTER 8 – REGARDING THE IMAMasws, JIBRAEEL AND MIKAEEL AND THE ANGEL OF DEATH APPEAR TO HIMasws

(1) حدثنا محمد بن عيسى عن الحسن بن على عن جعفر بن عمر عن ابان عن معبد قال كنت مع ابى عبد الله عليه السلام فجاء يمشى حتى دخل مسجدا كان يتعبد فيه ابوه وهو يصلى في موضع من المسجد فلما انصرف قال يا معبد اترى هذا الموضع قال قلت نعم جعلت فداك قال بينا ابى قائم يصلى في هذا المكان إذ جائه شيخ يمشى حسن السمت فجلس وبينا هو جالس إذا جاء رجل ادم حسن الوجه والسيمة فقال الشيخ ما يجلسك فليس بهذا امرت فقاما يتساران انطلقا ويواريا عنى فلم ار شياء فقال ابى يا بنى هل رايت الشيخ وصاحبه قلت نعم فمن الشيخ ومن صاحبه فقال الشيخ ملك الموت والذى جاء جبرئيل.

1 – It has been narrated to us Muhammad Bin Isa, from Al-Hassan Bin Ali, from Ja'far Bin Umar, from Abaan, from Ma'bad who said the following:

'I was with Abu Abdullahasws. We walked until we entered the Mosque in which hisasws fatherasws used to Pray, and heasws Prayed in a certain place from the Mosque. When heasws finished, heasws said: 'O Ma'bad, do you see this particular place?' I said, 'Yes, may I be sacrificed for youasws'. Heasws said: 'Myasws fatherasws explained that heasws had established Prayer in this place, when an old man (Sheykh) of beautiful appearance walked in. He sat down, and heasws explained that, he was seated when a good looking man came. The old man said, 'Do not sit, for this is not what has been ordered'. (afterwards) They stood up and vanished from myasws sight and Iasws did not find them there anymore'. Myasws fatherasws said: 'O myasws sonasws, did youasws see the old man (Sheykh) and his companion?' Iasws said: 'Yes, and who was the old man, and who was his companion?' Heasws said: 'The old man was the Angel of death who was accompanied with Jibraeel'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة عن ابان عن زرارة عن ابى عبد الله عليه السلام قال بينا ابى في داره مع جارية له إذا اقبل رجل قاطب الوجه فلما رأيته علمت انه ملك الموت قال فاستقبله رجل آخر طلق الوجه وحسن البشر فقال انك لست بهذا امرت فبينا انا احدث الجارية واعجبها مما رأيت فقبضت قال فقال أبو عبد الله عليه السلام فكسرت البيت الذى رأى ابى فيه ما رأى فليت ما هدمت من الدار انى لم اكسره.

2 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat, from Abaan, from Zarara, who has said the following:

Abu Abdullahasws said: 'Myasws fatherasws explained, in hisasws house heasws had a maid with himasws when a man with a frown on his face came up. When she saw him, she realised, he is the Angel of death. But soon after, he was encountered by another man of a cheerful face and a beautiful human being. He said, 'You have not been ordered for this'. And he refrained from capturing her (soul)'. Abu Abdullahasws said: 'that room has been demolished (by our foes) where myasws fatherasws saw, what heasws saw, Iasws would not have broken it'.

(3) حدثنا أبو محمد عن عمران بن موسى بن الحسين بن معاوية بن وهب عن محمد بن الفضل بن عمرو بن ابان الكلبى عن معتب قال توجهت مع ابى عبد الله عليه السلام إلى ضيعة له يقال لها طيبة فدخلها فصلى ركعتين فصليت معه فقال يا معتب انى صليت إلى صنيعة له مع ابى الفجر ذات يوم فجلس ابى يسبح الله فبينا هو يسبح إذا اقبل شيخ طويل جميل ابيض الراس واللحية فسلم ابى وشاب مقبل في اثره فجاء إلى الشيخ فسلم على ابى واخذ بيد الشيخ وقال قم فانك لم تؤمر بهذا فلما ذهبا من عند ابى قلت يا ابت من هذا الشيخ وهذا الشاب فقال أي بنى هذا والله ملك الموت وهذا جبرئيل.

3 – It has been narrated to us Abu Muhammad, from Umran Bin Musa Bin Al-Husayn Bin Muawiya Bin Wahab, from Muhammad Bin Al-FazAl-Bin Amro Bin Abaan Al-Kalby, from Ma'tab who said:

'I headed with Abu Abdullahasws towards an estate of hisasws, which heasws had called the 'Tayba. Heasws went inside it and Prayed two Rakaat (Salat). I Prayed along with himasws. Heasws said: 'O Ma'tab, Iasws Prayed with myasws fatherasws, the Dawn Prayer

one day. My[asws] father sat down and Glorified Allah[azwj]. Whilst he[asws] was glorifying, a tall old man (Sheykh), beautiful white face and beard came over. My[asws] father greeted, and a young man came up. He went over to the old man. He greeted my[asws] father and grabbed the hand of the old man and said, ‘Stand up, for you have not been ordered to do this’. When they left from my[asws] father[asws], I[asws] said: ‘O my[asws] father[asws], who is this old man and this young man?’ He[asws] said: ‘Yes, my[asws] son[asws], this, by Allah[azwj] is the Angel of death, and with him is Jibraeel’.

(9) باب ما يلهم الامام ما ليس في الكتاب والسنة من المعضلات

CHAPTER 9 – WHAT IS INSPIRED TO THE IMAM[asws] WHICH IS NOT IN THE BOOK AND THE SUNNAH, FROM THE PROBLEMS

(1) حدثنا محمد بن الحسين عن الحسن بن محبوب عن العلاء بن رزين عن محمد بن مسلم عن ابى جعفر عليه السلام قال كان على يعمل بكتاب الله وسنة رسوله فإذا ورد عليه شئ والحادث الذى ليس في الكتاب ولا في السنة الهمه الله الحق فيه الهاما وذلك والله من المعضلات.

1 – It has been narrated to us Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Al-A'la bin Razeyn, from Muhammad Bin Muslim, who has said:

Abu Ja'far[asws] said: 'Ali[asws] used to act by the Book of Allah[azwj] and the Sunnah of His[azwj] Messenger[saww]. Whenever a matter was referred to him[asws] and an event occurred which was not in the Book, nor in the Sunnah, Allah[azwj] would Inspire him[asws] the Truth in the inspiration, and that, by Allah[azwj], is from the problems (*Al-Mo'zalaat*)'.

(2) حدثنا محمد بن الحسين عن عبد الله بن هلا عن العلاء عن محمد بن سلم عن ابى جعفر عليه السلام قال كان على عليه السلام يعمل بكتاب الله وسنة نبيه فإذا ورد عليه الشئ الحادث الذى ليس في الكتاب ولافى السنة الهمه الله تعالى الهاما وذلك والله من المعضلات.

2 – It has been narrated to us Muhammad Bin Al-Husayn, from Abdullah Bin Halaa, from Al-A'la, from Muhammad Bin Muslim, who has said the following:

Abu Ja'far[asws] said: 'Ali[asws] used to act by the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww]. Whenever a matter was referred to him[asws] or/and an event occurred which is not in the Book nor in the Sunnah, Allah[azwj] Inspired to him[asws] an inspiration, and that, by Allah[azwj] is from the problems (*Al-Mo'zalaat*)'.

(3) حدثنا عبد الله بن محمد عن الحسن بن محبوب عن العلاء بن رزين عن محمد بن مسلم عن ابى جعفر عليه السلام قال كان على عليه السلام يعمل بكتاب الله وسنة نبيه فإذا ورد عليه شئ حادث والذى ليس في الكتاب ولا في السنة الهمه الله الحق الهاما وذلك والله من المعضلات.

3 – It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim who has said the following:

Abu Ja'far[asws] said: 'Ali[asws] used to act by the Book of Allah[azwj], and the Sunnah of His[azwj] Prophet[saww]. When a matter was referred to him[asws], and which was not in the Book, and not in the Sunnah, Allah[azwj] Inspired the truth by inspiration to him[asws], and that, by Allah[azwj], is from the problems (*Al-Mo'zalaat*)'.

(10) باب في الائمة انهم يعرفون الاضمار وحديث النفس قبل ان يخبروا به

CHAPTER 10 – REGARDING THE IMAMS, THEYasws RECOGNISE THE THOUGHTS AND NARRATE THE SELF BEFORE THEYasws ARE INFORMED ABOUT IT

(1) حدثنى محمد بن على عن عمه محمد عن عمر بن يزيد قال كنت عند ابى عبد الله عليه السلام ليلة من الليالى ولم يكن عنده احد غيرى فمد رجله في حجري فقال اغمزها يا عمر فغمزت رجله فنظرت إلى اضطراب في عضلة ساقية فاردت ان اسأله إلى من الامر من بعده فاشار إلى فقال لا تسئلنى في هذه الليلة عن شئ فانى لست اجيبك.

1 – It has been narrated to me Muhammad Bin Ali from his uncle Muhammad, from Umar Bin Yazeed who said:

'I was with Abu Abdullahasws, at evening time during one the nights, and there was no one with himasws apart from me. Heasws said to me, 'O Umar, press myasws leg'. I sat down and pressed hisasws leg. I intended to ask himasws afterwards. Heasws gestured towards me and said: 'Do not ask measws in this night about anything, for Iasws will not answer you'.

(2) حدثنا محمد بن الحسين عن جعفر بن بشير عن يزيد بن اسحق عن ابن اسلم عن عمران بن يزيد قال دخلت إلى ابى عبد الله عليه السلام وهو مضطجع ووجهه إلى الحايط فقال لى حين دخلت عليه يا عمر اغمز رجلى فقعدت اغمز رجله فقلت في نفسي الساعة اسأله عن عبد الله وموسى ايهما الامام قال فحول وجهه إلى وقال اذن والله لا اجيبك.

2 – It has been narrated to us Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Yazeed Bin Is'haq, from Ibn Aslam, from Umran Bin Yazeed who said:

'I once visited Abu Abdullahasws, and heasws was lying with hisasws face towards the wall. Heasws said to me as soon as I came to himasws: 'O Umar, press myasws leg'. I sat down and pressed hisasws leg. I said to myself, 'I will now question him about Abdullah and Musaasws, which one of them two is the Imamasws'. Heasws turned hisasws face towards me and said: 'Then, by Allahazwj, Iasws will not answer you'.

(3) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن ابراهيم بن محمد عن شهاب بن عبد ربه قال دخلت على ابى عبد الله عليه السلام وانا اريد ان اسأله من الجنب يغرف الماء من الحب فلما صرت عنده انسيت المسألة فنظر إلى أبو عبد الله عليه السلام فقال يا شهاب لا بأس ان يغرف الجنب من الحب.

3 – It has been narrated to us Ibrahim Bin Haashim, from Abu Abdullah Al-Barqy, from Ibrahim Bin Muhammad, from Shahaab Bin Abd Rabihi who said:

'I visited Abu Abdullahasws and I wanted to ask himasws about the major ablution (*Al-Junub*), scooping of the water from the jug. When I was with himasws, I forgot the question. Abu Abdullahasws looked at me and said: 'O Shahaab, there is no problem in scooping the water from the jug while in the state of 'al-Junub'.

(4) حدثنا احمد بن محمد عن بكر عمن رواه عن عمر بن يزيد قال دخلت على ابى عبد الله عليه السلام فبسط رجليه وقال اغمزها يا عمر قال فاضمرت في نفسي ان اسئله عن الامام بعده فقال يا عمر لا اخبرك عن الامام بعدى.

4 – It has been narrated to us Ahmad Bin Muhammad, from Bakr, from Umar Bin Yazeed who said:

'I visited Abu Abdullahasws. Heasws stretched out hisasws legs and said: 'Press them, O Umar'. I thought to myself that I will ask himasws (who will be) the Imamasws after himasws. He asws said: 'O Umar, Iasws will not inform you of the Imamasws after measws'.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن برده عن ابى عبد الله عليه السلام وعن جعفر بن بشير الخزاز عن اسمعيل بن عبد العزيز قال قال أبو عبد الله عليه السلام يا اسماعيل ضع لى في المتوضاء ماء قال فقمت فوضعت له قال فدخل قال فقلت في نفسي انا اقول فيه كذاوكذا ويدخل المتوضاء يتوضاء قال فلم يلبث ان خرج فقال يا اسماعيل لاترفع البناء فوق طاقته فينهدم اجعلونا مخلوقين وقولوا بنا ما شئتم فلن تبلغوا فقال اسماعيل وكنت اقول انه واقول واقول.

5 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Burdah, from Abu Abdullah[asws], and from Ja'far Bin Basheer Al-Khazaaz, from Ismail Bin Abdul Aziz who said:

'Abu Abdullah[asws] said: 'O Ismail, put some water for me[asws] in the ablution vessel'. I stood up and put it for him[asws]. He[asws] came in. I said to myself, 'I will say regarding it such and such, and he[asws] came in and performed the ablution, but soon went out and said: 'O Ismail, do not build a construction higher than its strength for it will collapse. Make us[asws] to be as creatures, and then say about us[asws] whatsoever you like, you will not reach (near us[asws])'. Ismail said, 'And I said it, and I said, and I said'.

(6) حدثنا احمد بن محمد عن احمد بن محمد بن ابى نصر عن الحسن بن موسى عن زرارة قال دخلت على ابى جعفر عليه السلام فسئلني ما عندك من احاديث الشيعة قلت ان عندي منها شيئا كثيرا قد هممت ان اوقد لها نارا ثم احرقها قال ولم هات ما انكرت منها فخطر على بالى الادمون فقال لى ماكان على الملائكة حيث قال اتجعل فيها من يفسد فيها ويسفك الدماء.

6 – It has been narrated to us Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al-Hassan Bin Musa, from Zarara who said:

'Once, I visited Abu Ja'far[asws]. He[asws] asked me: 'What have you got from the Hadeeth of the Shiites?' I said, 'I have many things from these with me. But they have resolved to light a fire and burn these'. He[asws] said: 'And why did you give what is denied from these. These are dangerous for the minds of the people'. He[asws] said to me: 'That was not (even) for the Angels, where they said ***[2:30] Will Thou place in it such as shall make mischief in it and shed blood***'.

(7) حدثنا احمد بن محمد عن على ابن الحكم عن عمر بن يزيد قال كنت عند ابى الحسن عليه السلام فذكر محمد فقال انى جعلت على نفسي ان لا يظلني واياه سقف بيت فقلت في نفسي هذا يأمر بالبر والصلة ويقول هذا لعمه قال فنظر إلى فقال هذا من البر والصلة انه متى يأتيني ويدخل على فيقول ويصدقه الناس وإذا لم يدخل على لم يقبل قوله إذا قال.

7 – It has been narrated to us Ahmad Bin Muhammad, from Ali Ibn Al-Hakam, from Umar Bin Yazeed who said:

'I was with Abu Al-Hassan[asws], and Muhammad was mentioned. He[asws] said: 'I[asws] made for myself[asws] that which does not protect me[asws] as he likes to be the ceiling of the house'. I said to myself, 'This, he[asws] orders to righteousness and is the relation, and he[asws] is saying this about his[asws] uncle'. He[asws] looked at me and said: 'This is from the righteousness and the relation, when he came to me[asws] and he visited me[asws]. He spoke, and the people ratified it, and if he had not come to me, his words would not have been accepted when he spoke'.

(8) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابى عمير عن الحسن بن احمد بن اسد بن ابى العلاء عن هشام بن احمد قال دخلت على ابى عبد الله عليه السلام وانا اريد ان اسأله عن المفضل بن عمر وهو في مصنعة له في يوم شديد الحر والعرق. يسيل على خده فيروى على صدره فابتدأني فقال نعم والله الذى لا اله الا هو الرجل المفضل بن عمر الجعفي حتى احصيت بضعا وثلثين مرة يقولها ويكررها وقال انما هو والد بعد والد.

8 – It has been narrated to us Ahmad bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Al-Hassan Bin Ahmad Bin Asad Bin Abu Al-A'ala, from Hashaam Bin Ahmad who said:

'I visited Abu Abdullah[asws] and I wanted to ask him[asws] about Al-Mufazzal-Ibn Umar, and he[asws] was in the (paddling) pool, in a day of extreme heat and sweat. It flowed on his[asws] cheeks and on his chest. He[asws] said it first: 'Yes, by Allah[azwj] besides Whom there is no god, he is the loyal man, Al-Mufazzal-Ibn Umar Al-Ju'fy', and he[asws] said it and repeated it several times, and said: 'But rather, he is like his father'.

(9) حدثنا احمد بن محمد عن ابيه محمد بن على القمى قال بعث إلى أبو جعفر عليه السلام ومعه كتابه فأمرني ان اصير إليه فاتيته وهو بالمدينة نازل في دار بزيع فدخلت عليه وسلمت وذكر صفوان وابن سنان وغيرهما ما قد سمعه غير واحد فقلت في نفسي استعطفه على زكريا بن آدم لعله يسلم مما قال في هؤلاء ثم رجعت إلى نفسي فقلت من انا حتى اتعرض في هذا وشبهه لمولى هو اعلم بما يصنع فقال يا ابا على ليس على مثل ابى يحيى تعجل وقد كان لابي من خدمته.

9 – It has been narrated to us Ahmad Bin Muhammad, from his father Muhammad Bin Ali Al-Qummy who said:

Abu Jafar[asws] sent a letter to me, ordering me to go to him[asws], I came to him and he[asws] was in Madinah. He[asws] was staying, as a guest, in the house of Bazi. I entered the house and greeted him[asws]; he[asws] mentioned Safwan and Ibn Sinan and others which was heard by those who were there. I said to myself, Shall I ask for leniency for Zakerya Ibn Adam so that he will be saved from what was said about these. Then I regretted to myself, I said who am I to question regarding this and doubt my Master[asws] who had the Knowledgeable about what he[asws] does. He[asws] said, O Abu Ali, don't be hasty, there is no one like Abu Yahiya and he was an attendant to my[asws] father[asws].

(10) حدثنا على بن اسماعيل عن محمد بن عمر عن على بن اسباط قال رأيت ابا جعفر عليه السلام قد خرج على فاحددت النظر إليه والى رأسه والى رجله لاصف قامته لاصحابنا بمصر فخر ساجدا فقال ان الله احتج في الامامة مثل ما احتج في النبوة قال الله تعالى واتيناه الحكم صبيا وقال الله فلما بلغ اشده وبلغ اربعين سنة فقد يجوز ان يؤتى الحكمة وهو صبى ويجوز ان يؤتى وهو ابن اربعين سنة.

10 – It has been narrated to us Ali Bin Ismail, from Muhammad Bin Umar, from Ali Bin Asbaat who said:

'I saw Abu Ja'far[asws] when he[asws] came out. I strived to look at him[asws] and at his[asws] head, and at his[asws] feet so as to be able to describe his[asws] stature to our companions in Egypt. He[asws] went into prostration. He[asws] said: 'Surely Allah[azwj] has Given Proofs regarding the Imamate as He[azwj] has Given Proofs regarding the Prophet-hood. Allah[azwj] has Said ***[19:12] and We granted him wisdom while yet a child*** and Allah[azwj] has Said ***[12:22] And when he had attained his maturity*** and reached the age of forty years, it was permitted for him to be given the wisdom, and he was a child, and he was given permission at the age of forty'.

(11) حدثنا احمد بن محمد عن على بن الحكم عن بعض اصحابنا قال دخلت على ابى الحسن الماضي عليه السلام وهو محموم ووجهه إلى الحايط فتناول بعض اهل بيته يذكر فقلت في نفسي هذا خير خلق الله في زمانه يوصينا بالبر ويقول في رجل من اهل بيته هذا القول قال فحول وجهه فقال ان الذى سمعت من البر انى إذ قلت هذا لم يصدقوا قوله وان لم اقل هذا صدقوا قوله على.

11 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from one of our companions who said:

'I visited Abu Al-Hassan[asws], and he[asws] was feverish and he[asws] was facing the wall. Certain members of his[asws] household were mentioned. I said to myself, 'This (man[asws]) is the best of the creation of Allah[azwj] in his[asws] era, and he[asws] advises us to righteousness, and he[asws] says regarding a man from the people of his[asws] household, these words'. His[asws] face changed. He[asws] said: 'That is, which I have said about the righteousness. If I say it like this, people will not accept his words but if I don't say it like this, people would accept his words.

(12) حدثنا احمد بن محمد عن على بن الحكم قال حدثنى زياد بن ابى الحلال قال اختلف الناس في جابر بن يزيد واحاديثه واعاجيبه قال فدخلت على ابى عبد الله عليه السلام وانا اريد ان اسئله عنه فابتدأني من غير ان اسأله رحم الله جابر بن يزيد الجعفي كان يصدق علينا ولعن الله المغيرة بن شعبة كان يكذب علينا.

12 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ziyad Bin Abu Al-Hilal who said:

'The people differed regarding Jabir Bin Yazeed and what he had been narrating and his answers. I came to Abu Abdullah[asws] and I wanted to ask him[asws] about him. He[asws] said it before me before I could ask him[asws]: 'May Allah[azwj] have Mercy on Jabir Bin Yazeed Al-Ju'fy, who has been truthful to us[asws], and May the Curse of Allah[azwj] be on Al-Mugheira Bin Sha'ba who had been belying to us[asws]'.

(13) حدثنا محمد بن اسماعيل عن على بن الحكم عن شهاب بن عبد ربه قال اتيت ابا عبد الله عليه السلام اسئله فابتدأني فقال ان شئت فسئل يا شهاب وان شئت اخبرناك بما جئت له قلت اخبرني جعلت فداك قال جئت لتسئلني عن الجنب يغرف الماء من الحب بالكوز فيصيب يده الماء قال نعم قال ليس به باس

13 – It has been narrated to us Muhammad Bin Ismail, from Ali Bin Al-Hakam, from Shahaab Bin Abd Rabih who said:

'I came to Abu Abdullah[asws]. He[asws] said before I could say anything: 'You can ask if you like, O Shahaab, and if you like we[asws] can inform you of it'. I said, 'May I be sacrificed for you, inform me'. He[asws] said: 'You came to ask me[asws] about the *Junuub* (major ablution), scooping of the water from the container with a jug or striking the water with the hand'. I said, 'Yes'. He[asws] said: 'There is no problem with it'.

قال وان شئت سل وان شئت اخبرتك قال قلت اخبرني قال جئت تسئل عن الجنب يسهو ويغمز يده في الماء قبل ان يغسلها قلت وذاك جعلت فداك قال إذا لم يكن اصاب يده شئ فلا باس بذاك

He[asws] said: 'If you like, ask and if you like I[asws] will inform you'. I said, 'Inform me'. He[asws] said: 'You came to ask about the *Junuub* (major ablution), if he mistakenly dipped his hand in the water before he performed the ablution'. I said, 'And that was it, may I be sacrificed for you'. He[asws] said: 'If a thing (filth) has not hit his hand, there is no problem with that'.

سل وان شئت اخبرتك قلت اخبرني قال جئت لتسئلني عن الجنب يغتسل فيقطر الماء من جسمه في الاناء أو ينضح الماء من الارض فيقع في الاناء قلت نعم جعلت فداك قال ليس بهذا باس كله

He[asws] said: 'Ask and if you like I[asws] will inform you'. I said, 'Inform me'. He[asws] said: 'You came to ask me[asws] about the Junuub (major ablution), if he bathes and the water from his body drips back into the container, or the water leaks from the ground and ends up in the container'. I said, 'Yes, may I be sacrificed for you'. He[asws] said: 'There is no problem with any of this'.

فسئل وان شئت اخبرتك قلت اخبرني قال جئت لتسئلني من الغدير يكون في جانبه الجيفة اتوضاء منه اولا قال نعم قال فتوضاء من الجانب الاخر الا ان يغلب على الماء الريح

He[asws] said: 'Ask and if you like, I[asws] will inform you'. I said, 'Inform me'. He[asws] said: 'You came to ask me[asws] about the stream on the side of which is a corpse, whether to perform ablution from it or not'. I said, 'Yes'. He[asws] said: 'Perform ablution from the other side except if the smell has overwhelmed the water'.

وجئت لتسئل عن الماء الراكد من البئر قال فما لم يكن فيه تغيير أو ريح غالبة قلت فما التغيير قال الصفرة فتوضاء منه وكلما غلب عليه كثرة الماء فهو طاهر.

He[asws] said: 'And you came to ask about the stagnant water of the well, if there has been no change in it, or overwhelming smell'. I said, 'What is the change?' He[asws] said: 'The yellowness (colour). Perform ablution from it, and all that is overwhelmed by the quantity of the water, it is clean'.

(14) حدثنا احمد بن محمد عن على بن الحكم عن ابراهيم بن الفضل عن عمر بن يزيد قال كنت عند ابى عبد الله عليه السلام وهو وجع فولانى ظهره ووجهه إلى الحائط فقلت في نفسي ما ادرى ما يصيبه في مرضه وما سئلته عن الامام بعده فانا افكر في ذلك إذ حول وجهه إلى فقال ان الامر ليس كما تظن ليس على من وجعى هذه بأس.

14 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ibrahim Bin Al-Fazal, from Umar Bin Yazeed who said:

'I was with Abu Abdullah[asws], and he[asws] had pain in his[asws] back and he[asws] was facing the wall'. I said to myself, 'I don't know what injury he[asws] is suffering from his[asws] illness, and I[asws] will not ask him[asws] about the Imam[asws] after him[asws]'. I was in these thoughts, when his[asws] face changed. He[asws] said: 'The matter is not as you guess it to be, as I will not be affected by this illness'.

(15) حدثنا الحسين بن على بن عيسى عن مروان عن الحسين بن موسى الخياط قال خرجت انا وجميل بن دارج وعائذ الاحمسي حاجين قال وكان يقول عائذ لنا ان لى حاجة إلى ابى عبد الله عليه السلام أريد ان اسئله عنها قال فدخلنا عليه فلما جلسنا قال لنا مبتدئا من اتى الله بما افترض عليه لم يسئله عما سوى ذلك قال فغمزنا عايذ فلما قمنا قلنا ما حاجتك قال الذى سمعنا منه انى رجل لا اطيق القيام بالليل فخفت ان اكون مأثوما مأخوذا به فاهلك.

15 – It has been narrated to us Al-Husayn Bin Ali Bin Isa, from Marwaan, from Al-Husayn Bin Musa Al-Khayaat who said:

'I, and Jameel Bin Daraaj, and A'iz Al-Ahmasy went out to Hajj (Pilgrimage). A'iz said to us, 'I have a need to ask Abu Abdullah[asws]'. We went to see him[asws]. When we sat down, he[asws] said to us before we could say anything: 'The one for whom Allah[azwj] has Given obligations to him, should not ask anything other than that'. A'iz disgraced us. When we stood up, we said, 'What is your need?' He said, 'That which we heard from him[asws]. I am a man who cannot bear to stand at night. I feared to be taken whilst sinning, and be destroyed'.

(16) حدثنا احمد بن محمد عن محمد بن الحسن بن علان عن محمد بن عبد الله قال كنت عند الرضا فأصابني عطش شديد فكرهت ان استسقى في مجلسه ودعا بماء بارد فذاقه وناولني فقال يا محمد اشرب فانه بارد فشربت.

16 – It has been narrated to us Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan Bin Alaan, from Muhammad Bin Abdullah who said:

'I was with Al-Reza[asws]. I was struck by extreme thirst. I abhorred quenching it during his[asws] session and he[asws] called for cold water, tasted it and passed it over to me saying: 'O Muhammad, drink, for it is cold'. I drank'.

(17) حدثنا احمد بن محمد عن بعض اصحابنا عن جميل بن دارج عن ابى عبد الله عليه السلام قال سألته عن القضاء والقدر فقال هما خلقان من خلق الله والله يزيد في الخلق ما يشاء واردت ان اسئله عن المشية فنظر إلى فقال يا جميل لا اجيبك في المشية.

17 – It has been narrated to us Ahmad Bin Muhammad, from one of our companions, from Jameel Bin Daraaj:

'I asked Abu Abdullah[asws] about fate and destiny. He[asws] said: 'They are both creations from the creation of Allah[azwj], and Allah[azwj] Increases in the creation whatever He[azwj] so Desire (*Al-Mashi'at*)', and I intended to ask him[asws] about the Desire. He[asws] looked at me and said: 'O Jameel, I[asws] will not answer you regarding the Desire (*Al-Mashi'at*)'.

(18) حدثنا محمد بن الحسين عن ابى داود المسترق عن عيسى الفراء عن مالك الجهنى قال كنت بين يدى ابى عبد الله عليه السلام فوضعت يدى على خدى وقلت في نفسي لقد عظمك الله وشرفك فقال يا مالك الامر اعظم مما تذهب إليه.

18 – It has been narrated to us Muhammad Bin Al-Husayn, from Abu Dawood Al-Mustaraq, from Isa Al-Fara'a, from Maalik Al-Jahny who said:

'I was in front of Abu Abdullah[asws]. I placed my hand on my cheek and said to myself, 'Allah[azwj] has Magnified you[asws] and Honoured you[asws]'. He[asws] said: 'O Maalik, the matter is greater than what you are ascribing to Him[azwj]'.

(19) حدثنا يعقوب بن يزيد عن الحسن بن على الوشا عن محمد بن حمران قال حدثنا زرارة قال قال أبو جعفر عليه السلام حدث عن بنى اسرائيل يا زرارة ولا حرج فقلت جعلت فداك ان في حديث الشيعة ما هو اعجب من احاديثهم قال فاى شئ هو يا زرارة قال فاختلس في قلبى فمكثت ساعة لا اذكره ما اريد قال لعلك تريد التقية قال نعم قال صدق بها فانها حق.

19 – It has been narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washaa, from Muhammad Bin Hamraan, from Zarara who said:

'Abu Ja'far[asws] said: 'I[asws] narrate about the Children of Israel, O Zarara, and there is nothing wrong'. I said, 'May I be sacrificed for you[asws], in the Hadeeth of the Shiites, there is nothing more strange than this Hadeeth', He[asws] said: 'And which thing is it, O Zarara?' I kept it in my heart, and it stayed there for a while, and I did not remind him[asws] of what I wanted. He[asws] said: 'Perhaps you want to observe dissimulation?' I said, 'Yes'. He[asws] said: 'Believe in it, for it is the truth'.

(20) حدثنا ابراهيم بن هاشم عن عثمان بن عيسى عن داود القطان عن ابراهيم رفعه إلى امير المؤمنين عليه السلام قال لو وجدت رجلا ثقة لبعثت معه هذا المال إلى المداين إلى شيعة فقال رجل من اصحابه في نفسه لاتين امير المؤمنين ولاقولن له انا اذهب به فهو يثق بى فإذا انا اخذته اخذت طريق الكرخه فقال يا امير المؤمنين انا اذهب بهذا المال إلى المداين قال فرفع إلى رأسه ثم قال اليك عنى خذ طريق الكرخه

20 – It has been narrated to us Ibrahim Bin Hashaam, from Usman Bin Isa, from Dawood Al-Qataan, from Ibrahim with an unbroken chain going up to Amir-ul-Momineen[asws] :

Amir-ul-Momineen[asws] said: 'If I[asws] could find a reliable man, I[asws] would send with him this money to Al-Mada'in to the Shiites'. A man from his[asws] companions said to himself, 'If Amir-ul-Momineen[asws] gives it to me, I would say to him[asws] that I would go with it, if he[asws] trusts me, when I take it, I will go by the road of Al-Karkh'. He said, 'O Amir-ul-Momineen[asws], I will go with this money to Al-Mada'in'. He[asws] raised his[asws] head to me and said: 'You mean, go by the road of Al-Karkh'

(21) حدثنا على بن حسان عن جعفر بن هارون الزيات قال كنت اطوف بالكعبة فرايت ابا عبد الله عليه السلام فقلت في نفسي هذا هو الذى يتبع والذى هو الامام وهو كذا و كذا قال فما علمت به حتى ضرب يده على منكبي ثم اقبل على وقال ابشرا منا واحدا نتبعه انا إذا لفى ضلال وسعر

21 – It has been narrated to us Ali Bin Hasaan, from Ja'far Bin Haroun Al-Ziyaat who said:

'I was circling the Kaaba (*Tawaaf*), when I saw Abu Abdullah[asws]. I said to myself, 'He[asws] is the 'one' who is followed, and he[asws] is the one who is the Imam[asws], and he[asws] is such and such'. I did not know about it until he[asws] hit his[asws] hand on my shoulder, then faced me and said: '***[54:24] So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress***'.

(22) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسن بن برده و ابى عبد الله عن الجعفر بن الحسين الخزاز عن اسماعيل بن عبد العزيز قال قال لى أبو عبد الله عليه السلام ضع لى في المتوضاء ماء قال فقمت فوضعت له فدخل قال فقلت في نفسي انا اقول فيه كذاو كذا ويدخل المتوضاء فلم يلبث ان خرج فقال يا اسماعيل بن عبد العزيز لا ترفعوا البناء فوق طاقتنا فينهدم اجعلونا عبيدا مخلوقين وقولوا فينا ما شئتم قال اسماعيل كنت اقول فيه واقول حدثنا.

22 – It has been narrated to us Ahmad, from Al-Husayn Bin Saeed, from Al-Hassan Bin Bardah and Abu Abdullah, from Al-Ja'far Bin Al-Husayn Al-Khazaaz, from Ismail Bin Abdul Aziz who said:

'Abu Abdullah[asws] said to me: 'Place some water for me[asws] in the container for ablution'. I stood up, and placed it for him[asws]. He[asws] came in. I said to myself, 'I will say such and such, and he[asws] came in and performed the ablution, but soon went out and said: 'O Ismail bin Abdul Aziz, do not build higher than our[asws] strength, it will collapse. Make us[asws] to be as created servants, and say about us[asws] whatsoever

that you like. Ismail said, 'I used to say regarding this, and I say, it has also been narrated to us (by others)'.

(23) حدثنا أبو طالب عن بكر بن محمد قال خرجنا من المدينة نريد منزل ابى عبد الله عليه السلام فلحقنا أبو بصير خارجا من زقاق وهو جنب ونحن لا نعلم حتى دخلنا على ابى عبد الله عليه السلام قال فرفع رأسه إلى ابى بصير فقال يا ابا محمد اما تعلم انه لا ينبغى لجنب ان يدخل بيوت الانبياء والاوصياء قال فرجع أبو بصير و دخلنا.

23 – It has been narrated to us Abu Talib, from Bakr Bin Muhammad who said:
'We went out from Al-Medina, and we wanted the place of Abu Abdullah[asws]. Abu Baseer came from an alleyway, and he was in *Junuub* (in requirement of major ablution), and we did not know until we came to Abu Abdullah[asws]. He[asws] raised his[asws] head towards Abu Baseer saying: 'O Abu Muhammad, but know that it does not befit for you to enter the house of the Prophets[as] and the successors[asws] whilst in requirement of a major ablution (*Junuub*)'. Abu Baseer returned, and we stayed there'.

(24) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسن بن على بن فضال عن اسد بن ابى العلاء عن خالد بن نجيح الجوار قال كنا عند ابى عبد الله عليه السلام وانا اقول في نفسي ليس يدرون هؤلاء بين يدى منهم قال فادنانى حتى جلست بين يديه ثم قال لى هذا ان لى ربا اعبده ثلث مرات.

24 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Hassan Bin Ali Bin Fazaal, from Asad Bin Abu Al-A'la, from Khalid Bin Najeeh Al-Jawaar who said:
'I was with Abu Abdullah[asws], and I said to myself, 'They are unaware of the person (Imam[asws]) who is sitting in front of them. He[asws] called me to come nearer until I sat in front of him. Then he[asws] said to me: 'There is a Lord for me whom I worship. He said it three times'.

(25) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن خالد بن نجيح الجوار قال دخلت على ابى عبد الله عليه السلام وعنده خلق فقنعت راسى فجلست في ناحية وقلت في نفسي ويحكم ما اغفلكم عند من تكلمون عند رب العالمين قال فناداني ويحك يا خالد انى والله عبدا مخلوق لى رب اعبده ان لم اعبده والله عذبني بالنار فقلت لا والله لا اقول فيك ابدا الا قولك في نفسك.

25 – It has been narrated to us Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Khalid Bin Najeeh Al-Jawaar who said:
'I came to Abu Abdullah[asws] and with him[asws] were people. I hid my head and sat in an area, and said to myself, woe be unto them for ignorant of the fact that they are speaking with the Lord[azwj] of the worlds'. He[asws] called me (and said): 'Woe be unto you, O Khalid, by Allah[azwj], I[asws] am a servant created by the Lord[azwj] that I[asws] worship. If I[asws] do not worship Him[azwj], by Allah[azwj], He[azwj] would Punish me[asws] by the Fire'. I said, 'No, by Allah[azwj], I will not say to myself regarding you[asws] ever, except for what you[asws] say regarding yourself[asws]'.

(26) حدثنا محمد بن الحسين ويعقوب بن يزيد عن محمد بن ابى عمير عن عمر بن اذينه عن عبد الله النجاشي قال اصابت جبة لى قذى من نضح بول شككت فيه فغمرتها ماء في ليلة باردة فلما دخلت على ابى عبد الله عليه السلام ابتدأتى فقال لى ان القذى إذا غسلته بالماء فسد القذى.

26 – It has been narrated to us Muhammad Bin Al-Husayn and Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Abdullah Al-Najashy who said:
'I was struck by a speck of urine. I doubted regarding it. I submerged it in cold water at night. When I came to Abu Abdullah[asws], he[asws] said first, to me: 'The speck, if it is washed with water, the speck will be gone'.

(27) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضيل عن ابى حمزة الثمالى عن على بن الحسين عليه السلام قال قلت له جعلت فداك الائمة يعلمون ما يضمر فقال علمت والله ما علمت الانبياء والرسل ثم قال ازيدك قلت نعم قال وتزاد ما لم تزد الانبياء.

27 – It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al-Fazel, from Abu Hamza Al-Thumaly, who has said the following:

I said to Ali^asws Bin Al-Husayn^asws, 'May I be sacrificed for you^asws. The Imams^asws know what a person is harbouring (thoughts)?' He^asws said: 'By Allah^azwj, He^asws knows what the Prophets^as and the Messengers^as know'. Then he^asws said: 'Shall I^asws tell more to you?' I said, 'Yes'. He^asws said: 'And their^asws (knowledge) gets enhanced but not that of the Prophets^as'.

(11) باب في الائمة انهم يخبرون شيعتهم بافعالهم وسرهم وافعال غيبهم وهم غيب عنهم

CHAPTER 11 – REGARDING THE IMAMSasws, THEYasws INFORM THEIRasws SHIITES OF THEIR ACTIONS, AND OF THEIR SECRETS, AND OF THEIR HIDDEN ACTIONS, ALTHOUGH THEY ARE HIDDEN FROM THEMasws

(1) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن ابراهيم بن محمد الاشعري عن ابى كهمش قال كنت نازلا بالمدينة في دار فيها وصيفة كانت تعجبني فانصرفت ليلا ممسيا فاستفتحت الباب ففتحت لى فمددت يدى فقبضت على ثديها فلما كان من الغد دخلت على ابى عبد الله عليه السلام فقال يا ابا كهمش تب إلى الله مما صنعت البارحة.

1 – It has been narrated to us Ibrahim Bin Hashaam, from Abu Abdullah Al-Barqy, from Ibrahim Bin Muhammad Al-Ashary, from Abu Kahmash who said:

'I was staying at Medina in a house in which was a maid. I liked her. She was leaving for the night in the evening. I went to the door and she opened it for me. I extended my hand towards her breast and then withdrew it. When it was the morning, I came to Abu Abdullahasws. Heasws said: 'O Abu Kahash, repent to Allahazwj, of what you did yesterday'.

(2) حدثنا محمد بن عبد الجبار عن ابى القاسم عن محمد بن سهل عن ابراهيم بن ابى البلاد عن مهزم قال كنا نزولا بالمدينة وكانت جارية لصاحب المنزل تعجبني وانى اتيت الباب فاستفتحت ففتحت لى الجارية فغمرت ثديها فلما كان من الغد دخلت على ابى عبد الله عليه السلام فقال يا مهزم اين كان اقصى اثرك اليوم فقلت له ما برحت المسجد فقال اما تعلم ان امرنا هذا لا ينال الا بالورع.

2 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Abu Al-Qasim, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al-Balaad, from Mahzam who said:

'I was staying at Medina, and I was attracted to a maid of the owner of the house. I came to the door. The maid opened it for me. I touched her breasts. When it was the morning, I came to Abu Abdullahasws'. Heasws said: 'O Mahzam, what (bad) impression you have left?' I said to himasws: 'I have been in the Mosque'. Heasws said: 'But, know that this matter of oursasws cannot be achieved except by piety'.

(3) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين عن احمد بن الحسن الميثمى عن ابراهيم بن مهزم قال خرجت من عند ابى عبد الله عليه السلام ليلة ممسيا فاتيت منزلي بالمدينة كلام وكانت امى معى فوقع بينى وبينها فاغلظت لها فلما ان كان من الغد صليت الغداة واتيت ابا عبد الله عليه السلام فلما دخلت عليه فقال لى مبتدئا يا ابا مهزم مالك وللوالدة اغلظت في كلامها البارحة اما علمت ان بطنها منزل قد سكنته وان حجرها مهدا قد غمزته وثديها وعاء قد شربته قال قلت بلى قال فلا تغلظ لها.

3 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn, from Ahmad Bin Al-Hassan Al-Maysami, from Ibrahim Bin Mahzam who said:

'I went out from Abu Abdullahasws one night. I came to my place in Medina, and my mother was with me and there had occurred between her and myself some harsh words. When it was the morning, I offered the morning-Salat and came to Abu Abdullahasws. When I came to himasws, heasws said first: 'O Abu Mahzam, It does not befit you to speak harshly to your mother, yesterday, but know that it was in her womb that you stayed in tranquillity, and in her lap was your cradle, and it was from her breast that you drank'. I said, 'Yes'. Heasws said: 'Do not be harsh to her'.

(4) حدثنا احمد بن محمد والحسن بن على بن النعمان عن ابيه على بن النعمان عن محمد بن سنان يرفعه قال ان عايشة قالت التمسوا لى رجلا شديد العداوة لهذا الرجل حتى ابعثه إليه قال فأتيت به فمثل بين يديها فرفعت إليه رأسها فقالت ما بلغ من عداوتك لهذا الرجل قال فقال لها كثيرا ما اتمنى على ربى انه واصحابه في وسطى فضربت ضربة بالسيف يصبغ فسبق السيف الدم قالت فانت له فاذهب بكتابي هذا فادفعه إليه ظاعنا رأيته أو مقيما اما انك ان رايته راكبا على بغلة رسول الله صلى الله عليه وآله متنكبا قوسه معلقا كنانته بقربوس سرجه واصحابه خلفه كأنهم طير صواف فتعطيه كتابي هذا وان عرض عليك طعامه وشرابه فلاتتناولن منه شيئا فان فيه السحر

4 – It has been narrated to us Ahmad Bin Muhammad, and Al-Hassan Bin Ali Bin Al-No'man, from his father Ali Bin Al-No'man, from Muhammad Bin Sinan with an ubroken chain said:

'Aisha said, 'Seek out a man for me who will have extreme enmity towards this man (Ali[asws])'. He said, 'I came to her with him, as if in front of her. She raised her head and said, 'What is the level of your enmity for this man[asws]?' He said to her, 'A lot. Many a times I have wished to my Lord[azwj], that he[asws] and his[asws] companions would be in my midst. I would then strike them with the striking of the sword, and would dye it with the blood'. She said to him, 'Go with this letter of mine and hand it over to him[asws]. Our guess is that you will see him[asws] to be standing, but if you see him[asws] to be riding on the mule of the Messenger of Allah[saww], his[asws] bow hanging from his[asws] saddle, and his[asws] companions following behind him[asws] as if they are rows of birds. Give him this letter of mine and he[asws] will present to you his[asws] food and his[asws] drink. Do not eat or drink from it anything, for there is black magic in it'.

قال فاستقبلته راكبا فناولته الكتاب ففض خاتمه ثم قرأه فقال تبلغ إلى منزلنا فتصيب من طعامنا وشرابنا ونكتب جواب كتابك فقال هذا والله مالا يكون قال فسار خلفه فاحدق به اصحابه ثم قال له اسألك قال نعم قال وتجيبنى قال نعم قال فنشدتك الله هل قالت التمسوا لى رجلا شديدا عداوته لهذا الرجل فاتوها بك فقالت لك ما بلغ من عداوتك لهذا الرجل فقلت كثيرا ما اتمنى على ربى انه واصحابه في وسطى وانى ضربت ضربة بالسيف يسبق السيف الدم قال اللهم نعم

He said, 'I met him[asws] as a rider. I handed over to him[asws] the letter. He[asws] opened its seal and read it. He[asws] said: 'Let us reach our destination, eat our food and quench your thirst and we[asws] will write the answer to your letter'. He said, 'This, by Allah[azwj] is what will not happen'. He said, 'I continued walking behind him[asws] along with his[asws] companions, then he[asws] said to me, 'I[asws] would like to ask you'. I said: 'Yes'. He[asws] said, 'And you will answer me[asws]', He said: 'Yes'.

He[asws] said, 'By Allah[azwj], she sought you. Did she say to you, 'Seek out a man for me who has extreme enmity for this man[asws]'. You were brought to her. She said to you, 'What is the level of your enmity for this man[asws]?' You said, 'A lot. Many a times I have wished to my Lord[azwj] that he[asws] and his[asws] companions would be in my midst and I would strike them by the sword until I dye it with the blood?' He said, 'Our Lord Allah[azwj], yes'.

قال فنشدتك الله اقالت لك اذهب بكتابي هذا فادفعه إليه ظاعنا كان أو مقيما اما انك ان رأيته راكبا بغلة رسول الله متنكبا قوسه معلقا كنانته بقربوس سرجه واصحابه خلفه كأنهم طير صواف فتعطيه كتابه هذا فقال اللهم نعم قال فنشدتك بالله هل قالت لك ان عرض عليك طعامه وشرابه فلاتتناولن منه شيئا فان فيه السحر قال اللهم نعم

He[asws] said: 'By Allah[azwj], she sought you, and said to you, 'Go with this letter of mine and hand it over to him[asws]. Our guess is that you will see him[asws] to be standing, but if you see him[asws] to be riding on the mule of the Messenger of Allah[saww], his[asws] bow hanging from his[asws] saddle, and his[asws] companions following behind him[asws] as if they are rows of birds, give him this letter of mine'. He said, 'Our Allah[azwj], yes'. By Allah[azwj] she sought you and did she say to you, 'And he[asws] will present to you his[asws] food and his[asws] drink. Do not eat or drink from it anything, for there is black magic in it?' He said, 'Our Allah[azwj], yes'.

قال فمبلغ انت عنى قال اللهم نعم فانى اتيتك وما في الارض خلق ابغض إلى منك وانا الساعة مافى الارض خلق احب إلى منك فمر بى بما شئت قال ارجع إليها كتابي هذا وقل لها ما اطعت الله ولارسوله حيث امرك الله بلزوم بيتك فخرجت ترددين في العساكر وقل لهم ما انصفتم الله ولارسوله حيث خلفتم حلايلكم في بيوتكم واخرجتم حليلة رسول الله صلى الله عليه وآله قال فجاء بكتابه حتى طرحه إليها وابلغها مقالته ثم رجع إليه فاصيب بصفين فقالت ما نبعث إليه باحد الا افسده علينا.

He[asws] said: 'You will say what I[asws] tell you?' He said, 'By Allah[azwj], yes, for I came to you[asws], and there was no creature on the earth more hateful to me than you[asws], and at this time, there is not creature more beloved to me than you[asws]. Pass by me whatever that you desire'. He[asws] said: 'Return to her this letter and say to her: 'There is no obedience to Allah[azwj] and His[azwj] Messenger[saww] unless you stay where Allah[azwj] has necessitated (you to be) in your house'. 'She came out twice among the soldiers'. And say to them: 'What justice have you done to Allah[azwj] and His[azwj] Messenger[saww], where you succeeded your spouses in your houses, and taken out the spouse of the Messenger of Allah[saww]'. He said, 'I went with his[asws] letter until I put it to her, and told her of the discourse, then returned to him[asws]. I was injured in Siffeen. She said, 'I will not send anyone to him[asws] except that he[asws] will cause mischief to us'.

(5) حدثنا محمد بن الحسين عن حرث الطحان قال اخبرني احمد وكان من اصحاب ابى الجارود عن الحرث بن حصيرة الازدي قال قدم رجل من اهل الكوفة إلى خراسان فدعا الناس إلى ولاية جعفر بن محمد عليه السلام قال ففرقة اطاعته واجابت وفرقة جحدت وانكرت وفرقة ورعت ووقفت قال فخرج من كل فرقة رجل فدخلوا على ابى عبد الله عليه السلام قال فكان المتكلم منهم الذى ورع ووقف وقد كان في بعض القوم جارية فخلا بها الرجل ووقع عليها فلما دخلنا على ابى عبد الله ع وكان هو المتكلم فقال له اصلحك الله قدم علينا رجل من اهل الكوفة فدعى الناس إلى طاعتك وولايتك فأجاب قوم وانكر قوم و ورع قوم ووقفوا قال فمن أي الثلث انت قال انا من الفرقة التى ورعت ووقفت قال فاين كان ورعك ليلة كذاوكذا فارتاب الرجل.

5 – It has been narrated to us Muhammad Bin Al-Husayn, from Hars Al-Tahaan, from Ahmad, and he was a companion of Abu Al-Jaroud, from Al-Hars Bin Haseyra Al-Azdy who said:

'A man of Al-Kufa proceeded to Khurasan. He called the people to the *Wilayah* of Ja'far Bin Muhammad[asws]. A group obeyed him and answered, and a group fought against and denied, and a group was afraid and paused. A man came out from each of the groups and came to Abu Abdullah[asws]. And there was in one of the group a maid with whom the man had had an amicable separation, and had come upon her. When we came to Abu Abdullah[asws], and he[asws] was speaking. He said to him[asws], 'May Allah[azwj] keep you well. A man from Al-Kufa came to us. He called the people to be obedient to you[asws], and your[asws] Wilayah. A group answered, and a group denied, and a group was afraid and paused'. He[asws] said: 'I am from the group which was afraid and paused'. He[asws] said: 'So where was your fear on such and such a night?' The man became perplexed'.

(6) حدثنا محمد بن الحسين عن ابراهيم بن ابى البلاد عن عمار السجستاني قال كان عبد الله النجاشي منقطعا إلى عبد الله بن الحسن يقول بالزيدية فقضى انى خرجت و هو إلى مكة فذهب هذا إلى عبد الله بن الحسن وجئت انا إلى ابى عبد الله عليه السلام قال فلقينى بعد فقال استأذن لى على صاحبك فقلت لابي عبد الله عليه السلام انه سئلني الاذن له عليك قال فقال ائذن له قال فدخل عليه فسأله فقال له أبو عبد الله عليه السلام ما دعاك إلى ما صنعت تذكر يوم كذا يوم مررت على باب قوم فسال عليك ميزاب من الدار فسألتهم فقالوا انه قذر فطرحت نفسك في النهر مع ثيابك وعليك مصبغة فاجتمعوا عليك الصبيان يضحكونك ويضحكون منك فقال عمار فالتفت الرجل إلى فقال ما دعاك ان تخبر بخبرى ابا عبد الله قال قلت لا والله ما اخبرته هوذا قدامى يسمع كلامي قال فلما خرجنا قال لى يا عمار صاحبي دون غيره.

6 – It has been narrated to us Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al-Bilaad, from Amaar Al-Sajistany who said:

'Abdullah Al-Najashy was disconnected to Abdullah Bin Al-Hassan, said to be of the Zaydiyya. It so happened that he and I came out to Mecca. This one went to Abdullah Bin Al-Hassan and I came to Abu Abdullah[asws]. He said, 'Meet me later'. He said, 'Get permission for me to your companion'. I said, to Abu Abdullah[asws], 'He asked me for permission to you[asws]'. He[asws] said: 'He is permitted'. He came to him[asws]. He[asws] asked him. He[asws] said to him: 'What do you recall at what happened, remember on such and such a day a group passed by the door. The gutter of your

house had overflowed. You asked them. They said that it is more dirty than yourself in the river with your clothes on, and you had a pile of laundry, and the boys had gathered around you laughing at you and you were laughing yourself'. Amaar said, 'The man turned towards me and said, 'What made you inform Abu Abdullah of my news?' I said, 'By Allah[azwj], I did not inform him[asws]. He[asws] has preceded me in listening to my words'. When we left, he said to me, 'O Amaar, My Master[asws] is unlike anyone else'.

(7) حدثنا عمر بن على عن عمه عمير عن صفوان بن يحيى عن جعفر بن محمد الاشعث قال اتدرى ماكان سبب دخولنا في هذا الامر ومعرفتنا به وما كان عندنا فيه ذكر ولا معرفة شئ مما في عند الناس قال قلت ما ذاك قال ان ابا جعفر يعنى ابا الدوانيق قال لابي محمد الاشعث يا محمد ابغى لى رجلا له عقل يؤدى عنى فقال له انى قد اصبته لك هذا فلان بن مهاجر خالي قال فايتنى به قال فاتيه بخاله فقال له أبو جعفر يابن مهاجر خذ هذا المال فاعطاه الوف دنانير أو ما شاء الله من ذلك وائت المدينة والق عبد الله بن الحسن وعدة من اهل بيته فيهم جعفر بن محمد فقل لهم انى رجل غريب من اهل خراسان وبها شيعة من شيعتكم وجهوا اليكم بهذا المال فادفع إلى كل واحد منهم على هذا الشرط كذاوكذا فإذا قبضوا المال فقل انى رسول واحب ان يكون مع خطوطكم بقبضكم ما قبضتم منى

7 – It has been narrated to us Umar Bin Ali, from his uncle Umeyr, from Safwaan Bin Yahya, from Ja'far Bin Muhammad Al-Ash'as who said:

'Do you know what the reason was from our entering into this matter, and our understanding of it, and recall what was with us regarding it, and there is no understanding of anything from what is with the people?' I said, 'What is that?' He said, 'That Abu Ja'far, meaning Abu Al-Dawaniq said to Abu Muhammad Al-Ash'as, 'O Muhammad, I want for me a man of intellect, call him to me'. He said to him, 'I will fetch him for you so and so, a son of an immigrant, my uncle'. He said, 'Come with him'.

He came with him to his uncle. Abu Ja'far said to him, 'O son of an immigrant, take this money'. He gave to him thousands of Dinars, or whatever Allah[azwj] so Desired, from that, 'And take it to Al-Medina, and meet Abdullah Bin Al-Hassan, and a number of his household, among whom is Ja'far Bin Muhammad[asws]. Say them, 'I am a stranger from the people of Khurasaan, and am a Shiite from your Shiites, and have been directed with this wealth'. Hand over to each one of them on this such and such condition'. When he takes the wealth, say, 'I am a messenger, and I would love it if you could write of what you have in your custody from me'.

قال فاخذ المال واتى المدينة ثم رجع إلى ابى جعفر وكان محمد بن الاشعث عنده فقال أبو جعفر ماوراك قال اتيت القوم وفعلت ما امرتني به وهذا خطوطهم بقبضهم خلا جعفر بن محمد فانى اتيته وهو يصلى في مسجد الرسول صلى الله عليه وآله فجلست خلفه وقلت ينصرف فاذكر له ما ذكرت لاصحابه فعجل وانصرف ثم التفت إلى فقال يا هذا اتق الله ولا تغترن اهل بيت محمد صلى الله عليه وآله وقل لصاحبك اتق الله ولا تغترن اهل بيت محمد صلى الله عليه وآله فانهم قريبوا العهد بدولة بنى مروان وكلهم محتاج قال فقلت وماذا اصلحك الله فقال ادن منى فاخبرني بجميع ما جرى بينى وبينك حتى كانه كان ثالثنا قال فقال أبو جعفر يابن مهاجر اعلم انه ليس من اهل بيت النبوة الا وفيهم محدث وان جعفر بن محمد محدث اليوم فكان هذه دلالة انا قلنا بهذا المقالة.

He said, 'He took the wealth and came to Al-Medina, then returned to Abu Ja'far, and Muhammad Bin Al-Ash'as was with him. Abu Ja'far said to him, 'What happened?' He said, 'I came to the group, and did what you had ordered me to, and this is their letter of what they have taken in their custody, except for Ja'far Bin Muhammad[asws] for he[asws] was Praying in the Mosque of the Messenger of Allah[saww]. I sat behind him[asws] and I said (to myself), 'When he[asws] finishes, I will mention to him[asws] what I mentioned to his[asws] companions'. He[asws] finished quickly, then turned towards me and said, 'O you, fear Allah[azwj] and do not try to deceive the People[asws] of the Household of Muhammad[saww], and tell your companions to fear Allah[azwj] and

not to deceive the People[asws] of the Household of the Messenger of Allah[saww], for they[asws] are nearer to the Covenant that the government of the Clan of the sons of Marwaan, and all of them are needy'.

I said, 'May Allah[azwj] keep you[asws] well, and what is that?' He[asws] approached me and informed me of everything that had transpired between myself and you, until it was as if he[asws] was a third one of us'. Abu Ja'far said, 'O son of an immigrant, know that he is not from the People[asws] of the Household of the Prophet[saww] except that there is a '*Muhaddath*' among them, and that Ja'far Bin Muhammad[asws] is a '*Muhaddath*' of today. That which has happened, this is proof, what he[asws] said to us by this speech'.

(8) حدثنا احمد بن محمد بن ابى نصر قال استقبلت الرضا عليه السلام إلى القادسية فسلمت عليه فقال لى اكتر لى حجرة لها بابان باب إلى الخان وباب إلى خارج فانه استر عليك قال وبعث الى بزنفيلجة فيها دنانير صالحه ومصحف وكان يأتيه رسوله في حوايجه فاشترى له وكنت يوما وحدي ففتحت المصحف لاقرأ فيه فلما نشرته نظرت في لم يكن فإذا فيها اكثر مما في ايدينا اضعافه فقدمت على قرائتها فلم اعرف منها شيئا فاخذت الدواة والقرطاس فاردت ان اكتبها لكى اسئل عنها فأتاني مسافر قبل ان اكتب منها بشئ ومنديل وخيط وخاتمه فقال مولاى يأمرك ان تضع المصحف في منديل وتختمه وتبعث إليه بالخاتم قال ففعلت ذلك.

8 – It has been narrated to us Ahmad Bin Muhammad Bin Abu Nasr who said:
'I welcomed Al-Reza[asws] to Al-Qadisiyya and greeted him[asws]. He[asws] said to me: 'Rent for me[asws] a room which has two doors to it, a door to the inn and a door to the exit, for it is a veil to you'. And he[asws] sent to me a vessel in which were Dinars as a favour and a Parchment (Quran), and it was what he[asws] had given it to his[asws] messenger regarding his[asws] need. I bought for him[asws] (rented room), and I was alone one day. I opened the Parchment and read from it. When I displayed it, I saw in it, it was not as it should be, for in it was mostly from what is in our hands, and more. I proceeded in reading it. I did not recognise from it anything. I took the ink and the paper and intended to write in it every question about it. A traveller came to me before I could write from it anything, with a handkerchief and a thread and its seal. He said, 'My master orders you to place the Parchment in the handkerchief, and seal it and send it to him[asws] along with the seal'. I did that'.

(9) حدثنا على بن اسماعيل عن محمد بن اسماعيل عن سعدان بن مسلم عن شعيب العقرقوقى قال رجل بالف درهم فقال انى احب ان اعرف فضل ابى عبد الله عليه السلام على اهل بيته ثم قال خذ خمسة دراهم سوقية فاجعلها في الدراهم وخذ من الدراهم خمسة فصرها في لبة قميصك فانك ستعرف فضله قال فاتيت ابا عبد الله عليه السلام فنشرها واخذ الخمسة فقال هاك خمستك وهات خمستنا.

9 – It has been narrated to us Ali Bin Ismail, from Muhammad Bin Ismail, from Sa'dan Bin Muslim, from Shuaib Al-Aqarquqy who said:
'I took along with me a man with a thousand Dirhams (to Abu Abdullah[asws]). He said, 'I would love to see the virtues of Abu Abdullah[asws] in front of the People of his[asws] Household'. Then said, 'Take five false Dirhams and place them along with the other Dirhams, and take out from the Dirhams, five and place them inside your shirt, and you will get to know his[asws] virtues'. He said, 'I came to Abu Abdullah[asws]. I displayed it, and he[asws] took the five (false ones) saying: 'These five are yours, and give us[asws] our[asws] five'.

(10) حدثنا سلمة بن الخطاب عن عبد الله بن محمد عن عبد الله بن القاسم بن الحرث البطل عن مرازم قال دخلت المدينة فرأيت جارية في الدار التى نزلتها فعجبتني فاردت ان اتمتع منها فابت ان تزوجني نفسها قال فجئت بعد العتمة فقرعت الباب فكانت هي التى فتحت لى فوضعت يدى على صدرها فبادرتني حتى دخلت فلما اصبحت دخلت على ابى الحسن عليه السلام فقال يا مرازم ليس من شيعتنا من خلا ثم لم يرع قلبه.

10 – It has been narrated to us Salma Bin Al-Khataab, from Abdullah Bin Muhammad, from Abdullah Bin Al-Qasim Bin Al-Hars Al-Batal, from Mrazim who said:

'I entered Al-Medina. I saw a maid in the house in which I was staying. I found her attractive, I intended to enjoy from her, but she refused to marry me. I went after dark and knocked on her door. She opened it for me. I placed my hand on her chest. But to my surprise she moved me out. When it was the morning, I came to Abu Al-Hassan[asws]. he[asws] said: 'O Marazim, he is not from our[asws] Shiites, the one who does not look at his heart'.

(11) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن بكار بن كرام عن ابى عبد الله عليه السلام قال ان جويرية بن عمر العبدى خاصمه رجل في فرس انثى فدعيا جميعا الفرس فقال امير المؤمنين الواحد منكما البينة فقالا لا فقال لجويرية اعطه الفرس فقال له يا امير المؤمنين بلا بينة فقال له والله لانا اعلم بك منك بنفسك اتنسى صنيعك بالجاهلية الجهلاء فاخبره بذلك.

11 – It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Bakaar Bin Karaam, who has said the following:

Abu Abdullah[asws] said: 'That Juweyria Umar Al-Abdy was contended with a man regarding a horse. He claimed the whole of the horse. Amir-ul-Momineen[asws] said: 'Does any one of you two have any proof?' They said, 'No'. He[asws] said to Al-Juweyria: 'Give him the horse'. He said to him[asws], 'O Amir-ul-Momineen[asws], without any proof?' He[asws] said to him: 'By Allah[azwj], I[asws] am more knowing about you than you know about yourself. I[asws] have not forgotten your actions in the days of ignorance among the ignorant'. He[asws] informed him of that'.

(12) حدثنا معاوية بن حكم عن سيلمان بن جعفر الجعفري قال كنت عند ابى الحسن عليه السلام بالحمراء في مشربة مشرفة على البردة والمائدة بين ايدينا إذ رفع رأسه فرأى رجلا مسرعا فرفع يده من الطعام فما لبث ان جاء فصعد إليه فقال البشرى جعلت فداك مات الزبيري فاطرق إلى الارض وتغير لونه واصفر وجهه ثم رفع رأسه فقال انى اصبته قد ارتكب في ليلته هذه ذنبا ليس باكبر ذنوبه قال والله مما خطيئاتهم اغرقوا فادخلوا ناراثم مد يده فاكل فلم يلبث ان جاء رجل مولى له جعلت فداك مات الزبيري فقال وما كان سبب موته فقال شرب الخمر البارحة فغرق فيه فمات.

12 – It has been narrated to us Muawiya Bin Hakam, from Suleyman Bin Ja'far Al-Ja'fary who said:

'I was with Abu Al-Hassan[asws] at Al-Hamara where water was available and there were delicious food in front of us at dining mat, when he[asws] raised his[asws] head and saw a man rushing. he[asws] lifted his[asws] hand from the food. As soon as he arrived he came up to him[asws] saying, 'The good news! May I be sacrificed for you[asws], Al-Zubeyri has died'. He[asws] performed prostration on the ground, and his[asws] colour changed and his[asws] face became yellow. Then he[asws] raised his[asws] head saying: 'He suffered for having indulged in this night in a sin from which there is no greater sin'. He[asws] said, 'By Allah[azwj], from which of their errors drown them and they enter the Fire' Then he[asws] extended his[asws] hand and ate. But soon a man came and said for his master, 'May I be sacrificed for you, Al-Zubeyri has died'. He[asws] said, 'And what was the reason for his death?' He said: 'Drinking intoxicant yesterday. He drowned in it. He died'.

(13) حدثنا محمد بن عيسى حماد بن عيسى عن الحسين بن المختار عن ابى بصير قال قدم بعض اصحاب ابى جعفر عليه السلام فقال لى لا ترى والله ابا جعفر ابدا قال فلققت صكا فاشهدت شهودا في الكتاب في غير اوان الحج ثم انى خرجت إلى المدينة فاستأذنت على ابى جعفر عليه السلام فلما نظر إلى فقال يا ابا بصير ما فعل الصك قال قلت جعلت فداك ان فلانا قال لى والله لا ترى ابا جعفر ابدا.

13 – It has been narrated to us Muhammad Bin Isa, from Hamaad Bin Isa, from Al-Husayn Al-Mukhtar, from Abu Baseer who said:

'Some of our companions proceeded to Abu Ja'far[asws]. They said to me, 'By Allah[azwj], you will never be able to see Abu Ja'far[asws] at all. Thus I wrote a document and asked witness to sign it and I went toward Madina before the Hajj time, 'I sought

permission to be with Abu Ja'far[asws]. When he[asws] looked at me, he[asws] said: 'O Abu Baseer, what document did you sign?' I said, 'May I be sacrificed for you[asws], that so and so told me, 'By Allah[azwj], you will never see Abu Ja'far[asws] at all'.

(14) حدثنا ايوب بن نوح عن صفوان عن يحيى عن شعيب قال حدثنى أبو جعفر ان على بن دارج حدثه ان المختار استعمله على بعض عمله وان المختار اخذه فحبسه وطلب منه مالا حتى إذا كان من الايام دعاه وهو بشر بن غالب فهددهما بالقتل فقال له بشر بن غالب وكان رجلا متنكرا والله ما تقدم على قتلنا قال لم ومم ذلك ثكلتك امك وانتما اسيران في يدى قال لانه جاءنا في الحديث انك انما تقتلنا حين تظهر على دمشق فتقتلنا على درجها قال له المختار صدقت قد جاء هذا

14 – It has been narrated to us Ayub Bin Nuh, from Safwan, from Yahya, from Shuaib, from Abu Ja'far, from Ali Bin Diraaj who said:

'Al-Mukhtar used us for some of his work, and Al-Mukhtar captured him, imprisoned him, and demanded money from him, until when it was a few days later, called him, along with Bishr Bin Ghalib. He threatened to kill them. Bishr Bin Ghalib who was a clever man said to him, 'By Allah[azwj], you should not rush in killing us'. He said, 'Why, may your mother sit in your grief, you are both prisoners in my hands'. He said, 'Because we have a Hadith where it is written that you will not be able to kill us until after you conquer Damascus and only then you will kill us on its staircase'. Al-Mukhtar said to him, 'You speak the truth, it has come to this'.

قال فلما قتل المختار خرجا من محبسهما قال على فاتيت عبد الله بن محمد ابا هاشم فقلت ان المختار كان استعملني على بعض عمله وانى اصبت مالا من مال الله فاستودعت طائفة منه من ذلك المال واكلت واعطيت وانا احب ان تجعلني من ذلك في حل فقال عبد الله بن محمد ما انا بصاحب ذاك قال فانصرفت من عنده

He said, 'When Al-Mukhtar got killed, they came out of his prison. Ali said, 'Abdullah Bin Muhammad came to Abu Hashim and said, 'Al-Mukhtar had used us for some of his work, and I found wealth from the wealth of Allah[azwj]. I entrusted it to some people but I have made use of some of it, and I gave away some of it, and I would love to have this matter resolved'. Abdullah Bin Muhammad said, 'I am not the owner of that'. So he came back from him without any gain'.

فلقيت ابا جعفر عليه السلام فوجدت عنده الامور والشئون وقلت له مثل ما قلت لعبد الله قال ما ذهب منك همدان فانت منه في حل وما انكحت وما اعطيت وما هناك فانت منه في حل قل على فقلت له ان فلانا قال وكان منزله في زقاق اصحاب الزجاج انه سئل الحسن بن على يستقطعه ارضا في الرجعة فقال الحسن انا اصنع بك ما هو خير لك من ذلك اضمن لك الجنة على وعلى ابائى قال فقال نعم و سألت ابا جعفر عليه السلام هل كان هذا فقال نعم فقلت لابي جعفر عليه السلام عند ذلك فانا احب ان تضمن لى الجنة عليك وعلى آبائك كما ضمن الحسن لفلان قال نعم قال فزعم أبو بصير ان عليا حدثه بهذا الحديث عند الموت وانه هو الذى اغمضه ولم يسمع هذا الحديث من ابى بصير احد حتى اتى المدينة فدخلت على ابى جعفر عليه السلام قال فلما رانى قال مات على قلت نعم قال رحمه الله قال حدثك بكذا وكذا فلم يدع شيئا مما حدثنى به على فقلت عند ذلك والله ماكان عندي حين حدثنى بهذا الحديث احد ولاخرج منى إلى احد حتى اتيتك فمن اين علمت هذا قال فغمز فخذي بيده ثم قال مه اسكت الان.

Thus I went to see Aba Jafar[asws] and I got surprised by observing the highly spiritual nature of the atmosphere therein, and repeated the same request to him as I have asked from Abd Allah before. Imam[asws] said: You are not liable for what you have sent to Hamadan, nor for the Nikah and nor the donations.

Ali says that I have told the Imam[asws] about a person, who lived in Zaqaf and was a companion of Zajaj, who asked Imam Hassan[asws] about a piece of land. Imam Hassan[asws] told him that I[asws] would like to reward you with something even better one, I[asws] give you guarantee for the Paradise from me[asws] and my ancestors[asws], and he accepted it. I requested Abu Jafar[asws] to give me guarantee of the Paradise from him[asws] and his ancestors[asws], as Imam Hassan[asws] did for that fellow. Imam[asws] said, I[asws] give it to you.

Abu Basir says Ali had narrated this Hadith to me when he was dying. And Abu Basir kept this Hadith secret without telling it to anyone, until he came to Madina and visited Imam[asws] who, after seeing him informed him of the death of Ali. I (Abu Basir) said, true, Imam[asws] said, May Allah[azwj] have Mercy on him, did he not tell you this and this? Thus, Imam[asws] told all of it. At that I said, there was no one there except me and no one has heard this Hadith from me until I came to you[asws]. Thus how do you know it? Imam[asws] pressed my leg and told me to keep quiet and calm (about it).

(15) حدثنا محمد بن عيسى عن ابى على بن على بن راشد قال قدمت على احمال فأتاني رسوله قبل ان انظر في الكتب ان اوجهه بها إليه سرح إلى بدفتر كذا ولم يكن عندي في منزلي دفتر اصلا قال فقمت اطلب مالا اعرف بالتصديق له فلم اقع على شئ فلما ولى الرسول قلت مكانك فحللت بعض الاحمال فتلقاني دفتر لم اكن علمت به الا انى اعلمت انه لم يطلب الا حقا فوجهت به إليه.

15 – It has been narrated to us Muhammad Bin Isa, from Abu Ali Bin Ali Bin Rashid who said:
'I organised the goods. His[asws] messenger came to me before I could look in the books. I sent him back by telling him that I cannot find it as I had mislaid the original ledger'.

The narrator says, 'He stood up and asked for it. I knew that it did not ratify the reality of anything. But the messenger came back and said, 'It is, surely at your place, search in your goods'. I found the ledger. I did not know about it but he has asked about only his right and no more'.

(16) حدثنا احمد بن موسى عن محمد بن احمد المعروف بغزال عن ابى عمر الدمارى عمن حدثه قال جاء رجل إلى ابى عبد الله عليه السلام وكان له اخ جارودي فقال له أبو عبد الله كيف اخوك جعلت فداك خلفته صالحا قال وكيف هو قال قلت هو مرضى في جيمع حالاته وعنده غير الا انه لا يقول بكم قال وما يمنعه قال قلت جعلت فداك يتورع من ذلك

16 – It has been narrated to us Ahmad Bin Musa, from Muhammad Bin Ahmad Al-Ma'rouf Baghzaal, from Abu Umar Al-Damaary who said:
'A man went to Abu Abdullah[asws] and his brother had 'Jaroudy' (a disease). Abu Abdullah[asws] said to him: 'How is your brother?' He said, 'May I be sacrificed for you[asws], I left him behind he was good'. He[asws] said: 'And how is he?' I said, 'He is sick in all of his conditions, and he has another matter except that he does not tell about it'. He[asws] said: 'And what is preventing him?' I said, 'May I be sacrificed for you, he is fearing from that'.

قال فقال لى إذا رجعت إليه فقل له اين كان ورعك ليلة نهر بلخ ان تتورع قال فانصرفت إلى منزله فقلت لاخى ما كانت قصتك ليلة نهر بلخ ان تتورع من ان تقول بامامة جعفر عليه السلام ولاتورع من ليلة نهر بلخ قال ومن اخبرك قلت ان ابا عبد الله عليه السلام سئلني فاخبرت انك لا تقول به تورعا فقال لى قل له اين كان ورعك ليلة نهر بلخ فقال يا اخي اشهد انه كذا كلمة لا يجوز ان تذكر قال قلت ويحك اتق الله كل ذا ليس هو هكذا

He[asws] said: 'When you return to him, say to him, "Where was your fear at night on the River Balkh to make you hesitate?' I left to go to his house. I said to my brother, 'What was the story of the night at River Balkh that makes you hesitate in speaking to Imam Ja'far[asws] and you did not hesitate from night at River Balkh?' He said, 'And who has informed you?' I said, 'Abu Abdullah[asws] asked me. I informed him[asws] that you are not telling due to fear'. He[asws] said to me: 'Say to him, where was your fear at night on the River Balkh?' He said, 'O my brother, bear witness that these are such words which you had not permission to mention'. I said, 'Woe be unto you. Fear Allah[azwj], all that is not how it happened'.

قال فقال ما علمه والله ما علم به احد من خلق الله الا انا والجارية ورب العالمين قال قلت وما كانت قصتك قال خرجت من وراء النهر وقد فرغت من تجارتى وانا اريد مدينة بلخ فصحبني رجل معه جارية له حسناء حتى عبرنا نهر بلخ فاتيناه ليلا فقال لى الرجل مولى الجارية اما احفظ عليك وتقدم انت وتطلب لنا شيئا وتقتبس نارا أو تحفظ على واذهب انا قال فقلت انا احفظ عليك واذهب انت قال فذهب الرجل وكنا إلى جانب غيضة فاخذت الجارية فادخلتها الغيضة واوقعتها وانصرفت إلى موضعي ثم اتى مولاها فاضطجعنا حتى قدمنا العراق فما علم به احد ولم ازل به حتى سكن ثم قال به وحججت من قابل فادخلته إليه فاخبره بالقصة فقال تستغفر الله فلاتعود فاستقامت طريقته.

He said, 'By Allah[azwj], No one from the creation of Allah[azwj] knows about it except I and the maid and the Lord[azwj] of the worlds'. I said, 'And what was your story?' He said, 'I went out from behind the river after having completed my business, and I wanted to go to the city of Balkh. My companion had a beautiful maid with him until we crossed the river. The night arrived. The man said to me, the master of the maid, 'But, for her safety, you go and fetch something for us to make fire with, or stay here and keep her safe, and I will go'. I said, 'I will keep her safe, you go'. The man went, and on the side there was a bush. I grabbed the maid. I entered her into the bush, and I dropped her and left her at a location. Then her master came. We lied, until we proceeded to Al-Iraq. No one knew about it, and did not tell anyone until we arrived home. Then I spoke about it and argued from before. I took him to be with him[asws] and informed him[asws] of the story. He[asws] said: 'Seek Forgiveness from Allah[azwj], for there is no turning back from His[azwj] established way'.

(12) باب في الائمة يخبرون شيعتهم باضمارهم وحديث انفسهم وهم غيب عنه منهم.

CHAPTER 12 – REGARDING THE IMAMSasws, THEYasws INFORM THEIRasws SHIITES OF WHAT THEY ARE HIDING, AND NARRATING THEMSELVES ALTHOUGH THEY ARE HIDDEN FROM THEMasws

(1) حدثنا الهيثم النهدي عن اسماعيل بن سهل عن ابن ابى عمير عن هشام بن سالم قال دخلت على عبد الله بن جعفر وابو الحسن في المجلس قدامه مرأة وآلتها فردي بالرداء موزرا فاقبلت على عبد الله فلم اسأله حتى جرى ذكر الزكوة فسئلته قال تسئلنى عن الزكوة من كانت عنده اربعون درهما ففيها درهم قال فاستشعرته وتعجبت منه فقلت له اصلحك الله قد عرفت مودتي لابيك وانقطاعي إليه وقد سمعت منه كتبا افتحب ان اتيك بها قال نعم بنو اخ ائتنا

1 – It has been narrated to us Al-Haysam Al-Nahdy, from Ismail Bin Sahl, from Ibn Abu Umeyr, from Hashaam Bin Saalim who said:

‘I came to Abdullah Bin Ja’far, and Abu Al-Hassanasws was in the session. Women came up to himasws individually supported by full robe (veil). She addressed to Abdullah. I did not ask him until the *Zakaat* was mentioned. I asked him. He said, ‘She asked me about the *Zakaat*, one who had with him forty Dirhams, for in it is one Dirham’. I wondered about it and said to him, ‘May Allahazwj keep you well, she has heard of my cordiality of your father, and my dedication to him, and have been cut off from him, and have from him a letter, and would love to give it to you’. He said, ‘Yes, son of my brother, give it’.

فقمت مستغيثا برسول الله فاتيت القبر فقلت يارسول الله صلى الله عليه وآله إلى من إلى القدرية إلى الحرورية إلى المرجئيه إلى الزيديه قال فانى كذلك إذ اتانى غلام صغير دون الخمس فجذب ثونى فقال لى اجب قلت من قال قال سيدى موسى بن جعفر فدخلت إلى صحن الدار فإذا هو في بيت وعليه كلة فقال يا هشام قلت لبيك فقال لى لا إلى المرجئة ولا إلى القدرية ولكن الينا ثم دخلت عليه.

I stood up and sought help of the Messenger of Allahsaww. I came to the grave. I said, ‘O Messenger of Allahsaww, to whom, to Al-Qadiriyya, to Al-Harouriyya, to Al-Murijiyya, to Al-Zaydiyya?’ He said, ‘For me as well, I saw a boy of less than five draw my attention. He said to me, ‘Answer’. I said, ‘Who?’ He said, ‘My master Musa Bin Ja’farasws’. I entered to the courtyard of the house, if heasws was in the house. Heasws said: O Hashaam!’ I said, ‘Here I am’. Heasws said to me: ‘Not to the Murjiyya, and not to Al-Qadiriyya, but to usasws’. Then I came to himasws’.

(2) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن غير واحد عن ابى بصير قال قدم الينا رجل من اهل الشام فعرضت عليه هذا الامر فقبله فدخلت عليه وهو في سكرات الموت فقال يا ابا بصير قد قبلت ما قلت لى بالجنة فقلت انا ضامن لك على ابى عبد الله عليه السلام بالجنة فمات فدخلت على ابى عبد الله عليه السلام فابتدأني فقال قد وفى لصاحبك بالجنة.

2 – It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from another one, from Abu Baseer who said:

‘A man from Syria came to himasws. I presented to him this matter. He accepted it. I visited him and he was in the pangs of death. He said, ‘O Abu Baseer, I have accepted what you said to me about the Paradise’. I said, ‘I guarantee to you on (behalf of) Abu Abdullahasws for the Paradise’. He died. I came to Abu Abdullahasws. He said first: ‘The Paradise has been fulfilled for your companion’.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابى عمير عن سالم مولى على بن يقطين قال اردت ان اكتب إليه اسأله ينور الرجل وهو جنب قال فكتب إلى ابتداء النورة تزيد الرجل نظافة ولكن لا تجامع الرجل مختضبا ولا تجامع مرأة مختضبة.

3 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ib Abu Umeyr, from Saalim the retainer of Ali Bin Yaqteen who said:

'I intended to write to him[asws] to ask him[asws] about Noura (Hair removing) for the man whilst he is in requirement of major ablution (*Junuub*). He[asws] wrote to me[asws] first: 'The 'Noura' increases the cleanliness of the man, but the man should not copulate whilst having applied hair colour (khizaab), and the woman should not copulate whilst having applied hair colour (khizaab)'.

(4) حدثنا يعقوب بن يزيد عن محمد بن الحسن بن زياد الميثمى قال حدثنا الحسن الواسطي عن هشام بن سالم قال لما دخلت إلى عبد الله بن ابى عبد الله فسألته فلم ار عنده شيئا فدخلني من ذلك ما الله به عليم وخفت ان لا يكون أبو عبد الله عليه السلام ترك خلفا فاتيت قبر النبي فجلست عند رأسه ادعو الله واستغيث به

4 – It has been narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Al-Hassan Bin Ziyad Al-Maysamy, from Al-Hassan Al-Wasity, from Hashaam Bin Saalim who said:

'When I came to Abdullah Bin Abu Abdullah[asws], I asked him (about his successor) but I did not get an answer. Then it occurred to me that the knowledge which Allah[azwj] has Given is not enough, and I feared that Abu Abdullah[asws] may not have left a successor behind. I came to the grave of the Prophet[saww]. I sat near to his[saww] head. I supplicated to Allah[azwj] and sought help by him[saww]'.

ثم فكرت فقلت اصير على الزنادقة ثم فكرت فيما يدخل عليهم ورأيت قولهم يفسد ثم قلت لابل قول الخوارج فامر بالمعروف وانهى عن المنكر واضرب بسيفي حتى اموت ثم فكرت في قولهم وما يدخل عليهم فوجدته يفسد ثم قلت إلى المرجئة ثم فكرت فيما يدخل عليهم فإذا قولهم يفسد

Then I thought and said to myself, 'I should turn to the *Al-Zanadiqa* (Atheists)'. Then I thought, 'Why should I be with them and I see their statements as mischief?' Then I said, 'There is nothing wrong with the statements of the *Khawarijites*. They enjoin to do good and forbid from the evil, and go with my sword until I die'. Then I thought regarding their statements, and should not be with them for I find them to be mischief'. Then I said, 'To *Al-Murjiyya'*. Then I thought, 'Why should I be with them, for their statements are mischief'.

فبينا انا افكر في نفسي وامشي إذا مر بعض موالى ابى عبد الله عليه السلام فقال لى يجب ان استأذن لك على ابى الحسن عليه السلام فقلت نعم فذهب فلم يلبث ان عاد إلى فقال قم وادخل عليه فلما نظر إلى أبو الحسن عليه السلام فقال لى مبتدأ يا هشام لا إلى الزنادقة ولا إلى الخوارج ولا إلى المرجئة ولا إلى القدرية ولكن الينا قلت انت صاحبي ثم سألته فأجابني عما اردت.

I was in between the thoughts to myself, and walking, when one of the freed slaves of Abu Abdullah[asws] passed by. He said to me, 'He[asws] will answer you, and get permission for you to Abu Al-Hassan[asws]'. I said, Yes'. He went, and before long he came back to me. He said, 'Stand, and enter to be with him[asws]. When Abu Al-Hassan[asws] looked at me, he[asws] said to me initially (before I could say anything): 'O Hashim, Not to Al-Zanadiqa, and not to Al-Khawarij, and not to Al-Murjiyya, and not to Al-Qadiriyya, but to us[asws]'. I said, 'You[asws] are my master[asws]'. Then I asked him[asws]. He[asws] answered me what I wanted'.

(5) حدثنا الهيثم النهدي عن محمد بن الفضيل الصيرفي قال دخلت على ابى الحسن الرضا عليه السلام فسئلته عن اشياء واردت ان اسأله عن السلاح فاغفلته فخرجت ودخلت على ابى الحسن بن بشير فإذا غلامه ومعه رقعته وفيها بسم الله الرحمن الرحيم انا بمنزلة ابى ووراثه وعندي ماكان عنده.

5 – It has been narrated to us Al-Haysam Al-Nahd, from Muhammad Bin Al-Fazeyl Al-Sayrafi who said:

'I came to Abu Al-Hassan Al-Reza[asws] to ask him[asws] about certain things, and intended to ask him[asws] about the weapons. I forgot about it. I left, and Abu Al-Hassan Bin Bashir, who was his[asws] slave came to me and with him was a piece of paper and in it was written: 'In the Name of Allah[azwj] the Beneficent, the Merciful. I[asws]

am the station of my[asws] father, and inherited from him[asws], and with me[asws] is that which what was with him[asws]'.

(6) حدثنا موسى بن عمر عن احمد بن عمر الحلال قال سمعت الاخرس بمكة يذكر الرضا عليه السلام فنال منه قال فدخلت مكة فاشتريت سكنيا فرأيته فقلت والله لاقتلنه إذا خرج من المسجد فاقمت على ذلك فما شعرت الا برقعة ابى الحسن عليه السلام بسم الله الرحمن الرحيم بحقى عليك لما كففت عن الاخرس فان الله ثقتى وهو حسبى.

6 – It has been narrated to us Musa Bin Umar, from Ahmad Bin Umar Al-HilAl-who said:

'I heard Al-Akhras at Mecca mentioning Al-Reza[asws] that he had won from him[asws]. I entered Mecca. I bought an apartment. I saw him. I said, 'By Allah[azwj], I shall kill him when he comes out from the Mosque'. I got exacerbated on that. I was preparing myself (for it) but then a note came from Abu Al-Hassan Al-Reza[asws]: 'In the Name of Allah[azwj] the Beneficent, the Merciful. By my[asws] right over you, why I[asws] held back from Al-Akhras is because in Allah[azwj] I [asws] have confidence, and He[azwj] is sufficient for me[asws]'.

(7) حدثنى حسن بن يعقوب بن يزيد عن الحسن بن على الوشا عن عبد الله بن بكير عن عبد الله بن عطا المكى قال اشتقت إلى ابى جعفر عليه السلام وانا بمكة فقدمت المدينة وما قدمتها الا شوقا إليه فأصابني تلك الليلة مطر وبرد شديد فانتهيت إلى بابه نصف الليل فقلت ما اطرقه هذه الساعة وانتظر حتى اصبح وانى لافكر في ذلك إذ سمعته يقول يا جارية افتحي الباب لابن عطا فقد اصابه في هذه الليلة برد واذى قال فجاءت ففتحت الباب فدخلت عليه عليه السلام.

7 – It has been narrated to me Hassan Bin Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washaa, from Abdullah Bin Bakeyr, from Abdullah Bin Ataa Al-Makky who said:

'I longed for Abu Ja'far[asws], and I was in Mecca. I proceeded to Al-Medina, and I did not go to him[asws] except for my desire to be with him[asws]. I suffered in that night from rain and extreme cold. I ended up at his[asws] door in the middle of the night. I said (to myself), 'I should not knock it at this hour, and should wait till the morning', and I was in these thoughts when I heard him[asws] say: 'O maid, open the door for Ibn Ataa, for he is suffering in this night from the cold'. She came and opened the door and I came to him[asws]'.

(13) باب من القدرة التى اعطى النبي ص والائمة من بعده ان الشجر يطيعهم باذن الله تبارك وتعالى

CHAPTER 13 – THE POWER WHICH WAS GIVEN TO THE PROPHET[saww] AND THE IMAMS[asws] AFTER HIM[saww], THAT THE TREE OBEYED THEM BY THE PERMISSION OF ALLAH[azwj] BLESSED AND HIGH

(1) حدثنا احمد بن محمد عن الحسين بن سعيد وعلى بن الحكم جميعا عن محمد بن ابى عمير عن حماد بن عثمان عن ابى عبد الله عليه السلام قال ان من الناس من يؤمن بالكلام ومنهم من لا يؤمن الا بالنظر ان رجلا اتى النبي صلى الله عليه وآله فقال له ارنى اية فقال رسول الله صلى الله عليه وآله لشجرتين اجتمعا فاجتمعتا ثم قال تفرقا فافترقا ورجع كل واحدة منهما إلى مكانهما فامن الرجل.

1 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed and Ali Bin Al-Hakam together, from Muhammad Bin Abu Umeyr, from Hamaad Bin Usmaan, who has said:

Abu Abdullah[asws] said: ‘Among the people is one who believes by the speech, and one who does not believe except by eyesight. A man came to the Prophet[saww]. He said to him[saww], ‘Show me a sign’. The Messenger of Allah[saww] said to two trees: ‘Get together!’ They got together. Then said: ‘Go apart’. They went apart, and each of them returned to its place. The man believed’.

(2) حدثنا عبد الله عن احمد بن الحسين عن احمد بن ابراهيم عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام قال نزل أبو جعفر عليه السلام بواد فضرب خباه ثم خرج أبو جعفر عليه السلام بشئ حتى انتهى إلى النخلة فحمد الله عندها بمحامد لم اسمع بمثلها ثم قال ايتها النخلة اطعمينا مما جعل الله فيك قال فتساقط رطب احمر واصفر فاكل ومعه أبو امية الانصاري فاكل منه وقال هذه الاية فينا كالاية في مريم إذ هزت إليها بجذع النخلة فتساقط عليها رطبا جنيا.

2 – It has been narrated to us Abdullah, from Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Ali Bin Hasaan, from Abdul Rahmaad Bin Kaseer who has said the following:

Abu Abdullah[asws] said: ‘Abu Ja’far[asws] descended in a valley. He[asws] moved briskly in it, then Abu Ja’far[asws] came out with something until he[asws] ended up at the Palm tree. He[asws] Praised Allah[azwj] in a manner that I[asws] had not heard the like of it before. Then he[asws] said: ‘O Palm tree, feed us from what Allah[azwj] has Made in you’. The dates fell from it, red and yellow. He[asws] ate and with him[asws] was Abu Umeet Al-Ansary who ate from it, and he[asws] said: ‘This is a sign with us[asws] like it was regarding Mariam[as] ***[19:25] And shake towards you the trunk of the palmtree, it will drop on you fresh ripe dates***’.

(3) حدثنا محمد بن احمد عن سهل بن زياد عن عبد الله عن ابى الجارود عن القاسم بن الوليد النهدي عن الحرث قال خرجنا مع امير المؤمنين عليه السلام حتى انتهى إلى العاقول فإذا هو باصل شجرة قد وقع لحاؤها وبقى عمودها فضربها بيده ثم قال ارجعي باذن الله خضراء مثمرة فإذا هي تهتز باغصانها حملها الكمثرى فقطعنا واكلنا وحملنا معنا فلما كان من الغد غدونا فإذا نحن بها خضراء فيها الكمثرى.

3 – It has been narrated to us Muhammad Bin Ahmad, from Sahl Bin Ziyad, from Abdullah, from Abu Al-Jaroud, from Al-Qasim Bin Al-Waleed Al-Nahd, from Al-hars who said:

‘We went out with Amir-ul-Momineen[asws] until we ended up at *Al-Aqoul*, where there was an old tree whose bark had fallen off and its trunk had remained. He[asws] hit it by his[asws] hand, then said: ‘Return, by the permission of Allah[azwj] to be green and fruitful!’ It started shaking its branches, and pears started appearing on it. We cut them off, and ate them, and took some of them with us. When it was the next morning, we went to it and it still had the green pears’.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن بعض اصحابه عن قاسم بن محمد عن ابراهيم بن اسحق عن هارون عن ابى عبد الله عليه السلام قال قال امير المؤمنين عليه السلام لابي بكر هل اجمع بينك وبين رسول الله صلى الله عليه

4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of his companions, from Qasim Bin Muhammad, from Ibrahim Bin Is'haq, from Haroun, who has reported the following:

Abu Abdullah[asws] said: 'Amir-ul-Momineen[asws] said to Abu Bakr: 'Is there consensus between you and the Messenger of Allah[saww]?' And the Hadeeth is lengthy. Abu Bakr informed Umar. He said to him, 'But you should have mentioned the day when you were with the Prophet[saww]. He[saww] said to the two trees: 'Meet!'. They came together. He[saww] dispensed with his[saww] needs, then ordered them. They went apart'.

(5) حدثنا موسى بن الحسن عن احمد بن الحسين عن احمد بن ابراهيم عن عبد الله بن بكير عن عمر بن بويه عن سليمان بن خالد عن ابى عبد الله عليه السلام قال كان أبو عبد الله البلخى معه فانتهى إلى نخلة خاوية فقال ايتها النخلة السامعة المطيعة لربها اطعمينا فيما جعل الله فيك قال فتساقط علينا رطب مختلف الوانه فاكلنا حتى تضلعنا فقال البلخى جعلت فداك سنة فيكم كسنة مريم.

5 – It has been narrated to us Musa Bin Al-Hassan, from Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Abdullah Bin Bakeyr, from Umar Bin Buweyha, from Suleyman Bin Khalid, who has reported the following:

Once Abu Abdullah Al-Balkhy was with Abu Abdullah[asws]. He[asws] ended up at the Palm tree which was empty'. He[asws] said: 'O Palm tree, the listener, the obedient to her Lord[azwj], feed us with what Allah[azwj] has Made in you!' He said, 'Different colours of ripe dates fell down to us. We ate them until we were full up. Al-Balkhy said, 'May I be sacrificed for you[asws], the Sunnah with you[asws] is like the Sunnah of Mariam[as]'.

(6) حدثنا ابراهيم بن اسحق عن محمد بن فلان الرافعى قال كان لى ابن عم يقال له الحسن بن عبد الله وكان من اعبد اهل زمانه وكان يلقاه السلطان وربما استقبل السلطان بالكلام الصعب يعظه ويأمر المعروف وكان السلطان يحتمل له ذلك لصلاحه فلم يزل هذه حاله حتى كان يوما دخل أبو الحسن موسى عليه السلام المسجد فرأه فادنى إليه ثم قال له يا ابا على ما انا احب إلى ما انت فيه واسرني بك الا انه ليست لك معرفة فاذهب فاطلب المعرفة قال جعلت فداك وما المعرفة فقال له اذهب وتفقه واطلب الحديث قال عمن قال عن انس بن مالك وعن فقهاء اهل المدينة ثم اعرض الحديث على

6 – It has been narrated to us Ibrahim Bin Is'haq, from Muhammad Bin Fulaan Al-Rafa'i who said:

'He was like a cousin to me. Al-Hassan Bin Abdullah said to him, and he was one of the worshippers of his time, and he had met the Sultan, and probably welcomed the Sultan with hurtful speech, which hurt him, and he had enjoined him to do good, and the Sultan made him bear that for his rectification. This situation did not pass away from him until there was one day when Abu Al-Hassan Musa[asws] entered the Mosque.

He[asws] saw him and called him over, then said to him: 'O Abu Ali, what I[asws] would like to see is that which you are not in, and I[asws] am affected by it, but there is no understanding with you. Go and seek the understanding'. He said, 'May I be sacrificed for you, and what is that understanding?' He[asws] said to him: 'Go and ponder, and seek the Hadeeth'. He said, 'From whom?' He[asws] said: 'From Anas Bin Maalik, and from the *Fuqaha* of the people of Al-Medina, then present it to me[asws]'.

قال فذهب وتكلم معهم ثم جائه فقرأه عليه فاسقطه كله ثم قال له اذهب واطلب المعرفة وكان الرجل معينا بدينه فلم يزل مترصدا ابا الحسن عليه السلام حتى خرج إلى ضيعة له فتبعه ولحقه في الطريق فقال له جعلت فداك انى احتج عليك بين يدى الله فدلني على المعرفة قال فاخبره بامير المؤمنين عليه السلام وقال كان امير المؤمنين عليه السلام بعد رسول الله صلى الله عليه وآله واخبره بامر ابى بكر وعمر فتقبل منه ثم قال فمن كان بعد امير المؤمنين عليه السلام قال الحسن عليه السلام ثم الحسين حتى انتهى إلى نفسه ثم سكت

He said, 'I went and spoke to them, then went and read it out to him[asws]. He[asws] cut off all of it (refuted it). Then he[asws] said to him: 'Go and seek the understanding from

a man who was certain of his religion'. Abu Al-Hassanasws did not stop watching him until he went out with him in the road. He said, 'May I be sacrificed for youasws, I am in need to youasws, in front of Allahazwj. Give me the evidence on the understanding'. He said, 'Heasws informed him of Amir-ul-Momineenasws and said: 'Amir-ul-Momineenasws was after the Messenger of Allahsaww', and heasws informed him of the matter of Abu Bakr and Umar'. He accepted it, then said, 'And who was after Amir-ul-Momineenasws?' Heasws said: 'Al-Hassanasws, then Al-Husaynasws', ending up with himself. Then heasws was silent'.

قال جعلت فداك فمن هو اليوم قال ان اخبرتك تقبل قال بلى جعلت فداك قال انا هو قال جعلت فداك فشئ استدل به قال اذهب إلى تلك الشجرة واشار إلى ام غيلان فقل لها يقول لك موسى بن جعفر اقبلي قال فاتيتها قال فرأيتها والله تجب الارض جبوبا حتى وقفت بين يديه ثم اشار إليها فرجعت قال فاقر به

He said, 'May I be sacrificed for you, and who is the one today?' Heasws said: 'Iasws inform you and you will accept it?' He said, 'Yes, may I be sacrificed for you'. Heasws said: 'Iasws am the one'. He said, 'May I be sacrificed for youasws, which thing proves it?'. Heasws said: 'Go to that tree', and pointed to Umm Gaylaan. Say to it: 'Musa Bin Ja'farasws tells you, accept it!' He said, 'I came to it and said it'. I saw it, by Allahazwj, it answered by uprooting itself from the earth until it stood in front of me. Then I gestured to it. It returned. I accepted it'.

ثم لزم السكوت فكان لا يراه احد يتكلم بعد ذلك وكان من قبل ذلك يرى الرؤيا الحسنة ويرى له ثم انقطعت عنه الرؤيا فرأى ليلة ابا عبد الله عليه السلام فيما يرى النائم فشكى إليه انقطاع الرؤيا فقال لاتغتم فان المؤمن إذا رسخ في الايمان رفع عنه الرؤيا.

Then it became necessary to observe silence, for no one had seen it, for him to speak after that, and before that he used to dream beautiful dreams for him, then the dream was cut off from him. He saw, one night, Abu Abdullahasws in his dream. He complained to himasws of the cutting off of the dreams'. Heasws said: 'Do not grieve, for when the believer is immersed in the faith, the dreams are lifted from him'.

(7) حدثنا ابراهيم بن هاشم عن يحيى ابن ابى عمران عن يونس عن حماد عن خالد بن عبد الله انه سمع ابا عبد الله عليه السلام يقول من الناس من يؤمن بالكلام ومنهم من لا يؤمن الا بالنظر ان رجلا اتى رسول الله صلى الله عليه وآله فقال له ارنى اية فقال رسول الله صلى الله عليه وآله لشجرتين اجتمعا فاجتمعا ثم قال تفرقا فرجعت كل واحدة منهما إلى مكانهما فامن الرجل.

7 – It has been narrated to us Ibrahim Bin Hashim, from Yahya Ibn Abu Umraan, from Yunus, from Hamaad, from Khalid Bin Abdullah who heard and reported the following:

Abu Abdullahasws say: 'From the people is one who believes by the speech, and from them is one who will not believe except by the eyesight. A man came to the Messenger of Allahsaww. He said to himsaww, 'Show me a sign'. The Messenger of Allahsaww said to two trees: 'Get together!' They go together. Then said: 'Be apart!' Each of them returned to its place. The man believed'.

(8) حدثنا احمد بن محمد عن الحسين بن سعيد عن احمد بن محمد بن ابى نصر عن حماد بن عثمان عن خالد بن عبد الله مثله.

8 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Khalid Bin Abdullah, who has reported similar to this.

(9) حدثنا محمد بن الحسين عن جعفر بن محمد عن يونس قال حدثنى حماد بن عثمان عن ابى عبد الله عليه السلام قال ان النبي صلى الله عليه وآله في مكان ومعه رجل من اصحابه واراد قضاء حاجة فقال ائت الخشبتين يعنى النخلتين فقال

9 – It has been narrated to us Muhammad Bin Al-Husayn, from Ja'far Bin Muhammad, from Yunus, from Hamaad Bin Usmaan, who has reported the following:

Abu Abdullah[asws] said: 'The Prophet[saww] was in a place, and with him [saww] was a man from his [saww] companions and wanted to fulfil his[saww] need. He[saww] said: 'O two woods! - meaning the two Palm trees. He[saww] said to them both: 'Get together by the order of the Messenger of Allah[saww]!' The Prophet[saww] veiled himself[saww] by these two. He[saww] fulfilled his[saww] need, and then stood up. The man went there. He did not see a thing'.

(10) حدثنا الهيثم النهدي عن اسماعيل بن مروان عن عبد الله الكناسى عن ابى عبد الله عليه السلام قال خرج الحسن بن على بن ابى طالب عليه السلام في بعض عمرة ومعه رجل من ولد الزبير كان يقول بامامته قال فنزلوا في منهل من تلك المناهل قال نزلوا تحت نخل يابس فقد يبس من العطش قال ففرش الحسن تحت نخلة وللزبيري بحذائه تحت نخلة اخرى قال فقال الزبيري ورفع راسه لو كان في هذا النخل رطب لاكلنا منه قال فقال له الحسن وانك لتشهتى الرطب قال نعم فرفع الحسن عليه السلام يده إلى السماء فدعا بكلام لم يفهمه الزبيري فاخضرت النخلة ثم صارت إلى حالها وفارقت وحملت رطبا قال فقال له الجمال الذى اكتروا منه سحر والله قال فقال له الحسن ويلك ليس بسحر ولكن دعوة ابن النبي صلى الله عليه وآله مجابة قال فصعدوا إلى النخلة حتى يصرموا مما كان فيها فاكفاهم.

10 – It has been narrated to us Al-Haysam Al-Nahdy, from Ismail Bin Marwaan, from Abdullah Al-Kanaasy, who has reported the following:

Abu Abdullah[asws] said: 'Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] went out on one Umra, and with him[asws] was a man from the sons of Al-Zubeyr, who was a believer in his[asws] Imamate. They camped in one of its places, under a dry Palm tree, and it had dried up due to lack of water. Al-Hassan[asws] spread the mat under the Palm tree and for Al-Zubeyri, and the shoes under another Palm tree. Al-Zubeyri said raising his head, 'If there were dates in this Palm tree, we would have eaten from it'. Al-Hassan[asws] said to him: 'And you are desirous of the dates?' He said, 'Yes'. Al-Hassan[asws] raised his[asws] hands towards the sky, and supplicated by speech that Al-Zubeyri did not understand. The Palm tree became green, before returning back to its dead state, it bore dates. Al-Jamaal said to him[asws], 'By Allah[azwj], this is the limit of magic'. Al-Hassan[asws] said to him: 'Woe be unto you, but the son[asws] of the Prophet[saww] supplicated and was answered'. Abu Abdullah[asws] said: 'He climbed up the Palm tree until he plucked from it as much as was sufficient for him'.

(11) حدثنا احمد بن محمد عن سليمان بن خالد عن ابى عبد الله عليه السلام وكان معه أبو عبد الله البجلى فانتهى عليه السلام إلى نخلة خاوية فقال ايتها النخلة السامعة الطيبة المطيعة لربها اطعمينا مما جعل الله فيك قال فتساقط علينا رطب مختلف الوانه فاكلنا حتى تضلعنا فقال اليكم سنة كسنة مريم.

11 – It has been narrated to us Ahmad Bin Muhammad, from Suleyman Bin Khalid, who has reported the following:

Once there was with Abu Abdullah[asws], Al-Bajaly. He[asws] came up to an empty Palm tree. He[asws] said: 'O Palm tree, the listener, the good, the obedient to her Lord[azwj], feed us from what Allah[azwj] has Made to be in you'. He said, 'Dates of different colours fell down toward us. We ate them until we were full up. He said, 'To you[asws] is the Sunnah like the Sunnah of Mariam[as]'.

(14) باب في الائمة عليهم السلام انهم يعلمون من ياتي ابوابهم ويعلمون بمكانهم من قبل ان يسأذنوا عليهم

CHAPTER 14 – REGARDING THE IMAMS asws, THEY KNOW THE ONES WHO COME TO THEIR asws DOORS, AND KNOW OF THEIR PLACE BEFORE THEY asws SEEK PERMISSION FROM THEM asws

(1) حدثنى يعقوب بن يزيد عن الحسن على الوشا عن عبد الله الكنانى عن موسى بن بكر عن عبد الله بن عطاء المكى قال اشتقت إلى ابى جعفر عليه السلام وانا بمكة فقدمت المدنية ما قدمتها الا شوقا إليه فاصابتني تلك الليلة مطرة وبرد شديد فانتهيت إلى بابه نصف الليل فقلت ما اطرقه هذه الساعة وانتظر حتى اصبح وانى لافكر في ذلك إذ سمعته يقول يا جارية افتحي الباب لابن عطا فقد اصابه برد شديد في هذه الليلة قال فجائت ففتحت الباب فدخلت عليه.

1 – It has been narrated to me Yaqoub Bin Yazeed, from Al-Hassan Ali Al-Washaa, from Abdullah Al-kanany, from Musa Bin Bakr, from Abdullah Bin Ata'a Al-Makky who said:

'I longed for Abu Ja'far asws, and I was in Mecca. I proceeded to Al-Medina, and I did not go any further but I had the desire to go to him asws. That night I was struck by rain and extreme cold. I ended up at his asws door in the middle of the night. I said (to myself), 'I should not knock at this hour and should wait until the morning', and I was in these thoughts when I heard him asws say: 'O maid, open the door to Ibn Ata'a, who is suffering from extreme cold in this night'. She came and opened the door. I came to him asws'.

(2) حدثنا يعقوب بن يزيد عن الحسين بن على الوشا عن على بن ابى حمزة قال خرجت بابى بصير اقوده إلى ابى عبد الله عليه السلام قال فقال لاتكلم ولا تقل شيئا فانتهيت به إلى الباب فتنحنح فسمعت ابا عبد الله عليه السلام يقول يا فلانة افتحي لابي محمد الباب قال فدخلنا والسراج بين يديه وإذا سفط بين يديه مفتوح وقال فوقعت على الرعد فجعلت ارتعد فرفع رأسه إلى فقال ابزاز انت فقلت نعم جعلت فداك

2 – It has been narrated to us Yaqoub Bin Yazeed, from Al-Husayn Bin Ali Al-Washaa, from Ali Bin Abu Hamza who said:

'I came out with Abu Baseer to go and sit with Abu Abdullah asws. He said, Do not discuss or say anything'. We ended up at the door. I heard Abu Abdullah asws speak in a murmur: 'O so and so, open the door for Abu Muhammad'. We entered and the lantern was in front of him asws, and its parts were open, and said, 'Thunder occurred and we returned'. He asws raised his head towards me and said: 'You asws are trembling'. I said, Yes, may I be sacrificed for you asws'.

(3) حدثنا محمد بن احمد عن احمد بن هلال أو محمد بن الحسين عن الحسن بن فضال عن ابن ابى بكير عن ابى كهمش عن عبد الله بن عطا قال دخلت إلى مكة ففرغت من طوافي وسعيى وبقى على ليل فقلت امضى إلى ابى جعفر عليه السلام فاتحدث عنده بقية ليلى فجئت إلى الباب فقرعته فسمعت ابا جعفر عليه السلام يقول ان كان عبد الله بن عطا فادخله قال من هذا قلت عبد الله بن عطا قال ادخل.

3 – It has been narrated to us Muhammad Bin Ahmad, from Ahmad Bin HilAl-or Muhammad Bin Al-Husayn, from Al-Hassan Bin Fazaal, from Ibn Abu Bakeyr, from Abu Kahmash, from Abdullah Bin Ataa who said:

'I entered Mecca. I completed my Tawaaf and Sai'y and stayed there for the night. I said (to myself), 'Let me go to Abu Ja'far asws and spend the remainder of the night in discussion'. I came to the door. I knocked on it. I heard Abu Ja'far asws say: 'That will be Abdullah Bin Ata'a. Make him enter'. He said, 'Who is this?' I said, 'Abdullah Bin Ata'a'. He said, 'Enter'.

(15) باب في الائمة من آل محمد ع انهم إذا ظهروا حكموا بحكومة آل داود ع

CHAPTER 15 – REGARDING THE IMAMS[asws] FROM THE PROGENY OF MUHAMMAD[saww], WHEN THEY[asws] APPEAR, THEY[asws] WILL JUDGE BY THE JUDGEMENT OF THE FAMILY OF DAWOOD[as]

(1) حدثنا احمد بن محمد عن ابن سنان عن ابان قال سمعت ابا عبد الله عليه السلام يقول لا تذهب الدنيا حتى يخرج رجل منى رجل يحكم بحكومة آل داود ولا يسئل عن بينة يعطى كل نفس حكمها.

1 – It has been narrated to us Ahmad Bin Muhammad, from Ibn Sinan, from Abaan who said:

'I heard Abu Abdullah[asws] say: 'The world will not come to an end until a man[ajfj] comes from us[asws] who will judge by the Judgement of the family of Dawood[as]. He[ajfj] will not ask for any proof. He[asws] will give every soul his[ajfj] judgement'.

(2) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ابى خالد القماط عن حمران بن اعين قال قلت لابي عبد الله عليه السلام انبياء انتم قال لا قلت فقد حدثنى من لا اتهم انك قلت انكم انبياء قال من هو أبو الخطاب قال قلت نعم قال كنت إذا اهجر قال قلت فبما تحكمون قال نحكم بحكم آل داود.

2 – It has been narrated to us Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Abu Khalid Al-Qamaat, from Hamraan Bin Ayn who said:

'I asked from Abu Abdullah[asws], 'Are you[asws] a Prophet[as]'? He[asws] replied: 'No'. I said, 'I have been told that someone has accused you that you[asws] have claimed Prophethood'. He[asws] said: 'Who is the one, Abu Al-Khataab?' I said, Yes'. He[asws] said: 'That was when I[asws] abandoned him'. I said, 'By what did you[asws] judge?' He[asws] said: 'We[asws] judge by the judgement of the Family of Dawood[as]'.

(3) حدثنا محمد بن عيسى عن محمد بن اسماعيل عن منصور بن يونس عن فضيل الاعور عن ابى عبيده عنه عليه السلام قال إذا قام قائم آل محمد حكم بحكم داود وسليمان لا يسئل الناس بينة.

3 – It has been narrated to us Muhammad bin Isa, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Fazeyl Al-Awr, from Abu Ubeyda, who has said the following:

Imam[asws] said: 'When Al-Qaim[ajfj] of the Progeny[asws] of Muhammad[saww] makes a stand, he[asws] will judge by the Judgement of Dawood[as] and Suleiman[as]. He[asws] will not ask the people for any proofs'.

(4) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن يونس عن حريز قال سمعت ابا عبد الله عليه السلام يقول لن تذهب الدنيا حتى يخرج رجل منا اهل البيت يحكم بحكم داود ولا يسئل الناس بينة.

4 – It has been narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Yunsu, from Hareyz who said:

'I heard Abu Abdullah[asws] say: 'The world will not end until a man[asws] from us[asws] the People[asws] of the Household (of Muhammad[saww]) comes out. He[asws] will judge by the Judgement of Dawood[as] and will not ask the people for proof'.

(5) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن منصور عن فضيل الاعور عن ابى عبيدة الحذاء قال كنا زمان ابى جعفر عليه السلام حين قبض عليه السلام نتردد كالغنم لا راعى لها فلقينا سالم بن ابى حفصة فقال يا ابا عبيدة من امامك قلت ائمتى من آل محمد فقال هلكت واهلك اما سمعته وانت معى ابا جعفر وهو يقول من مات وليس عليه امام مات ميتة جاهلية اما تعرف انه قد خلف ولده جعفرا امام على الامة قلت بلى لعمري قد رزقني الله المعرفة

5 – It has been narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour, from Fazeyl Al-Awr, from Abu Ubeyda Al-Haza'a who said:

'It was the era of Abu Ja'far[asws]. When he[asws] passed away, we were like sheep without shepherd for them. We met Saalim Bin Abu Hafs who said, 'O Abu Ubeyda, who is your Imam?' I said, 'The Imams[asws] from the Progeny[asws] of Muhammad[saww]'. He said, 'You are destroyed and will destroy (others), and did you not hear him[asws],

and you were with me, Abu Ja'far[asws] and he[asws] said: 'One who dies, and there is no Imam[asws] to him, has died the death of Ignorance'? So, recognise that who he[asws] has left behind; his[asws] son Ja'far[asws] as Imam[asws] on the community'. I said, 'Yes, I swear upon my life, Allah[azwj] has Granted me the sustenance of understanding'.

قال قلت لابي عبد الله عليه السلام بعد ما لقيته ان سالم بن ابى حفصة قال لى كذا و كذا قال لى يا ابا عبيدة اما علمت انه لم يمت منا ميت حتى يخلف من بعده من يعمل مثل عمله ويسير بمثل سيرته ويدعو لى مثل الذى دعا إليه يا ابا عبيده انه لم يمنع ما اعطى داود ان اعطى سيلمان قال ثم قال يا ابا عبيده انه إذا قام قائم آل محمد صلى الله عليه وآله حكم بحكم آل داود وكان سليمان لا يسئل الناس بينة.

I said to Abu Abdullah[asws] afterwards when I met him[asws], 'That Saalim Bin Abu Hafs has said to me such and such'. He[asws] said to me: 'O Abu Ubeyda, but you should know that no one of us[asws] dies until he[asws] appoints from after him[asws], one who will act similar to his[asws] actions, and behaves similarly to his[asws] behaviour, and calls to what he[asws] had called to. O Abu Ubeyda, whatever was Given to Dawood[as] was not prevented from Suleiman[as]'. Then said: 'O Abu Ubeyda, when Al-Qaim[ajfj] of the Progeny[asws] of Muhammad[saww] makes a stand, He[asws] will judge by the judgement of the Family of Dawood[as], and Suleiman[as] and will not ask the people for proof'.

(16) باب في الائمة انهم يعرفون من يمرض من شيعتهم و يحزنون ويدعون ويؤمنون على دعاء شيعتهم وهم غيب عنهم

CHAPTER 16 – REGARDING THE IMAMS[asws], THEY RECOGNISE THE ONES WHO FALL SICK FROM THEIR[asws] SHIITES, AND THEY[asws] GRIEVE, AND SUPPLICATE, AND SAY AMEEN ON THE SUPPLICATION OF THEIR[asws] SHIITES, AND THEY ARE HIDDEN FROM THEM[asws]

(1) حدثنا الحسن بن على بن النعمان عن ابيه قال حدثنى الشامي عن ابى داود السبيعى عن ابى سعيد الخدرى عن رميلة قال وعكت وعكا شديدا في زمان امير المؤمنين عليه السلام فوجدت من نفسي خفة في يوم الجمعة وقلت لا اعرف شيئا افضل من ان افيض على نفسي من الماء واصلي خلف امير المؤمنين عليه السلام ففعلت ثم جئت إلى المسجد فلما صعد امير المؤمنين عليه السلام المنبر اعاد على ذلك الوعك فلما انصرف امير المؤمنين عليه السلام ودخل القصر دخلت معه فقال يا رميلة رأيتك وانت متشبك بعضك في بعض فقلت نعم وقصصت عليه القصة التى كنت فيها والذى حملني على الرغبة في الصلوة خلفه فقال يا رميله ليس من مؤمن يمرض الا مرضنا بمرضه ولا يحزن الا حزنا بحزنه ولا يدعو الا امنا لدعائه ولا يسكت الا دعونا له فقلت له يا امير المؤمنين جعلني الله فداك هذا لمن معك في القصر ارايت من كان في اطراف الارض قال يا رميله ليس يغيب عنا مؤمن في شرق الارض ولافى غربها.

1 – It has been narrated to us Al-Hassan Bin Ali Bin Al-No'maan, from his father, from Al-Shamy, from Abu Dawood Al-Sabiyi, from Abu Saeed Al-Khudry, from Rameyla who said:

'I became extremely ill during the time of Amir-ul-Momineen[asws]. I found in myself lightness (felt better) in the Day of Friday, and I said (to myself), 'I don't know of anything which is better than pouring water on myself and Praying behind Amir-ul-Momineen[asws]'. I did that, then went to the Mosque. When Amir-ul-Momineen[asws] ascended the Pulpit, that illness of mine returned. When Amir-ul-Momineen[asws] departed and entered the palace, I entered along with him[asws]. He[asws] said: 'O Rameyla, I[asws] saw that you were covering parts of you with other parts'. I said, Yes', and I related to him[asws] the story which had happened with me and made me to come and Pray behind him[asws]'.

He[asws] said: 'O Rameyla, there is none from the believers who falls sick except that we[asws] get sick with his illness, and he does not grieve except that we[asws] are aggrieved by his grief, and he does not supplicate except that we[asws] say *Ameen* to his supplication, and he does not become silent except that we[asws] supplicate for him'. I said, 'O Amir-ul-Momineen[asws], may Allah[azwj] Make me to be sacrificed for you[asws], this is from you[asws] for those who are here. Do you[asws] see the ones who are in other parts of the earth?' He[asws] said: 'O Rameyla, a believer is not hidden from me[asws], be he in the east of the earth or in the west of it'.

(2) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه قال حدثنى عبد الكريم بن عمرو عن ابى الربيع الشامي قال قلت لابي عبد الله عليه السلام بلغني عن عمر بن اسحق حديث فقال اعرضه قال دخل امير المؤمنين عليه السلام فرأى صفرة في وجهه قال ما هذه الصفرة فذكر وجعا به فقال له على عليه السلام انا لنفرح لفرحكم ونحزن لحزنكم ونمرض لمرضكم وندعو لكم فتدعون فنؤمن قال عمرو قد عرفت ما قلت ولكن كيف ندعو فتؤمن فقال انا سواء علينا البادى والحاضر فقال أبو عبد الله عليه السلام صدق عمرو.

2 – It has been narrated to us Ibrahim Bin Hashaam, from Al-Husayn Bin Sayf, from his father, from Abdul Kareem Bin Amro, from Abu Al-Rabi'e Al-Shamy who said:

'I said to Abu Abdullah[asws], 'A Hadeeth has reached me from Umar Bin Is'haaq'. He[asws] said: 'Present it'. I said, 'He said, 'Amir-ul-Momineen[asws] entered, and he[asws] saw yellowness in his face'. He[asws] said: 'What is this yellowness?' He mentioned, and he[asws] was hurt by it. Ali[asws] said to him: 'I[asws] become happy with your

happiness, and I^asws am aggrieved by your grief, and become sick with your illness, and supplicate for you. Whenever you supplicate, I^asws say *Ameen*'. Amro said, 'I understand what you^asws said, but how, we supplicate and you^asws say *Ameen*?' He^asws said: 'It is the same to us^asws, the apparent and the present'. Abu Abdullah^asws said: 'Amro spoke the truth'.

(17) باب في قول الائمة عليهم السلام لشيعتهم لو كان على افواههم اوكية وكتموا على انفسهم لاخبروهم بجميع ما يصيبهم من المنايا والبلايا وغيره.

CHAPTER 17 – REGARDING THE SPEECH OF THE IMAMS[asws] TO THEIR[asws] SHIITES, IF THERE WAS A SEAL ON THEIR MOUTHS, AND THEY COULD KEEP IT CONCEALED WITHIN THEMSELVES, THEY[asws] WOULD HAVE INFORMED THEM THE WHOLE OF WHAT WOULD HAVE HURT THEM FROM THE DEATHS AND THE AFFLICTIONS AND MORE

(1) حدثنا احمد بن محمد عن محمد بن سنان عن ابن مسكان سمعت ابا بصير يقول قلت لابي عبد الله عليه السلام من اين اصاب اصحاب على ما اصابهم من علمهم بمناياهم وبلاياهم قال فأجابني شبه المغضب ممم ذلك الا منهم قال قلت فما يمنعك جعلني الله فداك قال ذلك باب اغلق الا ان الحسين بن على عليهما السلام فتح منه شيئا ثم قال يا ابا محمد ان اولئك كانت على افواههم اوكية.

1 – It has been narrated to us Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan who said:

'I heard Abu Baseer say: 'I said to Abu Abdullah[asws], 'From where did the companions of Ali[asws] got hurt of what hurt them, the ones who knew about their deaths and their afflictions?' He[asws] answered me as if he[asws] was offended: 'From whom was that except from themselves?' I said, 'What prevents you[asws], may Allah[azwj] make me to be sacrificed for you[asws]?' He[asws] said: 'That is a door which is shut, except that Al-Husayn Bin Ali[asws] opened from it a few things'. Then said: 'O Abu Muhammad, those ones had a seal on their mouths (pointing towards observing dissimulation (Taqqiya))'.

(2) حدثنا عبد الله بن عامر عن محمد بن سنان عن اسحق بن عمار عن ابى بصير مثله.

2 – It has been narrated to us Abdullah Bin Aamir, from Muhammad Bin Sinan, from Is'haq Bin Amaar, from Abu Baseer, similar to it'.

(3) حدثنا محمد بن احمد عن احمد بن هلال عن ابن ابى عمير عن محمد بن حكيم عن ابى بصير قال قلت لابي عبد الله عليه السلام من لنا ان يحدثنا كما كان على امير المؤمنين يحدث اصحابه بايامهم وتلك المعضلات فقال اما ان فيكم مثله اولئك كان على افواههم اوكية.

3 – It has been narrated to us Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Muhammad Bin Hakeem, from Abu Baseer who said:

'I said to Abu Abdullah[asws], 'Who will narrate to us as Ali[asws] Amir-ul-Momineen[asws] used to narrate to his[asws] companions regarding those problems that they had faced in their days (life)?' He[asws] said: 'But are there among you the like of those ones who had a seal-on their mouths?'

(4) حدثنا الحجال عن الحسن بن حسين اللؤلؤي عن ابن سنان عن اسحق بن عمار عن ابى بصير قال قلت لابي عبد الله عليه السلام اصلحك الله من اين اصاب اصحاب على ما اصابوا في علمهم بمناياهم وبلاياهم فأجابني شبه المغضب مم ذاك الا منهم قال قلت فما يمنعك جعلني الله فداك قال ذلك باب قد اغلق الا ان الحسين بن على عليه السلام فتح منه شيئا يسيرا ثم قال ابا محمد ان اولئك كانت على افواههم اوكية.

4 – It has been narrated to us Al-Hajaal, from Al-Hassan Bin Husayn Al-Lu'lui, from Ibn Sinan, from Is'haaq Bin Amaar, from Abu Baseer who said:

'I said to Abu Abdullah[asws], 'May Allah[azwj] keep you[asws] well, 'From where did the companions of Ali[asws] got hurt of what hurt them, the ones who knew about their deaths and their afflictions?' He[asws] answered me as if he[asws] was offended: 'From whom was that except from themselves?' I said, 'What prevents you[asws] (Informing us of our fate) may Allah[azwj] make me to be sacrificed for you[asws]?' He[asws] said: 'That

is a door which is shut, except that Al-Husayn[asws] Bin Ali[asws] opened it for a short while (showed his[asws] companions their places in the Paradise on the eve of Ashura)'. Then said: 'O Abu Muhammad, those ones (the companions of Imam Hussain[asws]) had a seal on their mouths'.

(5) حدثنا يعقوب بن يزد عن ابن ابى عمير عن بكر بن محمد الازدي عن ابى بصير عن ابى عبد الله عليه السلام قال قلت له مالنا من يحدثنا بما يكون كما كان على عليه السلام يحدث اصحابه قال بلى والله وان ذاك لكم ولكن هات حديثا واحدا حدثتكم به فكتمتم فسكت ما حدثني بحديث الا وقد وجدته حدثت به.

It has been narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Bakr Bin Muhammad Al-Arzy, from Abu Baseer who has said:

'I said to Abu Abdullah[asws], 'Who is (nominated) for us to narrate to us of what is going to happen, as Ali[asws] had narrated to his[asws] companions?' He[asws] said: 'Yes, by Allah[azwj], and that is for you, but, when I give you one Hadeeth and I tell you to conceal it and refrain from narrating it, except that I[asws] found out that you have narrated it'.

تم الجزو الخامس من كتاب بصائر الدرجات ويتلوه الجزو السادس من الكتاب.

This completes Part five of the Book Basaair Al-Darajaat, and it will be followed by Part six of the Book'.

BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD[asws]
BY

ABU JA'FAR MUHAMMAD BIN AL-HASSAN
BIN AL-FAROOKH AL-SAFFAAR
Companion of Imam Hassan Al-Askari[asws]

" الجزء السادس "

Part Six

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(1) باب في الائمة عليهم السلام انهم يعرفون اجال شيعتهم وسبب ما يصيبهم

CHAPTER 1 – REGARDING THE IMAMSasws, THEYasws KNOW THE TERMS OF THEIRasws SHIITES AND THE REASON FOR THEIR SUFFERING

(1) حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن قال حدثنا احمد بن على بن الحكم عن ربيع بن محمد المكى عن سعد بن طريف عن الاصبغ بن نباته قال كان امير المؤمنين عليه السلام إذا وقف الرجل بين يديه قال يا فلان استعد واعد لنفسك ما تريد فانك تمرض في يوم كذا وكذا في ساعة كذا وكذا و سبب مرضك كذا وكذا وتموت في شهر كذا وكذا في يوم كذا وكذا في ساعة كذا و كذا قال سعد فقلت هذا الكلام لابي جعفر عليه السلام فقال كان ذاك فقلت جعلت فداك فكيف لا تقول انت فلا تخبرنا فنستعد له قال هذا باب اغلق الجواب فيه على بن الحسين عليه السلام حتى يقوم قائمنا.

1 – It has been narrated to us from Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan, from Ahmad Bin Ali Bin Al-Hakam, from Rabi'e Bin Muhammad Al-Makky, from Sa'd Bin Tareyf, from Al-Asbagh Bin Nabat who said:

'When a man paused in front of Amir-ul-Momineenasws, heasws said: 'O so and so, get ready and prepare yourself for what you want, for you will be falling sick on such and such a day, in such and such an hour, and the reason for your illness will be such and such, and you will die in such and such a month, on such and such a day, in such and such an hour'. Sa'd said, 'I said this speech to Abu Ja'farasws. He asws said: 'That was then'. I said, 'May I be sacrificed for you, why don't youasws say, and do not inform us so we can be prepared'. Heasws said: 'This door is closed from the time of Aliasws Bin Al-Husaynasws (Taqqiya)[1] until the day of ourasws Qaimasws'.

(2) حدثنا محمد بن عيسى قال حدثنى ابراهيم بن محمد قال كان أبو جعفر محمد بن على عليه السلام كتب إلى كتابا وامرني ان لا افكه حتى يموت يحيى بن ابى عمران قال فمكث الكتاب عندي سنين فلما كان اليوم الذى مات فيه يحيى بن ابن عمران فككت الكتاب فإذا فيه قم بما كان يقوم به أو نحو هذا من الامر قال.

2 – It has been narrated to us from Muhammad Bin Isa, from Ibrahim Bin Muhammad who said:

'Abu Ja'far Muhammad Bin Aliasws had written to me, and ordered me: 'Do not open it until Yahya Bin Abu Umran dies'. The letter stayed with me for years. When it was the day in which Yahya Bin Abu Umran died, I opened the letter, and in it was written: 'Do what he was doing, or work towards this matter', heasws said

(3) وحدثني يحيى واسحق ابنا سليمان بن داود ان ابراهيم اقرأ هذا الكتاب في المقبرة يوما مات يحيى وكان ابراهيم يقول كنت لااخاف الموت ماكان يحيى بن ابى عمران حيا واخبرني بذلك الحسن بن عبد الله بن سليمان

3 – And It has been narrated to me Yahya and Is'haq, sons of Suleyman Bin Dawood said:

'Ibrahim read this letter in the graveyard on the day that Yahya died, and Ibrahim was saying, 'I was not afraid of death so long as Yahya Bin Abu Umran was alive', and this news has been transmitted by Al-Hassan Bin Abdullah Bin Suleyman'.(This is a Riwaya)

(4) حدثنا محمد بن عيسى عن الحسين بن على الوشا عن هشام قال اردت شرى جارية بثمن وكتبت إلى ابى الحسن عليه السلام استشيره في ذلك فامسك فلم يجبنى فانى من الغد عند مولى الجارية إذ مربى وهى جالسة عند جوار فصرت بتجربة الجارية فنظر إليها قال ثم رجع إلى منزله فكتب إلى لا باس ان لم يكن في عمرها قلة قال فامسكت عن شرائها فلم اخرج من مكة حتى ماتت.

4 – It has been narrated to us from Muhammad Bin Isa, from Al-Husayn Bin Ali Al-Washaa, from Hashaam who said:

[1] Dissimulation

'I wanted to buy a maid for a price, and I wrote to Abu Al-Hassan[asws] regarding that. He[asws] withheld and did not answer me. The next day he[asws] was with the master of the maid, When he[asws] passed by, and she was sitting with the neighbours, to see the experience of the maid. He[asws] looked at her. Then he[asws] returned to his[asws] home. He[asws] wrote to me: 'There is nothing wrong, but she does not have long to live'. I refrained from purchasing her. I had not gone out from Mecca, and she died'.

(5) حدثنا معاوية بن حكيم عن جعفر بن محمد بن يونس عن عبد الرحمن بن الحجاج قال استقرض أبو الحسن ع عن شهاب بن عبد ربه قال وكتب كتابا ووضع على يدى عبد الرحمن ابن الحجاج قال ان حدث بى حدثة قال عبد الرحمن فخرجت من مكة فلقينى أبو الحسن فارسل إلى بمنى فقال لى يا عبد الله خرق الكتاب قال ففعلت وقدمت الكوفة فسألت عن شهاب فإذا هو قد مات في وقت لم يكن فيه بعث الكتاب.

5 – It has been narrated to us from Muawiys Bin Hakim, from Ja'far Bin Muhammad Bin Yunus, from Abdul Rahmaan Bin Al-Hajaaj who said:

'Abu Ja'far[asws] was going to lend money to Shahaab Bin Abd Rabi'e, and wrote a letter, and placed it on the hand of Abdul Rahmaan Ibn Al-Hajjaaj. He[asws], then, told him that an event had occurred. Abdul Rahman said, 'I went out from Mecca and was met by Abu Al-Hassan[asws] at Mina. He[asws] said to me: 'O Abdullah, destroy the letter'. I did that and proceeded to Al-Kufa. I asked about Shahaab, and it so happened that he had died during the time, when the letter was not sent'.

(6) حدثنا الحسين بن محمد عن معلى بن محمد عن احمد بن عبد الله عن عبد الله بن اسحق عن على بن ابى بصير قال قال أبو عبد الله عليه السلام يا ابا محمد ما فعل أبو حمزة قال جعلت فداك خلفته صالحا فقال إذا رجعت إليه فاقرأه السلام واعلمه انه يموت يوم كذاوكذا من شهر وكذا وكذا قال أبو بصير جعلت فداك لقد كان فيه انس وكان لكم شيعة قال صدقت يا ابا محمد ما عندنا خير له قال جعلت فداك شيعتكم قال نعم إذا خاف الله بوراقبه وتوقى الذنوب فاذاه فعل ذلك كان معنا في درجاتنا قال أبو بصير فرجعت فما لبث أبو حمزة حتى هلك تلك الساعة في ذلك اليوم.

6 – It has been narrated to us from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Abdullah, from Abdullah bin Is'haq, from Ali Bin Abu Baseer who said:

'Abu Abdullah[asws] said: 'O Abu Muhammad, what did Abu Hamza do?' I said, 'May I be sacrificed for you[asws], he has a good legacy behind him'. He[asws] said: 'When you return to him, convey my[asws] greetings to him, and let him know that he will be dying on such and such a day, in such and such a month'. Abu Baseer said, 'May I be sacrificed for you, there was love in this, and he was a Shiite to you[asws]'. He [asws] said: 'You have spoken the truth, O Abu Muhammad, what we[asws] have is better for him'.

He said, 'May I be sacrificed for you, your[asws] Shiites?'. He[asws] said: 'Yes, if they fear Allah[azwj] by observing piety, and fear the sins. If they do that act, they would be with us[asws] in our[asws] levels'. Abu Baseer said, 'I returned. Abu Hamza, as had been predicted for him, died in that predicted hour on that predicted day'.

(7) حدثنا محمد بن الحسين عن عبد الله بن سعيد الدعشى عن الحسين بن موسى قال اشتكى عمى محمد بن جعفر حتى اشرف على الموت قال فكنا مجتمعين عنده فدخل أبو الحسن عليه السلام فقعد في ناحية واسحق عمى عند رأسه يبكى فقعد قليلا ثم قام فتبعته فقلت جعلت فداك يلومك اخوتك واهل بيتك يقولون دخلت على عمك وهو في الموت ثم خرجت قال أي اخى ارايت هذا الباكى سيموت ويبكى ذاك عليه قال فبرأ محمد بن جعفر واشتكى اسحق فمات وبكى محمد عليه.

7 – It has been narrated to us fromMuhammad Bin Al-Husayn, from Abdullah Bin Saeed Al-Da'ashy, from Al-Husayn Bin Musa who said:

'Muhammad Bin Ja'far complained of his blindness until he approached the death. There was a gathering around him. Abu Al-Hassan[asws] came to him. He[asws] sat in an area, and Is'haq was crying near to his head. He[asws] sat only for a little while, then stood up. I followed him[asws]. I said, 'May I be sacrificed for you[asws], your[asws] brothers and your family will accuse you[asws] by saying that you[asws] came to your[asws] uncle, and he was in the death-bed, then you[asws] left'. He[asws] said: 'Yes my brother, you

have seen this crying and he (Is'haq) will be dying, and that (Muhammad) will be crying over him'. Muhammad Bin Ja'far recovered fully, and Is'haq complained and died, and Muhammad cried over him'.

(8) حدثنا احمد بن محمد عن على بن الحكم عن سيف بن عميرة عن ابى اسامة قال قال لى أبو عبد الله عليه السلام يا زيد كم اتى عليك من سنة قلت جعت فداك كذا سنة قال يا ابا اسامة جدد عبادة ربك واحدث توبة فبكيت فقال لى ما يبكيك يا زيد قلت نعيت إلى نفسي قال يا زيد ابشر فانك من شيعتنا وانت في الجنة.

8 – It has been narrated to us fromAhmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Uneyr, from Abu Usama who said:

'Abu Abdullah[asws] said to me: 'O Zayd, how much has come to you in one year?' I said, 'May I be sacrificed for you[asws], so much in one year'. He[asws] said: 'O Abu Usama, renew the worship of your Lord[azwj] and repent'. I wept. He[asws] said to me: 'What makes you cry, O Zayd?' I said, 'I am worried for myself'. He[asws] said: 'O Zayd, I[asws] give you good news, surely you are from our[asws] Shiites, and you destiny is Paradise'.

(9) حدثنا عبد الله بن محمد عن ابراهيم بن محمد قال حدثنا على بن معلى قال حدثنا ابن ابى حمزة عن سيف بن عميرة قال سمعت العبد الصالح ابا الحسن عليه السلام ينعى إلى رجل نفسه فقلت في نفسي وانه ليعلم متى يموت الرجل من شيعته فقال شبه المغضب يا اسحق قد كان رشيد الهجرى يعلم علم المنايا والبلايا فالامام اولى بذلك.

9 – It has been narrated to us fromAbdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Ali Bin Moala, from Abu Hamza, from Sayf Bin Umeyra who said:

'I noticed Al-Abd Al-Saleh Abu Al-Hassan[asws] was feeling sad about a (dying) man. I said to myself, 'And he[asws] knows when a man from his[asws] Shiites is going to die'. He[asws] said, as if he[asws] being offended: 'O Is'haq, Rashid Al-Hijry knew the knowledge of the deaths and the affliction. The Imam[asws] is higher than that'.

(10) حدثنا جعفر بن اسحق عن عثمان بن على عن خالد بن نجيح قال قلت ان اصحابنا قد قدموا من الكوفة فذكروا ان المفضل شديد الوجع فادع الله له قال قد استراح وكان هذا الكلام بعد موته بثلث ايام.

10 – It has been narrated to us fromJa'far Bin Is'haq, from Usman Bin Ali, from Khalid Bin Najeeh who said:

'I said that our companions have come from Al-Kufa. I was told that Al-Mufazzal was in extreme condition, and (Imam[asws]) supplicated to Allah[azwj] for him'. After having relieved (from pain), he died, three days after these words'.

(11) وعنه عن عثمان بن عيسى عن خالد قل كنت مع ابى الحسن عليه السلام بمكة فقال من هيهنا من اصحابكم فعددت عليه ثمانية انفس فامر باخراج اربعة وسكت عن اربعة فما كان الا يوم ومن الغد حتى مات الاربعة فسلموا.

11 – And from him, from Usman Bin Isa, from Khalid who said:

'I was with Abu Al-Hassan[asws] at Mecca. He[asws] said: 'Who is present here from your companions?' They were numbered for him[asws] as eight men. He[asws] ordered for the expulsion of four, and remained silent about the other four. Not one day had passed, and on the next day, when the four (staying ones) died. (The expelled ones) were safe'.

(12) حدثنا جعفر بن اسحق عن سعد عن عثمان بن عيسى عن خالد بن نجيح عن ابى الحسن عليه السلام قال قال لى افرغ فيما بينك وبين من كان له معك عمل في سنة اربع وسبعين ومائة حتى يجيئك كتابي وانظر ما عندك وما بعث به إلى و لاتقبل من احد شيئا وخرج إلى المدينة وبقى خالد بمكة خمسة عشر يوما ثم مات.

12 – It has been narrated to us fromJa'far Bin Is'haq, from Sa'd, from Usman Bin Isa, from Khalid Bin Najeeh, who has said the following:

Abu Al-Hassan[asws] said to me: 'As for those who are between you and those who have work with you in the year one hundred and seventy four, until there comes to you a letter from me[asws], and look at what is with you, and what has been sent to

you', and I did not accept anything from anyone, and went out to Al-Medina, and Khalid remained at Mecca for fifteen days, then died'.

(13) حدثنا الحسن بن على بن فضال عن معاوية عن اسحق قال كنت عند ابى الحسن عليه السلام ودخل عليه رجل فقال له أبو الحسن عليه السلام يا فلان انك تموت إلى شهر قال فاضمرت في نفسي كانه يعلم اجال شيعته قال يا اسحق وما تنكرون من ذلك وقد كان رشيد الهجرى مستضعفا وكان يعلم علم المنايا والبلايا فالامام اولى بذلك ثم قال يا اسحق تموت إلى سنتين ويشتت أهلك وولدك وعيالك واهل بيتك ويفلسون افلاسا شديدا.

13 – It has been narrated to us fromAl-Hassan Bin Ali Bin Fazaal, from Muawiya, from Is'haq who said:

'I was with Abu Al-Hassan[asws], and a man came over and Abu Al-Hassan[asws] said to him: 'O so and so, you will be dead in a month'. I thought to myself that he[asws] knows the term of the Shiites. He[asws] said: 'O Is'haq, and what are you denying from that, and Rashid Al-Hajr, a weak one, knew the knowledge of the deaths and the affliction. The Imam[asws] is higher than that'. Then said: 'O Is'haq, you will die in two years time, and your people and your sons and your relatives and your family will be dispersed, and you will experience severe financial-hardship'.

(14) حدثنا يعقوب بن يزد عن ابن ابى عمير عن هشام بن الحكم عن ميسر قال قال أبو عبد الله عليه السلام يا ميسر لقد زيد في عمرك فاى شئ تعمل قال كنت اجيرا وانا غلام بخمسة دراهم فكنت اجريها على حالى.

14 – It has been narrated to us fromYaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hashaam Bin Al-Hakam, from Maysar who said:

'Abu Abdullah[asws] said: 'O Maysar, there has been an increase in your life, what act did you do?' He said, 'I was a wage earner, when I was a young boy with five Dirhams. I fulfilled my contract although I was very little.

(15) حدثنا الحسن بن على عن ابى الصباح عن زيد الشحام قال دخلت على ابى عبد الله عليه السلام فقال يا زيد جدد عبادة واحدث توبة قال نعيت إلى نفسي جعلت فداك قال فقال لى يا زيد ما عندنا خير لك وانت من شيعتنا قال وقلت وكيف لى انا اكون من شيعتكم قال فقال لى انت من شيعتنا الينا الصراط والميزان وحساب شيعتنا والله لانا ارحم بكم منكم بانفسكم كانى انظر اليك ورفيقك في درجتك في الجنة.

15 – It has been narrated to us fromAl-Hassan Bin Ali, from Abu Al-Sabaah, from Zayd Al-Shahaam who said:

'I came to Abu Abdullah[asws]. He[asws] said: 'O Zayd, renew your worship and increase your repentance'. I said, 'I am worried for myself, may I be sacrificed for you[asws]'. He[asws] said to me: 'O Zayd, what is with us[asws] is better for you, and you are from our[asws] Shiites'. I said, 'And how will I become from your[asws] Shiites?' He[asws] said to me: 'You are from our[asws] Shiites to us[asws] at the Bridge (*Al-Siraat*), and the Scale (*Al-Mizaan*), and Reckoning (*Hisaab*). By Allah[azwj], for our[asws] Shiites, I[asws] will be more merciful to them than they are for themselves; it is as if I[asws] see you and your friends in your levels in the Paradise'.

(16) حدثنا احمد بن الحسين عن الحسن بن برة عن عثمان بن عيسى قال دخلت على ابى الحسن عليه السلام سنة الموت بمكة وهى سنة اربع وسبعون ومائة فقال لى من هيهنا من اصحابكم مريض فقلت عثمان بن عيسى من اوجع الناس فقال قل له يخرج ثم قال من هيهنا فعددت عليه ثمانية فأمرنا باخراج اربعة وكف عن اربعة فما امسينا من غد حتى دفنا الاربعة الذين كف عن اخراجهم فقال عثمان فخرجت انا فاصبحت معافا.

16 – It has been narrated to us fromAhmad Bin Al-Husayn, from Al-Hassan Bin Barat, from Usman Bin Isa who said:

'I came to Abu Al-Hassan[asws] in the year of the death, and it was the year one hundred and seventy four'. He[asws] said to me: 'How many of your companions are over here are sick?' I said, 'Usman Bin Isa is from the people who weep'. He[asws] said: 'Tell him to go out'. Then said, 'How many are over here?' I numbered eight for him[asws]'. He[asws] ordered four of us to leave, and paused from four. It was no more

than a day that the four who had paused from exiting were buried'. Usman said, 'I went out and became healthy'.

(2) باب في الائمة ع انهم يعرفون علم المنايا والبلايا و الانساب من العرب وفصل الخطاب

CHAPTER 2 – REGARDING THE IMAMS^asws, THEY^asws RECOGNISE THE KNOWLEDGE OF THE DEATHS AND THE AFFLICTIONS, AND THE LINEAGE FROM THE ARABS, AND CONCISENESS OF THE SPEECH

(1) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن حمران بن ميسم عن عباية بن ربعى قال سمعت عليا عليه السلام يقول سلونى قبل ان تفقدوني الا تسألون من عنده علم المنايا والبلايا والانساب.

1 – It has been narrated to us from Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareez, from Hamraan Bin Maysam, from Abaaya Bin Rabi'e who said:

'I heard Ali^asws say: 'Ask me^asws before you lose me^asws, but you will be asking from the one with whom^asws is knowledge of the deaths, and the afflictions, and the lineages'.

(2) حدثنا احمد بن محمد عن ابن سلام عن مفضل بن عمر قال سمعت ابا عبد الله عليه السلام يقول اعطيت خصالا ما سبقني إليها احد من قبلى علمت المنايا والبلايا وفصل الخطاب فلم يفتنى ما سبقني ولم يعزب عنى ما غاب عنى وابشر باذن الله تعالى واودى عنه كل ذلك من من الله مكنني؟؟ فيه بعلمه.

2 – It has been narrated to us from Ahmad Bin Muhammad, from Ibn Salaam, from MufazzAl-Bin Umar who said:

'I heard Abu Abdullah^asws say: 'I^asws have been given qualities which no one before me^asws has superceded me^asws. I^asws know of the deaths and the afflictions and the intricacies of speech. That which occurred before me^asws did not miss me^asws, and that which is absent from me^asws is not far from me^asws, and I^asws give you news by the Permission of Allah^azwj the High, and claim that all that is from Allah^azwj Who has Enabled me to know it'.

(3) حدثنا محمد بن عبد الله بن عامر عن عبد الرحمن بن ابى نجران قال كتب أبو الحسن الرضا عليه السلام واقرأنيها الرساله قال على بن الحسين عليه السلام عندنا علم المنايا والبلايا وفصل الخطاب وانساب العرب ومولد الاسلام.

3 – It has been narrated to us from Muhammad Bin Abdullah Bin Aamir, from Abdul Rahmaan Bin Abu Najraan who said:

'Abu Al-Hassan Al-Reza^asws wrote, and I read his^asws letter in which he^asws said: 'Ali^asws Bin Al-Husayn^asws said: 'With us^asws is knowledge of the deaths, and the afflictions, and intricacies of speech, and lineages of the Arabs, and the onset of Islam'.

(4) حدثنا احمد بن الحسين عن ابيه عن عمرو بن ميمون عن عمار بن هارون عن ابى جعفر عليه السلام قال قال عندنا علم المنايا والبلايا وفصل الخطاب وانساب العرب ومولد الاسلام.

4 – It has been narrated to us from Ahmad Bin Al-Husayn, from his father, from Amro Bin maymoun, from Amaar Bin Haroun, who has narrated the following:

Abu Ja'far^asws said: 'With us^asws is knowledge of the deaths, and the afflictions, and intricacies of speech, and lineages of the Arabs, and onset of the Islam'.

(5) حدثنا ابراهيم بن هاشم عن عبد العزيز بن المهتدى عن عبد الله بن جندب انه كتب إليه أبو الحسن الرضا عليه السلام اما بعد فان محمدا صلى الله عليه وآله كان امين الله في خلقه فلما قبض كنا اهل البيت ورثته فنحن امناء الله في ارضه عندنا علم المنايا والبلايا وانساب العرب ومولد الاسلام.

5 – It has been narrated to us from Ibrahim Bin hashaam, from Abdul Aziz Bin Al-Mohtady, from Abdullah Bin Jundab to whom Abu Al-Hassan^asws wrote:

Abu Al-Hassan Al-Reza^asws wrote: 'Indeed, Muhammad^saww was Trustee of Allah^azwj in His^azwj Creation. When he^saww passed away, the People^asws of the Household inherited from him^saww. We^asws are the Trustees of Allah^azwj in His^azwj Earth. With

us[asws] is knowledge of the deaths and the affliction, and lineages of the Arabs, and onset of the Islam’.

(6) حدثنا احمد بن الحسين عن احمد بن ابراهيم عن محمد بن زكريا عن محمد بن نعيم عن يزداد بن ابراهيم عمن حدثه عن ابى عبد الله عليه السلام قال قال امير المؤمنين علمت علم المنايا والبلايا وفصل الخطاب.

6 – It has been narrated to us from Ahmaad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Muhammad Bin Zakariya, from Muhammad Bin Naeem, from Yazdaan Bin Ibrahim, who has narrated the following:

Abu Abdullah[asws] has narrated that Amir-ul-Momineen[asws] said: ‘I[asws] know the knowledge of the deaths and the afflictions and the intricacies of the speech’.

(7) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن هشام بن سالم رفعه إلى امير المؤمنين عليه السلام قال سلونى قبل ان تفقدوني الا تسألون من عنده علم المنايا والبلايا و القضايا وفصل الخطاب.

7 – It has been narrated to us from Yaqoub bin Yazeed, from Ibn Abu Umeyr, who has said:

Hashaam Bin Saalim with an unbroken chain going up to Amir-ul-Momineen[asws] has narrated: ‘Ask me[asws] before you lose me[asws], but you will be asking the one with whom[asws] is knowledge of the deaths, and the afflictions, and the judgments and intricacies of the speech’.

(8) وعنه بهذا الاسناد عن عبد الحميد بن عبد الاعلى وسفيان الجويرى رفعوه إلى على عليه السلام مثله.

8 – And from him by this chain, from Abdul Hameed Bin Abdul A’la, and Sufyan Al-Juweyri with and unbroken chain going up to Ali[asws], similar to it’.

(9) حدثنا عبد الله بن محمد عن محمد بن الحسين عن جعفر بن بشير عن عبد الكريم عن ابى بصير عن ابى عبد الله عليه السلام قال يا ابا بصير انا اهل بيت اوتينا علم المنايا والبلايا والوصايا وفصل الخطاب وعرفنا شيعتنا كعرفان الرجل اهل بيته.

9 – It has been narrated to us from Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn, from Ja’far Bin Bashir, from Abdul Kareem, from Abu Baseer, who has said:

Abu Abdullah[asws] has said: ‘O Abu Baseer, the People[asws] of the Household have been given knowledge of the deaths, and the afflictions, and the Bequests, and intricacies of the speech, and we[asws] recognise our[asws] Shiites just like the man recognises his own family members’.

(10) حدثنا عبد الله بن محمد عن ابراهيم بن محمد قال حدثنى عبد الله بن جبلة واسماعيل بن عمر وقال حدثنا أبو مريم عبد الغفار بن القاسم عن عمران بن ميثم عن عطاء بن ربعى عن امير المؤمنين عليه السلام انه كان يقول سلونى قبل ان تفقدوني الا تسئلون من عنده علم المنايا والبلايا والانساب.

10 – It has been narrated to us from Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdullah Bin Jabalat and Ismail Bin Umar, from Abu Maram Abdul Ghafaar Bin Al-Qasim, from Umran Bin Maysam, from Ata’a Bin Rabi’e, who has said:

Amir-ul-Momineen[asws] used to say: ‘Ask me[asws] before you lose me[asws], but you will be asking the one with whom[asws] is knowledge of the deaths, and the afflictions, and the lineages’.

(11) حدثنا محمد بن عيسى عن محمد بن سنان عن المفضل بن عمر قال سمعت ابا عبد الله عليه السلام يقول كان امير المؤمنين عليه السلام اعطيت خصالا ما سبقني إليها احد علمت المنايا والبلايا والانساب وفصل الخطاب.

11 – It has been narrated to us from Muhammad Bin Isa, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar who said:

‘I heard Abu Abdullah[asws] say: ‘Amir-ul-Momineen[asws] had been given the (Holy) qualities that no one had preceded him[asws] before. He[asws] knew the deaths, and the afflictions, and the lineages and intricacies of the speech’.

(12) حدثنا عبد الله بن محمد عن ابراهيم محمد قال حدثنا محمد بن على عن العباس بن عبيد الله العبدى عن عبد الرحمن بن الاسود عن على بن خرور عن الاصبغ بن نباته قال قال امير المؤمنين عليه السلام انا اهل بيت علمنا علم المنايا والبلايا والانساب والله لو ان رجلا منا قام على جسر ثم عرضت عليه هذه الامة لحدثهم باسمائهم و انسابهم.

12 – It has been narrated to us from Abdullah Bin Muhammad, from Ibrahim Muhammad, from Muhammad Bin Ali, from Al-Abbas Bin Ubeydullah Al-Abady, from Abdul Rahmaan Bin Al-Aswad, from Ali Bin Kharour, from Al-Asbagh Bin Nabaata who said:

'Amir-ul-Momineen[asws] said: 'The People[asws] of the Household know the knowledge of the deaths, and the afflictions, and the lineages. By Allah[azwj], if a man[asws] from us[asws] stands up on the bridge, then this community requests to him[asws], he[asws] will communicate with them by their names and their lineages'.

(13) حدثنا محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن عبد الكريم عن ابى بصير عن ابى عبد الله عليه السلام قال يا ابا بصير انا اهل بيت اوتينا علم المنايا والبلايا والانساب والوصايا وفصل الخطاب عرفنا شيعتنا كعرفان الرجل اهل بيته.

13 – It has been narrated to us from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Bashir, from Abdul Kareem, from Abu Baseer, who has said:

Abu Abdullah[asws] has said: 'O Abu Baseer, the People[asws] of the Household have been given knowledge of the deaths, and the afflictions, and the lineages, and the bequests, and intricacies of the speech. We[asws] recognise our[asws] Shiites, just like the man recognises his own family members'.

(14) وعنه عن محمد بن عيسى عن صفوان عن يعقوب بن شعيب عن عمران بن عباية قال سمعت عليا عليه السلام يقول سلونى قبل ان تفقدوني الا تسألون من عنده علم المنايا والبلايا والانساب.

14 – And from his, from Muhammad Bin Isa, from Safwaan, from Yaqoub Bin Shuaib, from Umran Bin Abaayat who said:

'I heard Ali[asws] say: 'Ask me[asws] before you lose me[asws], but you will be questioning the one with whom[asws] is knowledge of the deaths, and the afflictions, and the lineages'.

(15) حدثنا محمد بن الحسين عن محمد بن سنان عن عمران بن مروان عن المنخل عن جابر عن ابى جعفر عليه السلام قال سمعته يقول انا اهل بيت علمنا المنايا والبلايا والانساب فاعتبروا بنا وبعدونا وبهدانا وبهديهم وبقضائنا وبقضائهم وبحكمنا وبحكمهم وميتتنا وميتتهم يموتون بالقرحة والدبيلة ونموت بما شاء الله.

15 – It has been narrated to us from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Umran Bin Marwaan, from Al-Mankhal, from Jabir, who has said the following:

Abu Ja'far[asws] has said: 'The People[asws] of the Household know the deaths, and the afflictions, and the lineages, and were thus differentiated as being our[asws] supporters or our[asws] enemies, and thus as (there is) our[asws] guidance or their guidance, and our[asws] judgements or their judgements, and our[asws] departed ones or their dead ones who die from ulcers and perversion of the heart, but we[asws] depart by the Desire of Allah[azwj]'.

(16) حدثنا أبو الفضل العلوى عن سعيد بن عيسى الكزبري البصري عن ابراهيم بن الحكم بن ظهير عن ابيه عن شريك بن عبد الله عن عبد الاعلى التغلبي عن ابى وقاص عن سلمان الفارسى قال قال امير المؤمنين عليه السلام عندي علم المنايا والبلايا والوصايا والانساب وفصل الخطاب.

16 – It has been narrated to us from Abu Al-FazaAl-Al-Alawy, from Saeed Bin Isa Al-Kazbary Al-Basry, from Ibrahim Bin Al-Hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A'la Al-Taghlaby, from Abu Waqaas, from Salmaan Al-Farsy[as] who said:

'Amir-ul-Momineen[asws] said: 'With me[asws] is knowledge of the deaths, and the afflictions, and the bequests, and the lineages, and conciseness of the speech'.

(3) باب في الائمة عليهم السلام انهم يحيون الموتى ويبرؤن الاكمه والابرص باذن الله.

CHAPTER 3 – REGARDING THE IMAMSasws, THEYasws REVIVE THE DEAD, AND THEYasws GIVE RELIEF TO THE BLIND AND THE LEPER BY THE PERMISSION OF ALLAHazwj

(1) حدثنى احمد بن محمد عن على بن الحكم عن مثنى الحناط عن ابى بصير قال دخلت على ابى عبد الله عليه السلام وابى جعفر عليه السلام وقلت لهما انتما ورثة رسول الله صلى الله عليه وآله قال نعم قلت فرسول الله وارث الانبياء علم كلما علموا فقال لى نعم فقلت انتم تقدرون على ان تحيوا الموتى وتبرى الاكمه والابرص فقال لى نعم باذن الله ثم قال ادن منى يا ابا محمد فمسح يده على عينى ووجهى وأبصرت الشمس والسماء والارض والبيوت و كل شئ في الدار قال اتحب ان تكون هكذا ولك ما للناس وعليك ما عليهم يوم القيمة أو تعود كما كنت ولك الجنة خالصا قلت اعود كما كنت قال فمسح على عينى فعدت كما كنت قال على فحدثت به ابن ابى عمير فقال اشهد ان هذا حق كما ان النهار حق.

1 – It has been narrated to me Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Masny Al-Hanaat, from Abu Baseer who said:

'I came to Abu Abdullahasws and Abu Ja'farasws and said to themasws both, 'Are both of youasws inheritors of the Messenger of Allahsaww?' Heasws said: 'Yes'. I asked, 'The Messenger of Allahsaww was the inheritor of the Prophetssaww, all the knowledge that theyas knew?' Heasws said to me: 'Yes'.

I asked, 'Do youasws have the ability to revive the dead and do away with the blindness and the leprosy?' Heasws said: 'Yes, by the Permission of Allahsaww'. Then said: 'Approach measws, O Abu Muhammad'. Heasws wiped hisasws hand on my eyes, and my face, and I saw the sun and the sky, and the earth, and the houses, and everything in the house'.

Heasws said: 'Would you like it to be like this, and for you to be what it is for the people, and what will be for them on the Day of Judgement, or return to what you were, sincere, and for you is the Paradise?' I said, 'Return to what I was before'. Heasws wiped hisasws hand on my eyes, and I returned to what I was before. Ali said, that he narrated it to Ibn Abu Umeyr who said, 'I bear witness that this is the truth, just like the day is truth'.

(2) حدثنى احمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضيل عن ابى حمزة الثمالى عن على بن الحسين عليه السلام قال قلت له اسالك جعلت فداك عن ثلث خصال انفي عنى فيه التقية قال فقال ذلك لك قلت اسالك عن فلان وفلان قال فعليها لعنة الله بلعناته كلها ماتا والله وهما كافران مشركان بالله العظيم ثم قلت الائمة يحيون الموتى ويبرؤن الاكمه والابرص ويمشون على الماء قال ما اعطى الله نبيا شيئا قط الا وقد اعطاه محمدا صلى الله عليه وآله واعطاه ما لم يكن عندهم

2 – It has been narrated to me Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

I said to Aliasws Bin Al-Husaynasws, 'May I be sacrificed for youasws, I would like to ask youasws about three characteristics, negate me if in dissimulation'. Heasws said: 'That is for you'. I said, 'I would like to ask youasws about so and so, and so and so (Abu Bakr and Umar)'. Heasws said: 'May the Curse of Allahsaww be upon them with all the Curses.

By Allahazwj, they died, when they were both infidels, and Polytheists by Allahazwj the Magnificent'. Then I said, 'The Imamsasws revive the dead, and do away the blindness and the leprosy, and walk on the water?' Heasws said: 'Allahazwj did not Give the Prophetsas anything at all, but, Hesaww Gave it to Muhammadsaww, and Gave himsaww what was not with themas'.

قلت وكل ماكان عند رسول الله صلى الله عليه وآله فقد اعطاه امير المؤمنين عليه السلام قال نعم ثم الحسن والحسين عليهما السلام ثم من بعد كل امام اماما إلى يوم القيامة مع الزيادة التى تحدث في كل سنة وفى كل شهر ثم قال أي والله في كل ساعة.

I said, 'And all that was with the Messenger of Allah[saww], he[saww] gave to Amir-ul-Momineen[asws]?' He[asws] said: 'Yes, then Al-Hassan[asws], and Al-Husayn[asws], then afterwards to each of the Imams[asws] up to the Day of Judgement, along with more which occurs during every year, and in every month'. Then said: 'Yes, by Allah[azwj], in every hour'.

(3) حدثنا ابراهيم بن هاشم عن على بن معبد يرفعه قال دخلت حبابة الوالبية على ابى جعفر عليه السلام محمد بن على عليهما السلام قال يا حبابه ما الذى ابطاك قالت قلت بياض عرض لى في مفرق راسى كثرت له همومى فقال يا حبابه ادنينيه قال فدنوت منه فوضع يده في مفرق راسى ثم قال ائتوا لها بالمراة فاتيت المراة فنظرت فإذا شعر مفرق راسى قد اسود فسررت بذلك وسر أبو جعفر عليه السلام بسروري.

3 – It has been narrated to us from Ibrahim Bin Hashim, from Ali Bin Ma'bad with an unbroken chain said:

'Habaabat Al-Walibiyya came to Abu Ja'far Muhammad Bin Ali[asws]. He[asws] said: 'O Hababa, what is that which is slowing you down?' She said, 'A whiteness alluded to me in different parts of my head, and it has spread, and is of concern to me'. He[asws] said: 'O Hababa, approach me'. She said, 'I approached, and he[asws] placed his[asws] hand on my head, then said: 'Come to the mirror'. I came to the mirror. I looked and saw that the hair on different parts of my head had gone black. I was happy with that, and Abu Ja'far[asws] was happy by my happiness'.

(4) حدثنا محمد بن الحسين عن عبد الله بن جبلة عن على بن ابى حمزة عن ابى بصير قال حججت مع ابى عبد الله عليه السلام فلما كنا في الطواف قلت له جعلت فداك يابن رسول الله يغفر الله لهذا الخلق فقال يا ابا بصير ان اكثر من ترى قردة وخنازير قال قلت له ارنيهم قال فتكلم بكلمات ثم امر يده على بصرى فرأيتهم قردة وخنازير فهالني ذلك ثم امر يده على بصرى فرأيتهم كما كانوا في المرة الاولى ثم قال يا ابا محمد انتم في الجنة تحبرون وبين اطباق النار تطلبون فلا توجدون والله لا يجتمع في النار منكم ثلاثة لا والله ولا اثنان لا والله ولا واحد.

4 – It has been narrated to us from Muhammad Bin Al-Husayn, from Abdullah Bin Jabalat, from Ali Bin Abu Hamza, from Abu Baseer who said:

'I was on Pilgrimage with Abu Abdullah[asws]. When we were in the Tawaaf (Circling the Kaaba), I said to him[asws], 'May I be sacrificed for you[asws], O son of the Messenger of Allah[saww], Allah[azwj] has Forgiven these people'. He[asws] said: 'O Abu Baseer, most of the ones you will see as monkeys and pigs'.

I said to him[asws], 'Show them to me'. He[asws] spoke some words, and then gestured with his[asws] hand on my eyes. I saw them as monkeys and pigs. That was a shock to me. Then he[asws] gestured with his[asws] hand on my eyes. I saw them as they as before' Then, he[asws] said: 'O Abu Muhammad, you all in the Paradise will be chiefs and if someone is to try to find you between the levels of the Fire, you will not be found, by Allah[azwj], He[azwj] will not Gather in the Fire three of you, no by Allah[azwj], not two, no by Allah[azwj], not a single one'.

(5) حدثنا احمد بن محمد عن العباس عن حماد بن عيسى عن الحسين بن المختار عن ابى بصير قال قال لى أبو عبد الله عليه السلام تريد ان تنظر بعينك إلى السماء قلت نعم فمسح يده على عينى فنظرت إلى السماء.

5 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Abbas, from hamaad Bin isa, from Al-Husan Bin Al-Mukhtar, from Abu Baseer who said:

'Abu Ja'far[asws] said to me: 'Do you want to be able to look at the sky with your eyes?' I said, 'Yes'. He[asws] wiped his[asws] hand on my eyes. I saw up to the sky'.

(6) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن صباح المزني عن صالح بن ميثم الاسدي قال دخلت انا وعباية بن ربعى على امرأة في بنى والبة قد احترق وجهها من السجود فقال له عباية يا حبابة هذا بن اخيك قالت و أي اخ قال صالح بن ميثم قالت ابن اخى والله حقا يا ابن اخى الا احدثك حديثا سمعته من الحسين بن على عليه السلام قال قلت بلى يا عمه قالت كنت زوارة الحسين بن على عليهما السلام قالت فحدث بين عينى وضح فشق ذلك على واحتبست عليه اياما فسال عنى ما فعلت حبابة الوالبية فقالوا انها حدث بها حدث بين عينيها

6 – It has been narrated to us from Muhammad Bin Ali Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Sabaah Al-Mazny, from Saleh Bin Maysam Al-Asady who said:

'I and Abaayat Bin Rabi'e came to a woman in the Clan of Waalbat, and her face had been burnt from the prostrations. Abaayat said to her, 'O Habaabat, this is the son of your brother'. She said, 'And which brother?' He said, 'Saaleh Bin Maysam'. She said, 'Son of my brother, by Allah^azwj, truly'. O son of my brother, but I shall narrate to you a Hadeeth which I heard from Al-Husayn^asws Bin Ali^asws'. I said, 'Yes, O mother'.

She said, 'I was visiting Al-Husayn^asws Bin Ali^asws. An event occurred in front of my eyes clearly that was difficult for me to retain it for days'. I asked, 'It means that Habaabat Al-Walibiya did not do it'. They said, 'It occurred in front of her eyes'.

فقال لاصحابه قوموا إليها فجاء مع اصحابه حى دخل على وانا في مسجدي هذا فقال يا حبابه ما ابطاء بك على قلت يابن رسول الله ما ذاك الذى منعنى ان لم اكن اضطررت إلى المجئ اليك اضطرار لكن حدث هذا بى قال فكشفت القناع فتفل عليه الحسين بن على عليهما السلام فقال يا حبابة احدثى لله شكر فان الله قد درئه عنك قال فخررت ساجدة قالت فقال يا حبابة ارفعى راسك وانظرى في مرأتك قالت فرفعت راسى فلم احسن منه شيئا قال فحمدت الله

He^asws said to his^asws companions: 'Let us go to her'. He^asws went with his^asws companions until they came up to me, and I was in this Mosque here'. He^asws said: 'What is slowing you down?' I said, 'O son^asws of the Messenger of Allah^saww, that is not what has prevented me, but that it did not make me restless to come to you^asws, but this has occurred to me'. Al-Husayn Bin Ali^asws uncovered the mask. He^asws said: 'O Habaabat, thank Allah^azwj, for Allah^azwj has Repulsed this from you'. She said, 'I fell in prostration'. He^asws said: 'O Habaabat, raise your head, and look in your mirror'. She said, 'I raised my head, there was nothing more beautiful than it. I Praised Allah^azwj'.

قالت فقال الحسين أو من رواه عن احمد قال حدثنى الحسين بن بزه عن اسماعيل بن بزه ابن عبد العزيز عن ابان الاحمر عن ابى بصير قال دخلت على ابى عبد الله عليه السلام فقلت له جعلت فداك ما فضلنا على من خالفنا فوالله انى لارى الرجل منهم من هو ارخى بالا وانعم رياشا واحسن حالا قال فسكت عنى حتى إذا كنت بالابطح ابطح مكة ورايت الناس يضجون إلى الله فقال يا ابا محمد ما اكثر الضجيج والعجيج واقل الحجيج والذى بعث محمدا صلى الله عليه وآله بالنبوة وعجل روحه إلى الجنة ما يتقبل الله الا منك ومن اشباهك خاصة و مسح يده على وجهى وقال يا ابا بصير انظر قال فإذا انا بالخلق كلب وخنزير وحمار الا رجل بعد رجل.

She said, 'Al-Husayn^asws said, or someone reported from Ahmad, from Al-Husayn Bin Bazah, from Ismail Bin Bazah Ibn Abdul Aziz, from Abaan Al-Ahmar, from Abu Baseer who said, 'I came to Abu Abdullah^asws. I said to him^asws, 'May I be sacrificed for you^asws, what prefers us over those that oppose you^asws? By Allah^azwj, I see a man from them who is relaxed and with bounties and a better life?' He^asws didn't speak to me until when we were in the plains of Mecca, and I saw the people who were grumbling to Allah^azwj'. He^asws said: 'O Abu Muhammad, what is more is the noise, and the laughter and less of the Pilgrims.

By the One Who^azwj Sent Muhammad^saww with Prophet-hood, and Expedited his^saww soul to the Paradise, Allah^azwj will not Accept, except from you and ones similar to you especially', and he^asws wiped his^asws hand on my face, and said: 'O Abu Baseer, look!' It was as if I was with the creatures, dogs, and pigs, and donkeys, except for a man, after a man (here and there)'.

(7) حدثنا محمد بن الحسين عن موسى بن سعدان عن ابيه عن ابى بصير قال تجسست جسد ابى عبد الله عليه السلام ومناكبه قال فقال يا ابا محمد تحب ان تراني فقلت نعم جعلت فداك قال فمسح يده على عينى فإذا انا انظر إليه قال فقال يا ابا محمد لولا شهرة الناس لتركتك بصيرا على حالك ولكن لا تستقيم قال ثم مسح يده على عينى فإذا انا كما كنت.

7 – It has been narrated to us from Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from his father, from Abu Baseer who said:

'I tried to feel the body of Abu Abdullah[asws] and his[asws] shoulders. He[asws] said: 'O Abu Muhammad, would you like to be able to look at me[asws]?' I said, 'Yes, may I be sacrificed for you'. He[asws] wiped his[asws] hand on my eyes. I found myself seeing him[asws]'. He[asws] said: 'O Abu Muhammad, were it not for the fame of the people, I[asws] would have left you as a seeing one on your situation, but I[asws] do not want it to become established'.

(8) حدثنا ايوب بن نوح عن صفوان بن يحيى قال حدثنى حماد بن ابى طلحة عن ابى عوف عن ابى عبد الله عليه السلام قال دخلت عليه فالطفني وقال ان رجلا مكفوف البصر اتى النبي صلى الله عليه وآله فقال يارسول الله صلى الله عليه وآله ادع الله ان يرد على بصرى وقال فدعى الله له فرد عليه بصره ثم اتاه آخر فقال يارسول الله صلى الله عليه وآله ادع الله لى ان يرد على بصرى قال فقال الجنة احب اليك ان يرد عليك بصرك قال يارسول الله وان ثوابها الجنة فقال ان الله اكرم من ان يبتلى عبده المؤمن بذهاب بصره ثم لا يثيبه الجنة.

8 – It has been narrated to us from Ayub Bin Nuh, from Safwaan Bin Yahya, from Hamaad Bin Abu Talha, from Abu Awf, who has narrated the following:

'I came to Abu Abdullah[asws], and he[asws] courteously turned towards me and said: 'A blind man came to the Prophet[saww] and said, 'O Messenger of Allah[saww], supplicate to Allah[azwj] that He[azwj] should Return my eyesight to me'. He[saww] supplicated to Allah[azwj]. His eyesight returned to him. Then another one came and said, 'O Messenger of Allah[saww], supplicate to Allah[azwj] for me that He[azwj] should Return my eyesight to me'. He[saww] said: 'Is the Paradise more beloved to you or the return of your vision?' He said, 'O Messenger of Allah[saww], and that the reward for it is the Paradise?' He[saww] said: 'Allah[azwj] is more Generous than that He[azwj] would afflict His[azwj] slave with the loss of his sight and then not Reward him with the Paradise'.

(4) باب في ان الائمة عليهم السلام احيوا الموتى باذن الله تعالى

CHAPTER 4 – REGARDING THE IMAMSasws REVIVING THE DEAD BY THE PERMISSION OF ALLAHazwj

(1) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن جميل بن دراج قال كنت عند ابى عبد الله عليه السلام فدخلت عليه امرأة فذكرت انها تركت ابنها بالملحفة على وجهه ميتا قال لها لعله لم يمت فقومي فاذهبي إلى بيتك واغتسلي وصلى ركعتين وادعى وقولى يامن وهبه لى ولم يك شيئا جدد لى هبته ثم حركيه ولا تخبري بذلك احد قال ففعلت فجائت فحركته فإذا هو قد بكى.

1 – It has been narrated to us from Ahmad Bin Muhammad, from Uman Bin Abdul Aziz, from Jameel Bin Daraaj who said:

'I was with Abu Abdullahasws when a woman came to himasws. She mentioned that she had left her dead son with a garment on his face. Heasws said to her: 'Perhaps he has not died. Get up, go to your house, and wash yourself, and Pray two Rakaat (Salat), and supplicate, and say, 'O One Whoazwj Gave me a gift, and did not Renew a thing for me as a gift'. Then move him and do not inform anyone about that'. She did that. She went. She moved him, he (started) cring (signs of life)'.

(2) حدثنا احمد بن محمد عن على بن الحكم عن على بن المغيرة قال مر العبد الصالح عليه السلام بامرأة بمنى وهى تبكى وصبيانها حولها يبكون وقد ماتت بقرة لها فدنا منها ثم قال لها ما يبكيك يا امة الله قالت يا عبد الله ان لى صبيانا ايتاما فكانت لى بقرة معيشتي ومعيشة صبياني كان منها فقد ماتت وبقيت منقطعة بى وبولدي ولا حيلة لنا فقال لها يا امة هل لك ان احييها لك قالت فالهمت ان قالت نعم يا عبد الله قال فتنحى ناحية فصلى ركعتين ثم رفع يديه يمينه وحرك شفتيه ثم قام فمر بالبقرة فنخسها نخسا أو ضربها برجله فاستوت على الارض قائمة فلما نظرت المرأة إلى البقرة قد قامت صاحت عيسى بن مريم ورب الكعبة قال فخالط الناس وصار بينهم ومضى بينهم صلى الله عليه وآله وعلى آبائه الطاهرين.

2 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Al-Mugheira who said:

'Al-Abd Al-Salehasws (Seventh Imam Musa Al-Kazimasws) passed by a woman in Mina and she was crying, and her sons were around her crying with her, and her cow had died. Heasws came to her, then said: 'What makes you cry, O community of Allahazwj?' She said, 'O servant of Allahazwj, my sons are orphans, and there was for me a cow for my living and the livelihood of my sons was from her.

She has died, and the remainder has been cut off for me and my sons, and there is no means for us'. Heasws said: 'O mother, shall I revive her for you?' She said, 'I am inspired to say yes, O servant of Allahazwj'. Heasws stepped down in an area, Prayed two Rakaat (Salat), then raised hisasws right hand, and moved hisasws lips'. Then heasws stood up and passed by the cow, goaded it with a stick or kicked it with hisasws leg, it stood up on the ground. When the woman looked at the cow which had stood up, she shouted 'Isaas Bin Maryamsa and the Lordazwj of the Kaaba!' Heasws went between the people and became mixed with them. May Peace be upon himasws and hisasws forefathersasws, the Purified'.

(3) حدثنا سلمة بن خطاب عن عبد الله بن القاسم عن عيسى بن شلقان قال سمعت ابا عبد الله عليه السلام يقول ان امير المؤمنين عليا عليه السلام كانت له خؤلة في بنى مخزوم وان شابا منهم اتاه فقال يا خالي ان اخى وابن ابى مات وقد حزنت عليه حزنا شديدا قال فتشتهي ان تراه قال نعم قال فارنى قبره فخرج ومعه برد رسول الله صلى الله عليه وآله الستجاب فلما انتهى إلى القبر تملمت شفتاه ثم ركضه برجله فخرج من قبره وهو يقول رميكا بلسان الفرس فقال له على الم تمت وانت رجل من العرب قال بلى ولكنا متنا على سنة فلان فانقلبت السنتنا.

3 – It has been narrated to us from Salmat Bin Khataab, from Abdullah Bin Al-Qasim, from Isa Bin Shalqaan who said:

'I heard Abu Abdullah[asws] say: 'Amir-ul-Momineen Ali[asws], had a following in the Clan of Makhzum, and that a young man from them came to him[asws]. He said, 'O uncle, my brother and the son of my father has passed away, and I have grieved upon him a harsh grieving'.

He[asws] said: 'Do you desire to see him?' He said, 'Yes'. He[asws] said: 'Show me[asws] his grave'. He[asws] went, and with him[asws] was the mantle of the Messenger of Allah[saww], *Al-Istijaab*. When he[asws] ended up at the grave, he[asws] moved his[asws] lips, then stepped on it with his[asws] leg. He came out of his grave, and he was speaking fluently in the Persian language'. He[asws] said to him: 'Did you not die and you were a man from the Arabs?' He said, 'Yes, but I died on a particular Sunnah, our tongues have been overturned'.

(4) حدثنا العباس بن معروف عن على بن مهزيار عن الحسين بن سعيد عن على بن اسماعيل الميثمى عن كريم قال سمعت من يرويه قال ان رسول الله صلى الله عليه وآله كان قاعدا فذكر اللحم وقرمه إليه فقام رجل من الانصار وله عناق فانتهى إلى امراته فقال هل لك في غنيمة قالت وما ذاك قال انى سمعت رسول الله صلى الله عليه وآله يشتهى اللحم قالت خذها ولم يكن لهم غيرها وكان رسول الله صلى الله عليه وآله يعرفها فلما جاء بها ذبحت وشويت ثم وضعها للنبى صلى الله عليه وآله فقال لهم كلوا ولا تكسروا عظما قال فرجع الانصاري وإذا هي تلعب على بابه.

4 – It has been narrated to us from Al-Abbas Bin Ma'rouf, from Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Ali Bin Ismail Al-Maysamy, from Kareem who said:

'The Messenger of Allah[saww] was seated, when they mentioned the meat and steak to him[saww]. A man from the Helpers stood up and he embraced him[saww]. He went to his wife and said, 'Do you have any sheep with us?' She said, 'And what is that?' He said, 'I heard the Messenger of Allah[saww] desiring meat'. She said, 'Take it, and there is none other, and that the Messenger of Allah[saww] is aware of it. When he took the sheep, he slaughtered it, and grilled it. Then he placed it to the Prophet[saww]. He[saww] said to them: 'Eat it, but do not break the bones'. The Emigrant returned, and his sheep was standing by his door'.

(5) حدثنا عبد الله محمد عن محمد بن ابراهيم قال حدثنا أبو محمد بريد عن داود بن كثير الرقى قال حج رجل من اصحابنا فدخل على ابى عبد الله عليه السلام فقال فداك ابى وامى ان اهلي توفيت وبقيت وحيدا فقال أبو عبد الله عليه السلام افكنت تحبها قال نعم جعلت فداك قال ارجع إلى منزلك فانك سترجع إلى المنزل وهى تأكل شيئا قال فلما رجعت من حجتى ودخلت منزلي رايتها قاعدة وهى تأكل.

5 – It has been narrated to us from Abdullah Muhammad, from Muhammad Bin Ibrahim, from Abu Muhammad Bureyd, from Dawood Bin Kaseer Al-Raqy who said:

'A man from our companions went on Pilgrimage. He came to Abu Abdullah[asws]. He said, 'May my father and my mother be sacrificed for you[asws], my wife has died and I have been left alone'. Abu Abdullah[asws] said: 'You were in love with her?' He said, 'Yes, may I be sacrificed for you'. He[asws] said: 'Return to your home, for when you return home you will find her there eating something'. He said, 'When I returned from my Hajj and entered my home, I saw her seated and she was eating'.

(5) باب في ان الائمة عليهم السلام يزورون الموتى وان الموتى يزورهم.

CHAPTER 5 – IN THAT THE IMAMS[asws] VISIT THEIR[asws] DEPARTED ONES[asws] AND THAT THEIR[asws] DEPARTED ONES[asws] VISIT THEM[asws]

(1) حدثنا معاوية بن حكيم عن الحسين بن على الوشا عن ابى الحسن الرضا عليه السلام قال قال لى بخراسان رايت رسول الله صلى الله عليه وآله هيهنا والتزمته.

1 – It has been narrated to us from Muawiya Bin Hakeem, from Al-Husayn Bin Ali Al-Washa, who has said:

Abu Al-Hassan Al-Reza[asws] said to me in Khurasan: 'I[asws] saw the Messenger of Allah[saww] over here and offered my (Salam) to him[saww]'.

(2) حدثنا محمد بن عيسى عن ابن ابى عمير وعلى بن الحكم بن مسكين عن ابن عمارة عن ابى عبد الله وعثمان بن عيسى عن ابان بن تغلب عن ابى عبد الله عليه السلام ان امير المؤمنين عليه السلام لقى ابا بكر فاحتج عليه ثم قال له اما ترضى برسول الله صلى الله عليه وآله بينى وبينك قال فكيف لى به فاخذ بيده واتى مسجد قبا فإذا رسول الله صلى الله عليه وآله فيه فقضى على ابى بكر فرجع أبو بكر مذعورا فلقى عمر فاخبره فقال مالك اما علمت سحر بنى هاشم.

2 – It has been narrated to us from Muhammad Bin Isa, from Ibn Abu Umeyr and Ali Bin Al-Hakam Bin Miskeen, from Ibn Amaarat, from Abu Abdullah, and Usman Bin Id, from Abaan Bin Tablugh, who has said:

Abu Abdullah[asws] has said that Amir-ul-Momineen[asws] met Abu Bakr. He[asws] had an argument with him, then said to him: 'But rather, let us be satisfied with (the decision of) the Messenger of Allah [saww], between you and me[asws]'. He said, 'How can I be with him[saww]?' He[asws] took him by his hand and came to the Quba Mosque. The Messenger of Allah[saww] was in it. He[saww] decided against Abu Bakr. Abu Bakr returned in fearful panic. He met Umar and informed him of what had happened. Umar said, 'What is it with you? But, what you have come to know is the witchcraft of the Clan of Hashim'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابراهيم بن ابى البلاد و حدثنى محمد بن الحسين عن ابراهيم بن ابى البلاد قال قلت لابي الحسن الرضا عليه السلام حدثنى عبد الكريم بن حسان عن عبيدة بن عبد الله بن بشير الخثعمي عن ابيك انه قال كنت ردف ابى وهو يريد العريض قال فلقيه شيخ ابيض الرأس واللحية يمشى قال فنزل إليه فقبل بين عينيه فقال ابراهيم ولا اعلمه انه قبل يده ثم جعل يقول له جعلت فداك والشيخ يوصيه فكان في اخر ما قال له انظر الاربع ركعات فلا تدعها قال وقام ابى حتى توارى الشيخ ثم ركب فقلت يا ابه من هذا الذى صنعت به ما لم ارك صنعته باحد قال هذا ابى يا بنى.

3 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al-Balaad, and It has been narrated to me Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Balaad who said:

'I said to Abu Al-Hassan Al-Reza[asws], 'Abdul Karim Bin Hasaan has narrated to me from Ubeyda Bin Abdullah Bin Bashir Al-Khash'amy, from his father who said: 'My father was behind (the Imam[asws]) and he wanted a request. The Imam[asws] met an old man with a white head and appearance and he[asws] was walking. Imam[asws] descended to him[asws] and addressed him after moving closer to his[asws] face'. Ibrahim said, 'I did not know him[asws] from before, then he[asws] went and said to him[asws], 'May I be sacrificed for you', and the old man[asws] was bequeathing to him[asws]. At the end what he[asws] said to him was, 'Look at the four cycles (of Salat), do not leave it'. And my father stood up until the old man[asws] left, then rode. I said, 'O my Master[asws], who is this one[asws] for who you[asws] have done what you[asws] have never seen to have done for anyone else?' He said, 'This is my father[asws], O my son'.

(4) حدثنا محمد بن عيسى عن محمد بن سنان عن عمار بن مروان عن سماعة قال دخلت على ابى عبد الله عليه السلام وانا احدث نفسي فرعاني فقال مالك تحدث نفسك تشتهى ان ترى ابا جعفر عليه السلام قلت نعم قال قم فادخل البيت فإذا هو أبو جعفر عليه السلام قال اتى قوم من الشيعة الحسن بن على عليه السلام بعد قتل امير المؤمنين عليه السلام فسألوه قال تعرفون امير المؤمنين عليه السلام إذا رأيتموه قالوا نعم قال فارفعوا الستر فرفعوه فإذا هم بامير المؤمنين عليه السلام لا ينكرونه وقال امير المؤمنين عليه السلام يموت من مات منا وليس بميت ويبقى من بقى منا حجة عليكم.

4 – It has been narrated to us from Muhammad Bin Isa, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Sama'at who said:

'I came to Abu Abdullah[asws] and I was talking to myself when he[asws] saw me. He[asws] said: 'What is it with you? Would you like to see Abu Ja'far[asws]?' I said, 'Yes'. He[asws] said: 'Get up'. He[asws] made me to enter a room, and there was Abu Ja'far[asws]. He[asws] said: 'A group of Shiites came to Al-Hassan Bin Ali[asws] after the killing of Amir-ul-Momineen[asws]. He[asws] asked them: 'Would you all recognise Amir-ul-Momineen[asws] if you were to see him[asws]?' They said, 'Yes'. Abu Ja'far[asws] said: 'Al-Hassan[asws] raised the curtain. They all recognised that they were with Amir-ul-Momineen[asws], they could not deny it, and Amir-ul-Momineen[asws] said: 'When one of us[asws] is separated (from you), he[asws] is not dead, and when one of us[asws] remains, the remaining one[asws] is a Proof (of Allah[azwj]) to you all'.

(5) حدثنا احمد بن محمد عن على بن الحكم عن ربيع بن محمد المسلى عن عبد الله بن سليمان عن ابى عبد الله عليه السلام قال لما اخرج بعلى عليه السلام ملبيا وقف عند قبر النبي صلى الله عليه وآله قال يابن ام ان القوم استضعفوني وكادوا يقتلونني قال فخرجت يد من قبر رسول الله صلى الله عليه وآله يعرفون انها يده وصوت يعرفون انهاصوته نحو ابى بكر اكفرت بالذى خلقك من تراب ثم من نطفه ثم سويك رجلا.

5 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Rabi'e bin Muhammad Al-Masly from Abdullah Bin Suleyman, who has said:

Abu Abdullah[asws] has said: 'When Ali[asws] went out to pay courtesy, he[asws] paused by the grave of the Messenger of Allah[saww]. He[asws] said: 'O son of my[asws] mother[as], the people considered me[asws] to be weak and have almost killed me[asws]'. A hand came out from the grave of the Messenger of Allah[saww], he[asws] recognised it as being his[saww] hand, and recognised the voice as being his[saww] voice: (it was said) 'About Abu Bakr, he has become an infidel, by the One Who[azwj] Created you[asws] from dust, then a clot, then Made you[asws] into a proper man'.

(6) حدثنا عبد الله بن محمد يرفعه باسناد له إلى ابى عبد الله عليه السلام قال لما استخلف أبو بكر اقبل عمر على على عليه السلام فقال اما علمت ان ابا بكر قد استخلف قال على عليه السلام فمن جعله كذلك قال المسلمون رضوا بذلك فقال على عليه السلام والله لاسرع ما خالفوا رسول الله صلى الله عليه وآله ونقضوا عهده وسموه بغير اسمه والله ما استخلف رسول الله صلى الله عليه وآله فقال عمر كذبت فعل الله بك وفعل

6 – It has been narrated to us from Abdullah Bin Muhammad with an unbroken chain going up to Abu Abdullah[asws] having said:

Abu Abdullah[asws] has said: 'When Abu Bakr became Caliph, Umar came to Ali[asws] and said, 'But, do you[asws] know that Abu Bakr has become Caliph?' Ali[asws] said: 'Who made him to be that?' He said, 'The Muslims are satisfied with that'.

Ali[asws] said: 'By Allah[azwj], how quickly they have gone against the Messenger of Allah[saww], and broke his[saww] pledge, and called him by a name which was not his. By Allah[azwj], the Messenger of Allah[saww] did not appoint him to be Caliph'. Umar said, 'You[asws] are belying that Act of Allah[azwj] Which He[azwj] has Done'.

فقال على عليه السلام ان شئت ان اريك برهانا على ذلك فعلت فقال له عمر ما تزال تكذب على رسول الله صلى الله عليه وآله في حيوته وبعد موته فقال على عليه السلام انطلق بنا لتعلم اينا الكذاب على رسول الله صلى الله عليه وآله في حيوته وبعد موته فانطلق معه حتى اتى إلى القبر فإذا كف فيها اكفرت بالذى خلقك من تراب ثم من نطفة ثم سويك رجلا فقال له على عليه السلام رضيت والله لقد جحدت الله في حيوته وبعد وفاته.

Ali[asws] said: ‘If you like I[asws] can show you proof of that which they have done’. Umar said to him[asws], ‘Your[asws] belying to the Messenger of Allah[saww] does not decline, not during his[saww] lifetime, and not after his[saww] death’. Ali[asws] said: ‘Let us go and find out who is the liar regarding the Messenger of Allah[saww] during his[saww] lifetime and after his[saww] passing away’. He[asws] went with him until they came to the grave. When he[asws] placed his[asws] palm onto it, (a voice said): ‘He (Abu Bakr) has disbelieved, by the One Who[azwj] Created you[asws] from dust, then from clot, then Made you into a proper man’. Ali[asws] said to him: ‘Satisfied? By Allah[azwj], he (Abu Bakr) has denied it, during his[saww] lifetime, and after his[saww] passing away’.

(7) حدثنا بعض اصحابنا عن محمد بن حماد عن اخيه احمد بن موسى عن زياد بن المنذر عن ابى جعفر عليه السلام قال لقى امير المؤمنين عليه السلام ابا بكر في بعض سكك المدينة فقال له ظلمت وفعلت فقال له ومن يعلم ذلك قال يعلمه رسول الله صلى الله عليه وآله قال وكيف لى برسول الله صلى الله عليه وآله حتى يعلم ذلك لو اتانى في المنام فاخبرني لقبلت ذلك قال على عليه السلام فانا ادخلك على رسول الله صلى الله عليه وآله في مسجد قبا قال فادخله مسجد قبا فإذا برسول الله صلى الله عليه وآله في مسجد قبا فقال له رسول الله صلى الله عليه وآله اعتزل عن ظلم امير المؤمنين عليه السلام فخرج من عنده فلقيه عمر فاخبره بذلك فقال له اسكت اما عرفت سحر بنى عبد المطلب.

7 – It has been narrated to us from one of our companions, from Muhammad Bin Hamaad, from his brother Ahmad Bin Musa, from Ziyad Bin Al-Munzar, who has said:

Abu Ja’far[asws] said: ‘Amir-ul-Momineen[asws] met Abu Bakr in one of the markets of Al-Medina. He[asws] said to him: ‘You have wronged me[asws] of what you have done’. He said, ‘And who made you[asws] to know this?’ He[asws] said: ‘The Messenger of Allah[saww] made it known to me[asws]’.

He asked, ‘And how can I be with the Messenger of Allah[saww] until he[saww] can make that known to me, unless he[saww] comes to me in the dream and tells me to accept that?’ Ali[asws] said: ‘I[asws] will take you to the Messenger of Allah[saww] in the Quba Mosque’.

Abu Ja’far[asws] said: ‘He[asws] took him to the Quba Mosque, and he was with the Messenger of Allah[saww] in the Quba Mosque. The Messenger of Allah[saww] said to him: ‘Stop from oppressing Amir-ul-Momineen[asws]’. He went out from him[saww]. He met up with Umar. He informed him about that. Umar said to him, ‘Be quiet, but recognise the witchcraft of the sons[asws] of Abdul Muttalib’.

(8) حدثنى الحسين بن محمد بن عامر عن معلى بن محمد بن عبد الله عن بشير عن عثمان بن مروان عن سماعة بن مهران قال كنت عند ابى الحسن عليه السلام فاطلت الجلوس عنده فقال اتحب ان ترى ابا عبد الله عليه السلام فقال وددت والله فقال قم وادخل ذلك البيت فدخلت البيت فإذا هو أبو عبد الله صلوات الله عليه قاعد.

8 – It has been narrated to me Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad Bin Abdullah, from Bashir, from Usman Bin Marwan, from Sama’at Bin Mahran who said:

‘I was with Abu Al-Hassan (Al-Reza)[asws]. I extended my sitting with him[asws]. He[asws] said: ‘Would you love to see Abu Abdullah[asws]?’ I said, ‘I wish I could, by Allah[azwj]’. He[asws] said: ‘Get up and enter into that room’. I entered into the room, and there was Abu Abdullah[asws] sitting’.

(9) حدثنى محمد بن الحسين عن الحكم بن مسكين عن ابى سعيد المكارى عن ابى عبد الله عليه السلام قال ان امير المؤمنين عليه السلام اتى ابا بكر فقال له اما امرك رسول الله صلى الله عليه وآله ان تطيعني فقال لا ولو امرني لفعلت قال فانطلق بنا إلى مسجد قبا فإذا رسول الله صلى الله عليه وآله يصلى فلما انصرف قال على عليه السلام يارسول الله صلى الله عليه وآله انى قلت لابي بكر امرك الله و رسوله صلى الله عليه وآله ان يطيعني فقال رسول الله قد امرتك فاطعه قال فخرج فلقى عمر وهو ذعر فقال له مالك فقال قال لى رسول الله صلى الله عليه وآله كذا وكذا فقال تبا لامته ولوك امرهم اما تعرف سحر بنى هاشم.

9 – It has been narrated to me Muhammad Bin Al-Husayn, from Al-Hakam Bin Miskeen, from Abu Saeed Al-Makary, who has said:
Abu Abdullah[asws] said: ‘Amir-ul-Momineen[asws] came to Abu Bakr and said to him: ‘But, the Messenger of Allah[saww] ordered you to obey me[asws]’. He said, ‘No, and had he[saww] ordered me so, I would have done it’.

He[asws] said: ‘Let us go to the Quba Mosque’. There, the Messenger of Allah[saww] was Praying. When he[saww] had finished, Ali[asws] said: ‘O Messenger of Allah[saww], I[asws] said to Abu Bakr: ‘The Messenger of Allah[saww] has ordered you to obey me[asws]’. The Messenger of Allah[saww] said to Abu Bakr: ‘I[saww] have ordered you. Be obedient to him[asws]’. Abu Abdullah[asws] said: ‘Abu Bakr went out in a fearful panic and met up with Umar who said to him, ‘What is it with you?’ He said, ‘The Messenger of Allah[saww] said to me, such and such’. He said, ‘Damn his[saww] community, and this how their matter is, but recognise the witchcraft of the Clan of Hashim’.

(10) حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن على بن ابى حمزة عن عمران بن ابى شعبة الحلبي عن ابان بن تغلب عن ابى عبد الله عليه السلام قال ان عليا عليه السلام لقى ابا بكر فقال يا ابا بكر اما تعلم ان رسول الله امرك ان تسلم على على عليه السلام بامرة امير المؤمنين وامرك باتباعى قال فاقبل يتوهم عليه فقال له اجعل بينى و بينك حكما قال قد رضيت فاجعل من شئت قال اجعل بينى وبينك رسول الله صلى الله عليه وآله

10 – It has been narrated to us from Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu’lui, from Ibn Sinan, from Ali bin Abu Hamza, from Umran Bin Abu She’ba Al-Ajaly, from Aban Bin Tablugh, who has said:
Abu Abdullah[asws] said: ‘Ali[asws] met Abu Bakr. He[asws] said: ‘O Abu Bakr, but you know that the Messenger of Allah[saww] ordered you to submit to Ali[asws] the matter of being the Amir-ul-Momineen (commander of the faithful), and your matter, by obedience to me[asws]’. He said, ‘I accept that he[saww] was in favour of that’. He[asws] said to him: ‘Let us have a judgement between you and I[asws] ’. He said, ‘I am satisfied with that. Let us go to any one you[asws] like’. He[asws] said: ‘I[asws] make the Messenger of Allah[saww] between you and I[asws] (as a judge)’.

قال فاغتنمها الاخر وقال قد رضيت قال فاخذ بيده فذهب إلى مسجد قبا قال فإذا رسول الله صلى الله عليه وآله قاعد في موضع المحراب فقال له هذا رسول الله صلى الله عليه وآله يا ابا بكر فقال رسول الله صلى الله عليه وآله يا ابا بكر الم امرك بالتسليم لعلى واتباعه قال بلى يارسول الله صلى الله عليه وآله قال فارفع الامر إليه قال نعم يارسول الله صلى الله عليه وآله

Abu Abdullah[asws] said: ‘The other one seized upon that and said, ‘I am happy with that’. He[asws] took him by the hand and went to the Quba Mosque. The Messenger of Allah[saww] was there, seated in the place of the niche (Al-Mihraab)’. He[asws] said to him: ‘This is the Messenger of Allah[saww], O Abu Bakr’. The Messenger of Allah[saww] said: ‘O Abu Bakr, did I[saww] not order you to submit to Ali[asws] and be obedient to him[asws]?’ He said, ‘Yes, O Messenger of Allah[saww]’. He[saww] said: ‘Raise (hand over) the matter to him[asws]’. He said, ‘Yes, O Messenger of Allah[saww]’.

فجاء فليس همته الا ذلك وهو كئيب قال فلقى عمر قال مالك يا ابا بكر قال لقيت رسول الله صلى الله عليه وآله وامرني بدفع هذه الامور إلى على عليه السلام فقال اما تعرف سحر بنى هاشم هذا سحر قال الامر على ماكان.

Abu Abdullah[asws] said: ‘He did not come to a resolution, except that he was gloomy. He met Umar who said to him, ‘What is it with you, O Abu Bakr?’ He said, ‘I met the Messenger of Allah[saww], and he[saww] ordered me to handover these matters to Ali[asws]’. He said, ‘But rather, recognise the witchcraft of the Clan of Hashim. This is witchcraft’. Abu Abdullah[asws] said: ‘The matter (remained) as it was before’.

(11) حدثنا احمد بن محمد عن على بن الحكم عن ربيع بن محمد عن عبد الله سنان عن ابى جعفر عليه السلام قال قال امير المؤمنين عليه السلام لابي بكر نسيت تسليمك لعلى بامرة امير المؤمنين عليه السلام بامر من الله ورسوله فقال له قد كان ذلك فقال له امير المؤمنين اترضى برسول الله صلى الله عليه وآله بينى وبينك قال واين هو

11 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Rabi'e Bin Muhammad, from Abdullah Sinan, who has said:

Abu Ja'far[asws] said: 'Amir-ul-Momineen[asws] said to Abu Bakr: 'You have forgotten to submit your submission to me[asws] with the matter of being the 'Amir-ul-Momineen' (commander of the faithful), by the Order of Allah[azwj] and His[azwj] Messenger'. He said to him[asws], 'Was it like that?'. Amir-ul-Momineen[asws] said to him: 'Would you be happy with the Messenger of Allah[saww] (as a judge) between you and I[asws]?' He said, 'Where is he[saww]?'

قال فاخذ بيده ثم انطلق إلى مسجد قبا فدخلا فوجدا رسول الله صلى الله عليه وآله يصلى فجلسا حتى فرغ فقال يا ابا بكر سلم لعلى عليه السلام ما توكدته من الله ومن رسوله قال فرجع أبو بكر فصعد المنبر فقال من ياخذها بما فيها فقال على عليه السلام من جذع انفه فقال له عمر وخلا به وما دعاك إلى هذا قال ان عليا ذهب إلى مسجد قبا فإذا رسول الله صلى الله عليه وآله قائم يصلى فأمرني ان اسلم الامر إليه فقال سبحان الله يا ابا بكر اما تعرف سحر بنى هاشم.

Abu Ja'far[asws] said: 'He[asws] took him by his hand and went to the Quba Mosque. They found the Messenger of Allah[saww] Praying. They sat down until he[saww] was free. He[saww] said: 'O Abu Bakr, submit to Ali[asws] what has been Emphasised from Allah[azwj] and from His[azwj] Messenger[saww]'. Abu Bakr returned. He ascended the pulpit. He said, 'Who is the one who will take this and what it includes?'

Ali[asws] said: 'From the trunk of his nose'. Umar said to him[asws] when he[asws] was alone with him, 'And what is your[asws] claim regarding this?' He said, 'I went with Ali[asws] to the Quba Mosque. The Messenger of Allah[saww] was there standing in Prayer. He[saww] ordered me to submit the matter to him[asws]'. Umar said, 'Glory be to Allah[azwj], O Abu Bakr, but recognise the witchcraft of the Clan of Hashim'.

(12) حدثنا احمد بن محمد عن بعض اصحابنا عن القاسم بن محمد عن اسحق بن ابراهيم عن هارون عن ابى عبد الله عليه السلام قال قال امير المؤمنين عليه السلام لابي بكر هل اجمع بينى وبينك رسول الله صلى الله عليه وآله فقال نعم فخرجا إلى مسجد قبا فصلى امير المؤمنين عليه السلام ركعتين فإذا هو برسول الله صلى الله عليه وآله يا ابا بكر على هذا عاهدتك فصرت به ثم رجع وهو يقول والله لا اجلس ذلك المجلس فلقى عمرو قال مالك كذا قال قد والله ذهب بى فارانى رسول الله صلى الله عليه وآله

12 – It has been narrated to us from Ahmad Bin Muhammad, from one of our companions, from Al-Qasim Bin Muhammad, from Is'haq Bin Ibrahim, from Haroun, who has said:

Abu Abdullah[asws] said: 'Amir-ul-Momineen[asws] said to Abu Bakr: 'Shall we have a judgement between (you and I[asws]) by the Messenger of Allah[saww]?' He said, 'Yes'. They went out to the Quba Mosque. Amir-ul-Momineen[asws] Prayed two Rakaat, and he[asws] was with the Messenger of Allah[saww]. He[saww] said: 'O Abu Bakr, on this (matter) I[saww] took a promise from you'. He came (to an agreement) by it, then returned and he was saying, 'By Allah[azwj], I will not sit in that sitting'. He met Umar who said, 'What is the matter with you?' He said, 'By Allah[azwj], I went (with Amir-ul-Momineen[asws]). I saw the Messenger of Allah[saww]'.

فقال له عمر اما تذكر يوما كنا معه فامر بشجرتين فالتقتا فقضى حاجته خلفهما ثم امرهما فتفرقا قال أبو بكر اما إذا قلت ذا فانى دخلت انا و هو في الغار فقال بيده فمسحها عليه فعاد ينسج العنكبوت كما كان ثم قال الا اريك جعفر واصحابه تعوم بهم سفينتهم في البحر قلت بلى قال فمسح يده على وجهى فرايت جعفرا واصحابه تعوم بهم سفينتهم في البحر فيومئذ عرفت انه ساحر فرجع إلى مكانه.

Umar said to him, 'But, do you remember the day when you were with him[saww] and he[saww] ordered the two trees to come together. He[saww] fulfilled his[saww] need behind

them, then he[saww] ordered them to separated?’ Abu Bakr said, ‘But, I say that, I and him[saww] were in the cave, and he[saww] wiped his[saww] hand, and the spider spun a web as if it had been there from before, then he[saww] said: ‘Shall I[saww] show you Ja’far and his companions floating on a ship in the sea?’ I said, ‘Yes’. He[saww] wiped his[saww] hand on my face. I saw Ja’far and his companions floating on a ship in the sea. On that day I recognised that he[saww] was a magician’. So he went back to his place’.

(13) حدثنا على بن الحسن بن على بن فضال عن ابيه عن علاء بن يحيى المكفوف عن عمربن ابى زياد عن عطية الابزارى قال طاف رسول الله صلى الله عليه وآله بالكعبة فإذا آدم عليه السلام بحذاء الركن اليماني فسلم عليه رسول الله صلى الله عليه وآله ثم انتهى إلى الحجر فإذا نوح عليه السلام بحذاء رجل طويل فسلم عليه رسول الله صلى الله عليه وآله.

13 – It has been narrated to us from Ali Bin Al-Husayn Bin Ali Bin Fazaal, from his father, from A’la Bin Yahya Al-Makfouf, from Umar Bin Abu Ziyad, from Atiya, from Al-Abzary who said:

‘The Messenger of Allah[saww] was circling the Kaaba and Adam[as] was at the *Rukn Al-Yamaany*. The Messenger of Allah[saww] greeted him[as], then went up to the Black Stone (Al-Hajr Al-Aswad) where there was Nuh[as], a tall man. The Messenger of Allah[saww] greeted him[as]’.

(14) حدثنا عباد بن سليمان عن ابيه سليمان عن عيثم ابن اسلم عن معاوية الدهنى قال دخل أبو بكر على على عليه السلام فقال له ان رسول الله صلى الله عليه وآله ما تحدث الينا في امرك حديثا بعد يوم الولاية وانى اشهد انك مولاى مقر لك بذلك وقد سلمت عليك على عهد رسول الله صلى الله عليه وآله بامرة المؤمنين واخبرنا رسول الله صلى الله عليه وآله انك وصيه ووارثه و خليفته في اهله ونسائه ولم يحل بينك وبين ذلك وصار ميراث رسول الله صلى الله عليه وآله اليك وامر نسائه ولم يخبرنا بانك خليفته من بعده ولا جرم لك في ذلك فيما بيننا وبينك ولاذنب بيننا وبينك وبين الله

14 –It has been narrated to us from Abaad Bin Suleyman, from his father Suleyman, from Asam Ibn Aslam, from Muawiya Al-Dahny who said:

‘Abu Bakr came to Ali[asws] and said to him[asws], ‘It has been narrated to us, from Messenger of Allah[saww], as a narration with regards to your[asws] matter after the day of the Wilayah (Gadeer-e-Khum), and I did bear witness that you[asws] are my master. I repeated that to you[asws], and greeted you on the covenant of the Messenger of Allah[saww] as the ‘mir-ul-Momineen’ (Commander of the Faithful), and the Messenger of Allah[saww] informed us that you[asws] are his[saww] successor, and his[saww] inheritor, and his[saww] Caliph in his[saww] Family and for his[saww] women.

However, he[saww] did not resolve between you[asws] and that, and the inheritance of the Messenger of Allah[saww] would go to you[asws], and the matter of his[saww] women, and it was not informed to us, and he[saww] did not inform us that you[asws] will be his[saww] successor after him[saww], and there is no crime in that between us and you[asws], and no sin between us and you[asws] and Allah[azwj]’.

قال فقال على عليه السلام ان اريتك رسول الله صلى الله عليه وآله حتى يخبرك انى اولى بالامر الذى انت فيه منك ومن غيرك وانت لم ترجع عما انت فيه فتكون كافرا قال أبو بكر ان رايت رسول الله صلى الله عليه وآله حتى يخبرني ببعض هذا لا كتفيته قال فوافنى إذا صليت المغرب قال فرجع إلى بعد المغرب فاخذ بيده فخرج به إلى مسجد قبا فإذا رسول الله صلى الله عليه واله جالس في القبلة

Ali[asws] said: ‘I[asws] can show you the Messenger of Allah[saww], until he[saww] informs you (again) that I[asws] am the foremost for the matter in which you are in, and other, and if you do not return from that which you have (occupied), you will be an infidel’. Abu Bakr said, ‘If I were to see the Messenger of Allah[saww], until he[saww] informs me of some of this, I will not come to a decision’. He[asws] said: ‘It is sufficient for me[asws] if I[asws] were to Pray the evening (*Maghrib*) Prayer’. He[asws] came back after the evening (*Maghrib*) Prayer, took him by his hand, and went out with him to the Quba Mosque,

and the Messenger of Allah[saww] was seated there in the direction of the Kaaba (*Al-Qiblah*)'.

فقال يا عتيق وثبت على على عليه السلام وجلست مجلس النبوة وقد تقدمت اليك في ذلك فانزع هذا السربال الذى تسربلته فخله لعلى عليه السلام والا فموعدك النار قال ثم اخذ بيديه فاخرجه فقام النبي ومشى عنهما قال فانطلق امير المؤمنين عليه السلام إلى سلمان فقال يا سلمان اما علمت انه كان من الامر كذا وكذا قال ليشهدن بك وليندبنه إلى صاحبه وليخبرنه بالخبر

He[saww] said: 'O Ateeq, and it has been proven on Ali[asws], and the Prophet-hood has sat in session, and have proceeded to you regarding that. Remove this shirt (Caliphate) which you are wearing. Vacate it for Ali[asws] or set for yourself a date in the Fire'. Then he[saww] took him by his hand and took him out. The Prophet[saww] stood up and walked away from them both. Amir-ul-Momineen[asws] went to Salmaan[ar]. He[asws] said: 'O Salmaan[ar], do you know that he was ordered from such and such a matter?' He[ar] said, 'So that they testify to you[asws], and assign it to its (rightful) owner, and to inform them of the news'.

قال فضحك امير المؤمنين عليه السلام وقال اما ان يجيز صاحبه وسيفعل ثم لا والله لا يذكر ابدا إلى يوم القيمة هما انظر لا نفسهما من ذلك قال فلقى أبو بكر عمر فقال له ارانى على كذاوكذا فقال له عمر ويلك ما اقل عقلك فوالله ما انت فيه الساعة ليس الا من بعد سحر ابن ابى كبشه قد نسيت سحر بنى هاشم ومن اين يرجع محمد صلى الله عليه وآله ولا يرجع من مات ان ما انت فيه اعظم من سحر بنى هاشم فتقلد هذا السربال ومر فيه.

Amir-ul-Momineen[asws] smiled and said: 'But that if his companion permits him, he will do it, or else he will not. By Allah[azwj], he will not mention it ever to the Day of Judgement, when they will both not look at each other from that'. Abu Bakr met Umar and said to him, 'Ali[asws] showed me such and such'. Umar said to him, 'Woe be unto you, do not say what you are saying, for, by Allah[azwj], you are not at this moment except after having been spell bound, son of Abu Kabsha have you forgotten the witchcraft of the Clan of Hashim, and from where did Muhammad[saww] come back, and the one who dies does not come back. What you are in at the moment is the great witchcraft of the Clan of Hashim. Collar yourself with this shirt (Caliphate) and press ahead with it'.

(15) حدثنا احمد بن اسحق عن الحسن بن عباس بن حريش عن ابى جعفر عليه السلام قال سأل ابا عبد الله عليه السلام رجل من اهل بيته عن سورة انا انزلناه في ليلة القدر فقال ويلك سألت عن عظيم اياك والسؤال عن مثل هذا فقام الرجل قال فاتيته يوما فاقبلت عليه فسألته فقال انا انزلناه نور عند الانبياء والاوصياء لا يريدون حاجة من السماء و لامن الارض الا ذكروها لذلك النور فاتيهم بها فان مما ذكر على بن ابى طالب عليه السلام من الحوائج انه قال لابي بكر يوما ولا تحسبن الذين قتلوا في سبيل الله امواتا بل احياء عند ربهم فاشهد ان رسول الله صلى الله عليه وآله مات شهيدا فاياك ان تقول انه ميت والله لياتينك فاتق الله إذا جائك الشيطان غير متمثل به فعجب به أبو بكر أو فقال ان جائنى والله اطعته وخرجت مما انا فيه

15 – It has been narrated to us from Ahmad Bin Is'haq, from Al-Hassan Bin Abaas Bin Hareysh, who has said:

'Abu Ja'far[asws] having said: 'A man from his[asws] Family asked Abu Abdullah[asws] a question about the Chapter ***[97:1] We have indeed revealed this in the Night of Power***'. He[asws] said: 'Woe be unto you. You are asking me about a great (thing). Beware of asking about similar to this'. The man stood up. He came up to him[asws] one day in front of him[asws] and asked him[asws]. He[asws] said: '*Inna Anzalnaah* (Chapter 97) is Light with the Prophets[asws], and the successors[asws]. They do not intend any need from the sky, nor from the earth, but they mention it, for that is the Light due to which they get (what they ask for). It is from the remembrance of Ali[asws] Bin Abu Talib[asws] from the needs.

He[asws] said to Abu Bakr one day: 'And reckon not those who are killed in Allah's way as dead, but they are alive with their Lord[azwj]. **I[asws] bear witness that the**

Messenger of Allah[saww] died a martyr. Beware of your saying that he[saww] is a corpse. By Allah[azwj], he[saww] comes to you. Fear Allah[azwj] if the Satan[la] comes to you, for he[la] cannot represent him[saww] (i.e., a likeness of him[saww]). Abu Bakr was surprised by it and said, 'By Allah[azwj] if he[saww] came to me, I would obey him[saww] and come out of what I am in'.

قال فذكر امير المؤمنين لذلك النور فعرج إلى ارواح النبيين فإذا محمد صلى الله عليه وآله قد البس وجهه ذلك النور واتى وهو يقول يا ابا بكر آمن بعلى عليه السلام وباحد عشر من ولده انهم مثلى الا النبوة وتب إلى الله برد ما في يديك إليهم فانه لا حق لك فيه قال ثم ذهب فلم ير

Amir-ul-Momineen[asws] mentioned to that Light. It ascended up to the souls of the Prophets[as]. When it came to Muhammad[saww], that Light took over his[saww] appearance and he[saww] said: 'O Abu Bakr, Have faith in Ali[asws] (as your master) and in the covenant from eleven of his[asws] sons[asws], for they[asws] my[saww] similarity except for the Prophet-hood, and repent to Allah[azwj] by returning what is in your hands to them[asws], for there is no right for you in this'. Then he[asws] went and was not seen.

فقال أبو بكر اجمع الناس فاخطبهم بما رايت وابرء إلى الله مما انا فيه اليك يا على على ان تؤمنني قال ما انت بفاعل و لولا انك تنسى ما رايت لفعلت قال فانطلق أبو بكر إلى عمر ورجع نور انا انزلناه إلى على عليه السلام فقال له قد اجتمع أبو بكر مع عمر

Abu Bakr said, 'Gather the people, for I will address them of what I have seen, and I can be exonerated to Allah[azwj] from that which I am in, to you[asws], O Ali[asws], on that you[asws] will give me safety'. He[asws] said: 'What you have done, and do not forget what you have seen. Do it'. Abu Bakr went to Umar, and the Light of *Inna Anzalna* returned to Ali[asws] and said to him[asws]: 'Abu Bakr got together with Umar'.

فقلت أو علم النور قال ان له لسانا ناطقا وبصرا ناقدا يتجسس الاخبار للاوصياء عليه السلام ويستمع الاسرار ويأتيهم بتفسير كل امر يكتتم به اعدائهم فلما اخبر أبو بكر الخبر عمر قال س حرك وانها لفى بنى هاشم لقديمة قال ثم قاما يخبران الناس فما دريا ما يقولان قلت لماذا قال لانهما قد نسياه وجاء النور فاخبر عليا عليه السلام خبرهما فقال بعدا لهما كما بعدت ثمود.

I said, 'did the Light informed?'. He[asws] said: 'It has for it a speaking tongue, and a critical sight. It informs the news to the successors[as], and makes them[asws] hear the secrets, and it comes to them by the explanation of every matter that their[as] enemies hide from them. When Abu Bakr informed Umar of the news, Umar said, 'You are in a spell of the Clan of Hashim, which they have been performing for ages'. Then they stood up and started informing the people. They did not disclose what the two of them had discussed'..

I said, 'Why?' He[asws] said: 'Because both of them disregarded it, and the Light went and informed Ali[asws] of both their news'. Amir-ul-Momineen[asws] said: 'The remoteness of these two is like the remoteness of *Thamood* (A community Punished by Allah[azwj] during the time of Prophet Nuh[as]'.

(16) حدثنى الحسن بن على بن عبد الله عن على بن حسان عن عمه عبد الرحمن بن كثير الهاشمي مولى محمد بن على عن ابى عبد الله عليه السلام قال خرج امير المؤمنين عليه السلام بالناس يريد صفين حتى عبر الفرات فكان قريبا من الجبل بصفين إذ حضرت صلوة المغرب فامعن بعيدا ثم توضأ واذن فلما فرغ من الاذان انفلق الجبل عن هامة بيضاء بلحية بيضاء ووجه ابيض فقال السلام عليك يا امير المؤمنين عليه السلام ورحمة الله وبركاته مرحبا بوصى خاتم النبيين وقائد الغر المحجلين والاعز المأثور والفاضل والفايق بثواب الصديقين وسيد الوصيين قال له وعليك السلام يا اخي شمعون بن حمون وصى عيسى بن مريم روح القدس كيف حالك

16 – It has been narrated to me Al-Hassan Bin Ali Bin Abdullah, from Ali Bin Hasaan, from his uncle Abdul Rahmaan Bin Kaseer Al-Hashamy the slave of Muhammad Bin Ali, who has said:

‘Abu Abdullah[asws] said: ‘Amir-ul-Momineen[asws] went out with the people intending to go towards Siffeen, until they crossed Al-Furaat, near to the mountain of Siffeen. When the evening (Maghrib) Prayer presented itself, he[asws] went to a distance, then performed ablution, and called the Call to Prayer (*Azaan*). When he[asws] had completed the *Azaan*, there came from the crack in the mountain, a man of white complexion, white beard and white face (appeared). He said: ‘Peace be upon you[asws], O Amir-ul-Momineen[asws], and the Mercy of Allah[azwj], and His[azwj] Blessings. Welcome to the successor[asws] of the last of the Prophets[as], and the leader of the resplendent, and the clearest of the effects, and the virtuous, and the superior of the rewards of the truthful, and the chief of the successors[as]’. He[asws] said to him[as]: ‘And upon you[as] be peace, O my[asws] brother Sham’oun Bin Hamoun[as], the successor[as] of Isa Bin Maryam[as], the Holy Spirit, how are you[as]?’

قال بخير يرحمك الله انا منتظر روح الله ينزل فلا اعلم احدا اعظم في الله بلاء ولا احسن غدا ثوابا ولا ارفع مكانا منك اصبر يا اخي على ما انت عليه حتى تلقى الحبيب غدا فقد رايت اصحابك بالامس اقواما لقواما لاقوا من بنى اسرائيل نشروهم بالمناشير وحملوهم على الخشب فلو تعلم هذه الوجوه الغريزة الشافهة ما اعد الله لهم من عذاب ربك وسوء نكاله لاقصروا ولو تعلم هذه الوجوه المضيئة ماذا لهم من الثواب في طاعتك لتمنت انها قرضت بالمقاريض والسلام عليك يا امير المؤمنين ورحمة الله وبركاته

He[as] said: ‘I[as] am well, May Allah[azwj] have Mercy on you. I[as] am awaiting the descent of the Spirit of Allah[azwj]. I[as] do not know of anyone who is in a greater affliction of Allah[azwj], and of no better reward tomorrow, and no higher status than yours[asws]. Be Patient, my[as] brother on what comes to you[asws] until you[asws] meet the *Habeeb* (The Holy Prophet[saww]) tomorrow. I[as] saw your[asws] companions yesterday, and they were more lost than the Children of Israel, being sawn by saws, and being born on pieces of wood. If you[asws] know these whether this scenario is due to a scourge which Allah[azwj] has Inflicted them with from the Punishment of your[asws] Lord[azwj] and evil punishment shortened, and whether you[asws] know these as bright faces what they have been rewarded to them for being in your[asws] obedience, wishing they had been cut by the scissors, and Peace be upon you[asws], O Amir-ul-Momineen[asws], and Mercy of Allah[azwj], and His[azwj] Blessings’.

والتأم الجبل وخرج امير المؤمنين عليه السلام إلى عسكره فسئله عمار بن ياسر وابن عباس ومالك الاشتر وهاشم بن عتبه بن ابى وقاص ابى ايوب الانصاري وقيس بن سعد الانصاري وعمر وبن الحمق الخزاعى وعبادة بن صامت وابو الهيثم بن التيهان عن الرجل فاخبرهم انه شمعون بن حمون وصى عيسى بن مريم وسمعوا كلامهما فازدادوا بصيرة فقال له عبادة بن الصامت وابو ايوب لاهلعن قلبك يا امير المؤمنين عليه السلام بامهاتنا وآبائنا نفديك يا امير المؤمنين عليه السلام فوالله لننصرنك كما نصرنا اخاك رسول الله صلى الله عليه وآله ولا يتخلف عنك من المهاجرين و الانصار الا شقى فقال لهما معروفا وذكرهما بخير.

And the mountain became as it was before, and Amir-ul-Momineen[asws] came out to his[asws] soldiers. Ammar Bin Yaasar, and Ibn Abbas, and Maalik Al-Ashtar, and Hashim Bin Utba Bin Abu Waqaas, Abu Ayyub Al-Ansary, and Qays Bin Sa’ad, and Umar, and Ibn Al-Hamaq Al-Khaza’i, and Abaadat Bin Saamit, and Abu Al-Haysam Bin Al-Tayhaan, asked him[asws] about the man[as]’. He[asws] informed them that he[as] was Sham’oun Bin Hamoun[as] the successor of Isa Bin Maryam[as], and he[asws] had made them to hear both their voices and increased their vision. Abaadat Bin Al-Saamit and Abu Ayyub said to him[asws], ‘Sooth your[asws] heart O Amir-ul-Momineen[asws], we will sacrifice our mothers and our fathers for you[asws], O Amir-ul-Momineen[asws], for, by Allah[azwj], we will help you[asws] as we helped your[asws] brother the Messenger of Allah[saww], and there will not oppose you[asws] from the Emigrants and the Helpers except for the doubter (wretched)’. He[asws] said to them both some good words and reminded them to be good’.

(17) حدثنا محمد بن الحسين عن بكرعن ابى سعيد المكارى عن ابى عبد الله عليه السلام قال امير المؤمنين عليه السلام لقى ابا بكر فقال له ما امرك رسول الله صلى الله عليه وآله ان تطيع قال لا ولو امرني لفعلت قال فانطلق بنا إلى مسجد قبا فانطلق معه فإذا رسول الله ص يصلى فلما انصرف قال على يارسول الله صلى الله عليه وآله انى قلت لابي بكر ما امرك رسول الله صلى الله عليه وآله ان تطيعني فقال لا فقال رسول الله صلى الله عليه وآله بلى قد امرتك قاطعة قال فخرج فلقى عمر وهو ذعر فقال له مالك فقال قال رسول الله صلى الله عليه وآله كذاوكذا قال تبا لامتك تقرك امرهم ما تعرف سحر بنى هاشم

17 – It has been narrated to us from Muhammad Bin Al-Husayn, from Bakr, from Abu Saeed Al-Makary, who has said:

Abu Abdullah[asws] said: 'Amir-ul-Momineen[asws] met Abu Bakr. He[asws] said to him: 'Did not the Messenger of Allah[saww] order you to be obedient to me[asws]?' He said, 'No, and had he[saww] ordered me, I would have done it'. He[asws] said: 'Come, let us go to the Quba Mosque'. He went with him[asws]. The Messenger of Allah[saww] was present there. Ali[asws] said: 'O Messenger of Allah[saww], I[asws] said to Abu Bakr 'Did not the Messenger of Allah[saww] ordered you to be obedient to me[asws]?' He said, 'No'. The Messenger of Allah[saww] said (to Abu Bakr): 'Yes, I[saww] did order you so, but you broke it (your promise)'. He went out. He was in a fearful panic, and he met Umar who said to him, 'What is it with you?' He said, 'The Messenger of Allah[saww] said such and such'. He said, 'Damned be their community, if you were to accept their[asws] orders. Do you not recognise the witchcraft of the Clan of Hashim?'

(18) حدثنا محمد بن عيسى عن ابراهيم بن ابى البلاد عن عبيد بن عبد الرحمن الخثعمي عن ابى ابراهيم قال خرجت مع ابى إلى بعض امواله فلما برزنا إلى الصحراء استقبله شيخ ابيض الراس واللحية فسلم عليه فنزل إليه ابى جعلت اسمعه يقول له جعلت فداك ثم جلسنا فتسائلا طويلا ثم قام الشيخ وانصرف وورع ابى وقام ينظر في قفاه حتى توارى عنه فقلت لابي من هذا الشيخ الذى سمعتك تقول له ما لم تقله لاحد قال هذا ابى.

18 – It has been narrated to us from Muhammad Bin Isa, from Ibrahim Bin Abu Al-Balaad, from Ubeyd Bin Abdul Rahmaan Al-Khas'amy, who has said:

Abu Ibrahim[asws] (The seventh Imam Musa Al-Kazim[asws]) having said: 'I[asws] went out with my[asws] father to one of his[asws] properties. When we[asws] arrived at the desert, an old man (Sheikh) of white head came up and greeted him[asws]'. My[asws] father[asws] descended to him[asws]. I[asws] heard him[asws] say to him[asws], 'May I be sacrificed for you[asws]'. Then we sat down and he[asws] asked questions for a long time. Then the old man stood up and left, and my[asws] father[asws] looked at him[asws] as he was going away until he[asws] disappeared from his[asws] sight. I[asws] said to my[asws] father[asws]: 'Who is this old man whom I[asws] heard you[asws] speaking to in a manner which you[asws] have never spoken to anyone else like that?' He[asws] said: 'This is my[asws] father[asws]'.

(19) حدثنا محمد بن عيسى عن عثمان بن عيسى عمن اخبره عن عباية الاسدي قال دخلت على امير المؤمنين عليه السلام وعنده رجل رث الهيئة وامير المؤمنين عليه السلام مقبل عليه بكلمة فلما قام الرجل قلت يا امير المؤمنين عليه السلام من هذا الذى اشغلك عنا قال هذا وصى موسى عليه السلام.

19 – It has been narrated to us from Muhammad Bin Isa, from Usman Bin Isa, from Abaayat Al-Asady who said:

'I came to Amir-ul-Momineen[asws] and with him[asws] was a shabby man, and Amir-ul-Momineen[asws] was addressing him with some talk. When the man stood up, I said, 'O Amir-ul-Momineen[asws], who is this, the one you[asws] were distracted by from us?' He[asws] said: 'This is the successor of Musa[as]'.

(6) باب في وصية رسول الله صلى الله عليه وآله امير المؤمنين عليه السلام ان يسئله بعد الموت

CHAPTER 6 – REGARDING THE WILL OF THE MESSENGER OF ALLAH^saww TO AMIR-UL-MOMINEEN^asws THAT HE^saww ASKED HIM^asws (TO DO) AFTER HIS^saww PASSING AWAY

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن على بن ابى حمزة عن عمر بن ابى شعبة قال لما حضر رسول الله صلى الله عليه وآله الموت دخل عليه على عليه السلام فادخل راسه معه ثم قال يا على إذا انا مت فاغسلني وكفني ثم اقعدني و اسئلنى واكتب.

1 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Umar Bin Abu Sha'ba who said:

'When death presented itself to the Messenger of Allah^saww, Ali^asws came to him^saww and placed his^saww head near him^asws, then he^saww said: 'O Ali^asws, When I^saww pass away, wash me^saww, and shroud me^saww, then sit me^saww down (in a sitting position), and ask me^saww and write (it down)'.

(2) حدثنا محمد بن الحسين عن جعفر بن بشير وعن الحسن بن على بن فضال جميعا عن مثنى الحناط واحمد بن محمد عن الحسن بن على الخزاز وعلى بن الحكم جميعا عن مثنى الحناط عن الحسين بن الخزاز عن الحسين بن معاوية قال قال لى جعفر بن محمد عليه السلام دعا رسول الله صلى الله عليه وآله عليا عليه السلام فقال يا على إذا انا مت فلستق ست قرب من ماء فإذا استقيت فانق غسلى وكفني وحنطنى فإذا كفنتني وحنطتني فخذني واجلسني وضع يدك على صدري وسلنى عما بدا لك.

2 – It has been narrated to us from Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, and from Al-Hassan Bin Ali Bin FazaAl-together, from Masny Al-Hanaat and Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Khazaaz, and Ali Bin Al-Hakam together, from Masny Al-hanaat, from Al-Husayn Bin Al-Khazaaz, from Al-Husayn Bin Muawiya who said:

'Abu Ja'far Bin Muhammad^asws said to me:' The Messenger of Allah^saww called Ali^asws. He^saww said: 'O Ali^asws, When I^saww pass away, collect six containers of clean water, wash me^saww, and shroud me^saww, and embalm me^saww. When you^asws have washed me^saww, and shrouded me^saww, and embalmed me^saww, grab me^saww and make me^saww to sit (in a sitting position), and place your^asws hand on my^saww chest, and ask me^saww whatever appears to you^asws'.

(3) حدثنى يعقوب بن يزيد عن مروك بن عبيد عن بعض اصحابنا عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لامير المؤمنين عليه السلام إذا انا مت فاغسلني من بئر غرس ثم اقعدني وسلنى عما بدا لك.

3 – It has been narrated to me Yaqoub Bin Yazeed, from Marwak Bin Ubeyd, from one of our companions, who has said:

Abu Abdullah^asws said: 'The Messenger of Allah^saww said to Amir-ul-Momineen^asws: 'When I^saww pass away, wash me^saww from well water, then sit me^saww (in a sitting position) and ask me^saww whatever appears to you^asws'.

(4) حدثنا احمد بن محمد عن محمد بن خالد وسعيد بن جناح عن محمد بن ابى عمير عن حفص بن البخترى عن ابى عبد الله عليه السلام قال دعا رسول الله صلى الله عليه وآله عليا عليه السلام حين حضره الموت فادخل راسه معه فقال يا على إذا انا مت فغسلني وكفني ثم اقعدني وسئلني واكتب.

4 – It has been narrated to us from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Saeed Bin Janaah, from Muhammad Bin Abu Umeyr, from Hafs Al-Bakhtary, who has said:

Abu Abdullah^asws has said: 'The Messenger of Allah^saww called Ali^asws when death presented itself. He^saww placed his^saww head with him and said: 'O Ali^asws, when I^saww pass away, wash me^saww, and shroud me^saww, then sit me^saww, and ask me^saww, and write'.

(5) وعنه عن الحسين بن سعيد عن القاسم عن على بن ابى حمزة عن عمر بن ابى شعبة عن ابان بن تغلب مثله.

5 – And from him, from Al-Husayn Bin Saeed, from Al-Qasim, from Ali Bin Abu Hamza, from Umar bin Abu She'ba, from Abaan Bin Tablugh, similar to this'.

(6) حدثنا الحسن بن على عن احمد بن هلال عن ابن ابى عمير عن حفص بن البخترى عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لامير المؤمنين عليه السلام إذا انا مت فغسلني وكفني وحنطنى ثم اقعدني وسئلني واكتب.

6 – It has been narrated to us from Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from hafs Bin Al-Bakhtary, who has narrated the following:

Abu Abdullah[asws] said: 'The Messenger of Allah[saww] said to Amir-ul-Momineen[asws]: 'When I[saww] pass away, wash me[saww], and shroud me[saww], and embalm me[saww], then sit me[saww], and ask me[saww], and write (it down)'.

(7) وعنه عن الحسين بن سعيد عن القاسم عن على بن ابى حمزة عن عمر بن سليمان الجعفي عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لامير المؤمنين عليه السلام إذا انا مت فغسلني وحنطنى وكفني واقعدني وما املى عليك فاكتب قال قلت ففعل قال نعم.

7 – And from him, from Al-Husayn Bin Saeed, from Al-Qasim, from Ali Bin Abu Hamza, from Uman Bin Suleyman Al-Ju'fy, who has narrated the following:

Abu Abdullah[asws] said that the Messenger of Allah[saww] said to Amir-ul-Momineen[asws]: 'When I[saww] pass away, wash me[saww], and embalm me[saww], and shroud me[saww], and what I[saww] dictate to you[asws], write it down'. I said, 'Did he[asws] do it?' He[asws] said: 'Yes'.

(8) حدثنا محمد بن الحسين عن ابن ابى نصر عن فضيل سكره عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لعلى عليه السلام إذا انا مت فاستق لى ست قرب من ماء بئر غرس فغسلني وكفني وخذ بمجامع كفني واجلسني ثم سلنى ما شئت فوالله لا تسئلى عن شئ الا اجبتك.

8 – It has been narrated to us from Muhammad Bin Al-Husayn, from Ibn Abu Nasr, from Fazeyl Sakra, who has narrated the following:

Abu Abdullah[asws] said that the Messenger of Allah[saww] said to Ali[asws]: 'When I[saww] pass away, collect for me[saww] six containers of well water. Wash me[saww], and shroud me[saww], and grab me[saww] with my[saww] shroud, and make me[saww] sit, then ask me[saww] whatever you[asws] like, for, by Allah[azwj], you[asws] will not ask me[saww] about anything but I[saww] will answer you[asws]'.

(9) حدثنا احمد بن محمد بن عيسى عن احمد بن محمد بن ابى نصر عن فضيل سكره قال قلت لابي عبد الله عليه السلام جعلت فداك هل للماء حد محدود قال ان رسول الله صلى الله عليه وآله قال لامير المؤمنين عليه السلام على عليه السلام إذا انا مت فاستق لى ست قرب من ماء بئر غرس فغسلني وكفني وحنطنى فإذا فرغت من غسلى فخذ بمجامع كفني واجلسني ثم اسئلنى عما شئت فوالله لا تسئلني من شئ الا اجبتك.

9 – It has been narrated to us from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Fazeyl Sakra who said:

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], is there a definite limit for the water (to wash the deadbody)?' He[asws] said: 'The Messenger of Allah[saww] said to Amir-ul-Momineen Ali[asws]: 'When I[saww] pass away, collect for me[saww] six containers from the well water. Wash me[saww], and shroud me[saww], and embalm me[saww]. When you[asws] have completed my[saww] washing, grab me[saww] by my[saww] shroud and make me[saww] sit, then ask me[saww] whatever you[asws] like, for, by Allah[azwj], you[asws] will not ask me [saww] about anything but I[saww] shall answer you[asws]'.

(10) وروى محمد بن على بن محبوب عن جعفر بن اسماعيل بن جعفر الهاشمي عن ايوب بن نوح عن الحسين بن يزيد النوفلي عن اسماعيل بن عبد الله بن جعفر عن ابيه عن على عليه السلام قال اوصاني النبي صلى الله عليه وآله إذا انا مت فغسلني بست قرب من بئر غرس فإذا فرغت من غسلى فادرجني في اكفاني ثم ضع فاك على فمى قال ففعلت وانبائى بما هو كائن إلى يوم القيمة.

10 – And it has been reported by Muhammad Bin Ali Bin Mahboub, from Ja'far Bin Ismail Bin Ja'far Al-Hashamy, from Ayub Bin Nuh as, from Al-Husayn Bin Yazeed Bin Abdullah Bin Ja'far, from his father, who has narrated the following:

Amir-ul-Momineen asws, Ali asws having said: 'The Prophet saww bequeathed to me asws: 'When I saww pass away, wash me with six containers from well water. When you asws are free from washing me saww, shroud me saww, then place your asws ear on my saww mouth'. He asws said: 'I asws did that, and he saww gave me asws the news of what is going to happen up to the Day of Judgement'.

(7) باب في الائمة عليهم السلام انهم يعرضون عليهم اعدائهم وهم موتى ويرونهم.

CHAPTER 7 – REGARDING THE IMAMSasws, TO THEMasws ARE PRESENTED THEIRasws DEAD ENEMIES, AND THEYasws SEE THEM

(1) حدثنا الحسن بن على عن العباس بن عامر عن ابان عن بشير النبال عن ابى جعفر عليه السلام انه قال كنت خلف ابى وهو على بغلته فنفرت بغلته فإذا رجل شيخ في عنقه سلسلة ورجل يتبعه فقال يا على بن الحسين اسقنى اسقنى فقال الرجل لاتسقه لاسقاه الله قال وكان الشيخ مع وى ه.

1 – It has been narrated to us from Al-Hassan Bin Ali, from Al-Abbas Bin Aamir, from Abaan, from basher Al-Nabaal, who has narrated the following:

Abu Ja'farasws has said: 'Iasws was behind myasws fatherasws, and heasws was on hisasws mule. Hisasws mule ran wild (out of fear). There was an old man with chains on his neck and a man following him. He said, 'O Aliasws Bin Al-Husaynasws, quench my thirst, quench my thirst'. The man said: 'Do not quench the thirst of the one whose thirst Allahazwj has not Quenched.' Abu Abdullahasws said: 'And the old man was with woe' (he was Muawiya as per a following Hadith).

(2) حدثنا الحجال عن الحسن بن الحسين عن ابن سنان عن عبد الملك القمى عن ادريس عن اخيه قال سمعت ابا عبد الله عليه السلام يقول بينا انا وابى متوجهان إلى مكة وابى قد تقدمنى في موضع يقال له ضجنان إذ جاء رجل وفى عنقه سلسلة يجرها فاقبل على فقال له اسقنى اسقنى اسقنى قال فصاح بى ابى لاتسقه لاسقاة الله قال فرجل يتبعه حتى جذب سلسلة جذبه فالقيه وطرحه في اسفل درك من النار.

2 – It has been narrated to us from Al-Hajaal, from Al-Hassan Bin Al-Husayn, from Ibn Sinan, from Abdul Malik Al-Qummy, from Idrees, from his brother who said:

'I heard Abu Abdullahasws say: 'Iasws and myasws father had diverted towards Mecca and myasws father was ahead of measws in a Place called Zajnaan, when a man came over and in his neck were chains with which he was pulled by. He said to himasws, quench my thirst, quench my thirst, quench my thirst'. A man said to myasws fatherasws: 'Do not quench the thirst of the one whose thirst Allahazwj has not Quenched' A man followed him, pulling him by the chains, and flung him into the lowest level of the Fire'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابراهيم بن ابى البلاد عن على بن المغيرة قال نزل أبو جعفر عليه السلام بوادي ضجنان فقال ثلث مرات لا غفر الله لك ثم قال لاصحابه اتدرون لم قلت ما قلت قالوا لم قلت جعلنا الله فداك قال مر معاوية يجر سلسلة قد ادلى لسانه يسئلنى ان استغفر له وانه يقال هذا وادى ضجنان من اودية جهنم.

3 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al-Balaad, from Ali Bin Al-Mugheira who said:

'Abu Ja'farasws descended into the Zajnaan valley. Heasws said three times: 'There is no Forgiveness of Allahazwj for you'. Then said to hisasws companions: 'Do you all know why Iasws said that which Iasws said?' They said, 'Why did youasws say it, may Allahazwj Make us to be sacrificed for youasws?' Heasws said: 'Muawiya passed by being pulled by the chains, and asked measws to forgive him', and heasws said, 'This is the Zajnaan valley, one of the valleys of Hell'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن قاسم بن محمد عن ابان عن بشير النبال قال كنت مع ابى عبد الله عليه السلام بوادي عسفان اوضجنان قال فنفرت بغلته فإذا رجل في عنقه سلسلة وطرفها في يد اخر يجره قال فقال اسقنى قال فقال الرجل لاتسقه لاسقاه الله فقلت لابي من هذا قال مع وى ه.

4 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Qasim Bin Muhammad, from Abaan, from Bashir Al-NabaAl-who said:

'I was with Abu Abdullahasws in the Asfaan valley or Zajnaan. I looked at hisasws mule, and there was a man with chains in his neck and its end was in the hands of another

who was pulling him. He said, 'Quench my thirst'. The man said, 'Do not quench the thirst of the one whose thirst Allah[azwj] has not Quenched'. I[asws] said to my[asws] father[asws]: 'Who is this one?' He[asws] said: 'One with woe'.

(5) حدثنا احمد بن محمد عن على بن الحكم من مالك بن عطية عن ابى عبد الله عليه السلام قال كنت اسير مع ابى في طريق مكة ونحن على ناقتين فلما صرنا بوادي ضجنان خرج رجل في عنقه سلسلة يجرها فقال يا ابا جعفر اسقنى سقاك الله فتبعه رجل آخر فاجتذب. السلسلة وقال يابن رسول الله صلى الله عليه وآله لاتسقه لاسقاه الله قال ثم التفت إلى ابى فقال يا ابا جعفر عرفت هذه مع وية.

5 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Malik Bin Atiya, who has narrated the following:

Abu Abdullah[asws] having said: 'I[asws] was travelling with my[asws] father[asws] on a road of Mecca and we[asws] were on two camels. When we[asws] came to the Zajnaan valley, a man with chains in his neck came out, being pulled'. He said, 'O Abu Ja'far[asws], quench my thirst'. He was followed by another man pulling on the chains and said, 'O son[asws] of the Messenger of Allah[saww], do not quench the thirst of the one whose thirst Allah[azwj] has not quenched'. Then he turned towards my[asws] father[asws] saying, 'O Abu Ja'far[asws], recognise this is the one with woes'.

(6) حدثنا محمد بن الحسين عن موسى بن سعدان عن الحسين بن ابى العلا عن هارون بن خارجة عن يحيى بن ام طويل قال صحبت على بن الحسين عليه السلام في المدينة إلى مكة وهو على بغلته وانا على راحلة فجزنا وادى ضجنان فإذا نحن برجل اسود في رقبته سلسلة قال وهو يقول يا على بن الحسين عليه السلام اسقنى سقاك الله قال فقال على فوضع راسه على صدره ثم حرك دابته قال فالتفت فإذا رجل يجذبه وهو يقول لاتسقه لاسقاه الله قال فحركت براحلتي فالحقت بعلى بن الحسين قال فقال لى أي شئ رايت فاخبرته قال ذاك مع وية.

6 – It has been narrated to us from Muhammad Bin Al-Husayn, from Musa Bin Sa'dan, from Al-Husayn Bin Abu Al-A'la, from Haroun Bin Kharjat, from Yahya Bin Um Taweel who said:

'I accompanied Ali[asws] Bin Al-Husayn[asws] in Al-Medina up to Al-Mecca, and he[asws] was on his[asws] mule, and I was on a camel. We came out to the Zajnaan valley. Over there we came across a black man, whose neck was chained, and he was saying, 'O Ali[asws] Bin Al-Hussain[asws], quench my thirst, and Allah[azwj] will quench your thirst'. Imam[asws] placed his[asws] head on his[asws] chest and moved his mount away. I turned around and there was a man attracting his[asws] attention and he was saying, 'Do not quench the thirst of the one whose thirst Allah[azwj] has not quenched'. I moved my camel to be with Ali[asws] Bin Al-Husayn[asws]. He[asws] said to me: 'Which thing did you see?' I informed him[asws]'. He[asws] said: 'That is the one with woes'.

(7) حدثنا على بن الحسين بن على بن فضال عن ابيه عن ابراهيم عن بعض اصحابه عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال حججت مع ابى حتى انتهينا إلى وادى ضجنان خرج من جبله رجل يجر شعره وفى عنقه سلسلة وهو يقول اسقنى يابن رسول الله صلى الله عليه وآله فخرج رجل في اثره وعليه ثياب بيض وجذب السلسلة وهو يقول لاتسقه لاسقاه الله.

7 – It has been narrated to us from Ali Bin Al-Husayn Bin Ali Bin Fazaal, from his father, from Ibrahim, from one of his companions, from Abu Hamza Al-Thumaly, who has narrated the following:

Abu Ja'far[asws] having said: 'I[asws] was on a Pilgrimage with my[asws] father[asws] until we[asws] ended up at the Zajnaan valley. A man came out of its mountain, pulled by his hair, and in his neck were chains, and he was saying, 'Quench my thirst, O son of the Messenger of Allah[saww]!' A man came out from behind him, and he had a white whip and was pulling on the chains, and he was saying, 'Do not quench the thirst of the one whose thirst Allah[azwj] has not Quenched'.

(8) حدثنا احمد بن محمد عن الحسن بن على عن ابى الصخرة قال حدثنى الحسن بن على قال دخلت انا ورجل من اصحابنا على على بن عيسى بن عبد الله بن ابى طاهر العلوى قال أبو الصخر فاظنه من ولد عمر بن على قال وكان أبو طاهر في دار الصيديين نازل قال فدخلنا عليه عند العصر وبين يديه ركوة من ماء وهو يتمسح فسلمت عليه فرد علينا

8 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Abu Al-Sakhrat, from Al-Hassan Bin Ali who said:

'I and a man from our companions came to Ali Bin Isa Bin Abdullah Bin Abu Tahir Al-Alawy. Abu Al-Sakhr said, 'I think you are the son of Umar bin Ali'. And Abu Tahir was staying in the house of the two chiefs. We came to him during late afternoon (*Al-Asr*), and in front of him was a pool of water and he was wiping himself. We greeted to him. He returned the greeting to us, then he began by saying, 'Is there anyone else with you?' We said, 'No'. Then he turned to the right and left, he did not see anyone, then said, 'My father informed me from my grandfather and he was with Abu Ja'far Muhammad[asws] Bin Ali[asws] at Mina, and he was performing *Ramy* (Throwing of pebbles at the three pillars), and that Abu Ja'far[asws] was also performing *Ramy*. After he[asws] completed it, there remained in his[asws] hands five pebbles. He[asws] threw two on this side and three on the other side. My grandfather said to him[asws], 'May I be sacrificed for you[asws], I saw you[asws] do something that no one else has done at all. I saw you[asws] throw at the pillars, then thrown five after that, three on this side and two on the other side'.

He[asws] said: 'Yes, it is as if in every season come out the transgressors, the usurpers, and there is separation between them over here. No one sees these two except for the Just Imam[asws]. He[asws] throws two at the first, and three at the other, for the other one is worse than the first one'.

(9) حدثنا ابراهيم بن هاشم عن على بن اسباط عن بكر بن جناح عن رجل عن ابى عبد الله عليه السلام قال لما ماتت فاطمة بنت اسد ام امير المؤمنين جاء على عليه السلام عند النبي فقال له رسول الله صلى الله عليه وآله يا ابا الحسن مالك قال امى ماتت قال فقال النبي صلى الله عليه وآله وامى والله ثم بكى وقال واماه

9 – It has been narrated to us from Ibrahim Bin Hashaam, from Ali Bin Asbaat, from Bakr Bin Janaan, from a man, who has narrated the following:

Abu Abdullah[asws] having said: 'When Fatima Bint Asad[as], the mother of Amir-ul-Momineen[asws] passed away, Ali[asws] went to the Prophet[saww]. The Messenger of Allah[saww] said to him[asws]: 'What is the matter with you[asws]?' He[asws] said: 'My[asws] mother[as] passed away'. The Prophet[saww] said: 'And she[as] was my[saww] mother too'. Then he[saww] wept and said: 'And your[asws] mother'.

ثم قال لعلى عليه السلام هذا قميصي فكفنها فيه وهذا ردائي فكفنها فيه فإذا فرغتم فأذنونى فلما اخرجت صلى عليها النبي صلى الله عليه وآله صلوة لم يصل قبلها ولابعدها على احد مثلها ثم نزل على قبرها فاضطجع فيه ثم قال لها يا فاطمة قالت لبيك يارسول الله فقال فهل وجدت ما وعد ربك حقا قالت نعم فجزاك الله جزاء وطالت مناجاته في القبر فلما خرج قيل يارسول الله لقد صنعت بها شيئا في تكفينك ثيابك ودخولك في قبرها وطول مناجاتك وطول صلواتك ما رايتك صنعته باحد قبلها

Then he[saww] said to Ali[asws]: 'This is my[saww] shirt, shroud her[as] in it, and this is my[saww] cloak, shroud her in it. When you[asws] have finished, call out to me[saww]'. When the Prophet[saww] came out to her[as], he[saww] Prayed in a manner which he[saww] had never done before it, and nor ever after it on anyone else, the like of it.

Then he[saww] descended into her[as] grave. He[saww] lied down in it, then he[saww] said to her[as]: 'O Fatima[as]'. She[as] said: 'Yes, O Messenger of Allah[saww]?' He[saww] said: 'Did you[as] find what your[as] Lord[azwj] had Promised as being the truth?' She[as] said: 'Yes, may Allah[azwj] Reward you[saww] a Reward', and he[saww] lengthened his[saww] whispering with her[as] in the grave. When he[saww] came out, it was said to him[saww], 'O Messenger of Allah[saww], you[saww] have done for her[as] things regarding you[saww] having shrouded her[as] in your[saww] clothes, and you[saww] entered into her[as] grave, and lengthened your[saww] whisperings, and lengthened your[saww] Prayers, in a way that you[saww] have not been seen to have done for anyone before her[as]'.

قال اما تكفيني اياها فانى لما قلت لها يعرض الناس يوم يحشرون من قبورهم فصاحت فقالت واسواتاه فلبستها ثيابي وسالت الله في صلواتي عليها ان لايبلى اكفانها حتى تدخل الجنة فأجابني إلى ذلك واما دخولي في قبرها فانى قلت لها يوما ان الميت إذا دخل قبره وانصرف الناس عنه دخل عليه ملكان منكر ونكير فيسألانه فقالت واغوثاه بالله فما زلت اسال ربى في قبرها حتى فتح لها روضة من قبرها إلى الجنة وروضة من رياض الجنة.

He[saww] said: 'But, as for my[saww] shrouding her[as], when I[saww] said to her[as] that the people, on the Day when they are resurrected from their graves, they will not be fully covered, she said: 'And evil would come to them'. I[saww] clothed her[as] in my[saww] clothes, and asked Allah[azwj] in my[saww] Prayers for her[as] that He[azwj] does not Mind if I[saww] shroud her[as] until she[as] enters the Paradise'. He[azwj] Answered me[saww] to that, and as for my[saww] entering into her[as] grave, I[saww] said to her[as] that on the day that the corpse, when it enters its grave, and the people walk away from it, two Angels, *Munkar* and *Nakeer*, enter to it. They will be questioning it'. She said: 'I[sa] am in your[saww] intercessoin, by Allah[azwj]'. I[saww] did not stop asking my[saww] Lord[azwj] in her[as] grave until there was opened for her[as] a garden from her[as] grave to the paradise, and a garden from the gardens of the Paradise'.

(8) باب في الائمة عليهم السلام انهم يعرفون من يدخل عليهم في الايمان والنفاق

CHAPTER 8 – REAGARDING THE IMAMS^asws, THEY^asws RECOGNISE THE ONES WHO COME TO THEM WITH FAITH AND WITH HYPOCRISY

(1) حدثنا محمد بن يحيى العطار قال حدثنى محمد بن الحسن بن فروخ الصفار عن احمد بن الحسين عن الحسين بن سعيد عن عمر بن تميم عن عمار بن مروان عن ابى جعفر عليه السلام قال انا لنعرف الرجل إذا رأيناه بحقيقة الايمان وبحقيقة النفاق.

1 – It has been narrated to us from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Bin Faroukh Al-Safaar, from Ahmad Bin Al-Husayn, from Al-Husayn Bin Saeed, from Umar Bin Tameem, from Amaar Bin Marwaan, who has narrated the following:

Abu Ja'far^asws having said: 'We^asws recognise the man when we^asws see him whether he is truly with faith or truly with hypocrisy'.

(2) حدثنى ابراهيم بن هاشم عن عبد العزيز بن المهتدى عن عبد الله بن جندب انه كتب إليه أبو الحسن عليه السلام انا لنعرف الرجل إذا رأيناه بحقيقة الايمان وبحقيقة النفاق،

2 – It has been narrated to me Ibrahim Bin Hashaam, from Abdul Aziz Bin Al-Mohtady, who has narrated the following:

Abdullah Bin Jundab to whom Abu Al-Hassan^asws wrote: ''We^asws recognise the man when we^asws see him whether he is truly with faith or truly with hypocrisy'.

(3) حدثنا احمد بن الحسين عن الحسين بن سعيد عن عمر بن ميمون عن عمار بن مروان عن ابى جعفر عليه السلام قال انا لنعرف الرجل إذا رأيناه بحقيقة الايمان وبحقيقة النفاق.

3 – It has been narrated to us from Ahmad Bin Al-Husayn, from Al-Husayn Bin Saeed, from Umar Bin Maymoun, from Amaar Bin Mawraan, who has narrated the following:

Abu Ja'far^asws said: ''We^asws recognise the man when we^asws see him whether he is truly with faith or truly with hypocrisy'.

(4) حدثنا محمد بن هارون عن ابى الحسن عن موسى بن القاسم يرفعه قال قال على بن الحسين عليه السلام انا لنعرف الرجل إذا رأيناه بحقيقة الايمان وحقيقة النفاق وان شيعتنا لمكتوبون باسمائهم واسماء آبائهم.

4 – It has been narrated to us from Muhammad Bin Haroun, from Abu Al-Hassan, from Musa Bin Al-Qasim with an unbroken chain going up to Ali Bin Al-Hussain^asws :

Ali^asws Bin Al-Hussain^asws having said: ''We^asws recognise the man when we^asws see him whether he is truly with faith or truly with hypocrisy, and that our^asws Shiites have been mentioned in writing by their names and the names of their fathers'.

(5) حدثنا عبد الله بن عباس عن عبد الرحمن بن ابى نجران قال كتب أبو الحسن الرضا عليه السلام وقرات رسالته كتب إلى بعض اصحابه انا لنعرف الرجل إذا رأيناه بحقيقة الايمان وحقيقة النفاق.

5 – It has been narrated to us from Abdullah Bin Abbas, from Abdul Rahmaan Bin Abu Najraan who said:

'Abu Al-Hassan Al-Reza^asws wrote, and I read his^asws letter written to one of his^asws companions: ''We^asws recognise the man when we^asws see him whether he is truly with faith or truly with hypocrisy'.

(6) حدثنا محمد بن عيسى عن داود بن القاسم قال كنت معه فراى محمدا وعليا فقال أبو عبد الله عليه السلام يا ابا هاشم هذا الرجلان من أخوانك قلت نعم فبينا نحن نسير إذا استقبلنا رجل من ولد اسحق بن عمار فقال يا ابا هاشم هذا واحد ليس من اخوانك.

6 – It has been narrated to us from Muhammad Bin Isa, from Dawood Bin Al-Qasim who said:

'I was with him^asws when I saw Muhammad and Ali. Abu Abdullah^asws said: 'O Abu Hashim, these two men are from your brethren?' I said, 'Yes'. We kept walking when

we met a man from the sons of Is'haq Bin Amaar, he[asws] said: 'O Abu Hashim, this one is not from your brethren'.

(9) باب في الائمة يعرفون من يدخل عليهم بالخير والشر والحب والبغض.

CHAPTER 9 – REGARDING THE IMAMSasws KNOW THE ONES WHO COME TO THEMasws WITH THE GOOD, AND THE EVIL, AND THE LOVE, AND THE HATRED

(1) حدثنا الحسن بن على بن النعمان عن ابيه على بن النعمان عن بكر بن كرب عن ابى عبد الله عليه السلام ان الله اخذ الميثاق ميثاق شيعتنا من صلب آدم فنعرف خياركم من شراركم.

1 – It has been narrated to us from Al-Hassan Bin Ali Bin Al-No'man, from his father Ali Bin No'man, from Bakr Bin Karb, who has narrated the following:

Abu Abdullahasws having said: 'Allahazwj Took the Covenant, covenant of ourasws Shiites from the loin of Adamas. Weasws recognise your good ones from your evil ones'.

(2) حدثنا محمد بن حماد الكوفى عن اخيه عن نصر بن مزاحم عن عمرو بن شمر عن جابر ابى جعفر عليه السلام قال ان الله اخذ ميثاق شيعتنا فينا من صلب آدم فنعرف بذلك حب المحب وان اظهر خلاف ذلك بسبيله ونعرف بغض المبغض وان اظهر حبنا اهل البيت.

2 – It has been narrated to us from Muhammad Bin Hamaad Al-Kufy, from his brother, from Nasr Bin Mazahim, from Amro Bin Shimr, from Jabir, who has narrated the following:

Abu Ja'farasws having said: 'Allahazwj Took a Covenant from ourasws Shiites when they were in the loin of Adamas. Weasws recognise by that the affection of the affectionnate even if he displays the opposite to that by his ways, and weasws recognise the hatred of the hater even if he displays the love for usasws the Peopleasws of the Household'.

(3) وحدثنا احمد بن الحسن بن على بن فضال عن ابيه عن عبد الله بن بكير عن زرارة قال كنت انا وعبد الواحد بن المختار وسعيد بن نفان ومعنا عمر بن شجرة الكندى عند ابى عبد الله عليه السلام فقال أبو عبد الله عليه السلام من هذا فقالا له عمر بن شجرة و اثنينا عليه وذكرنا من حاله وورعه وحبه لاخوانه وبذله وصنيعه إليهم قال فقال لهما أبو عبد الله عليه السلام ما ارى لكما علما بالناس انى لاكتفى من الرجل باللحظة ان هذا من اخبث الناس أو قال من شر الناس قال فكان عمر بعدما نزع من محرم الله الا ركبه.

3 – And It has been narrated to us from Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from his father, from Abdullah Bin Bakeyr, from Zarara who said:

'I and Abdul Waahid Bin Al-Mukhtar, and Saeed Bin Nafaan, and with us was Umar Bin Shajrat Al-Kindy with Abu Abdullahasws. Abu Abdullahasws said: 'Who is this?' They said to himasws, 'Umar Bin Shajrat', and we extolled his praise to himasws, and we mentioned about his status and his piety, and his love for his brothers, and his exertions and good things about it'. Abu Abdullahasws said to them both: 'What Iasws see from you two is a flag (symbol) of the people. Iasws am not content with the man even for a moment, as this man is from the most deceitful of the people', or said 'the most evil of the people'. After that, Umar was removed from sanctimonious places of Allahazwj except for his rides'.

(4) حدثنا محمد بن الحسين عن محمد بن عبد الله بن هلال عن عقبه قال كنت انا والمعلى بن خنيس عند ابى عبد الله عليه السلام فقال ما جلس مجلسك احد الا عرفته.

4 – It has been narrated to us from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba who said:

'I and Moala Bin Khunays were with Abu Abdullahasws. Heasws said: 'No one sits in your sittings except that Iasws recognise him'.

(10) باب في امير المؤمنين ع ان النبي ص علمه العلم كله وشاركه في العلم ولم يشاركه في النبوة

CHAPTER 10 – REGARDING AMIR-UL-MOMINEEN[asws] THAT THE PROPHET[saww] MADE HIM[asws] TO KNOW EVERYTHING, AND ASSOCIATED HIM[asws] IN THE KNOWLEDGE, AND DID NOT ASSOCIATE HIM[asws] IN THE PROPHET-HOOD

(1) حدثنا الحسن بن على ابن عبد الله المغيرة قال حدثنا عيسى بن هشام الناشرى قال حدثنا عبد الكريم عن سماعة بن مهران عن ابى عبد الله عليه السلام قال ان الله علم رسوله الحلال والحرام والتأويل وعلم رسول الله علمه كله عليا عليه السلام.

1 – It has been narrated to us from Al-Hassan Bin Ali Ibn Abdullah Al-Mugheira, from Isa Bin Hashaam Al-Nashary, from Abdul Kareem, from Sama'at Bin Mahraan, who has narrated the following:

Abu Abdullah[asws] having said: 'Allah[azwj] Taught His[azwj] Messenger[saww] the Permissible and the Prohibited, and the Explanation (of the Quran), and the Messenger of Allah[saww] made all of it known to Ali[asws]'.

(2) حدثنا محمد بن الحسين عن النضر بن شعيب وعبد الغفار الجارى عن ابى عبد الله عليه السلام قال ان حسنا كان معه رجلان قال لاحدهما حدث فلانا بما حدثتك البارحة فقال الرجل الذى قال له انه يقول قد كان قال انا نعلم ما يجرى في الليل والنهار و قال ان الله تبارك وتعالى علم رسول الله صلى الله عليه وآله الحلال والحرام والتأويل وعلم رسول الله صلى الله عليه وآله عليا عليه السلام كله. '

It has been narrated to us from Mohammed ibn Al-Hussain, who has from al-Nazr ibn Shiab and Abd al-Ghafar al-Jari, who has narrated the following:

Abu Abdullah[asws] was giving advice to two men who came to see him[asws] said to one of them that it has happened that to so and so, as what I told you yesterday, then one of them I have been informed that you have said: 'I know what is going on in the night and day, and said that the Almighty God informed the Messenger of Allah[saww] Halal and Haram and interpretation and the Knowledge of the Messenger of Allah[saww] was made known to Ali in totality.

(3) حدثنا محمد بن عبد الجبار عن الحسن بن على بن فضال عن ثعلبة عن يعقوب بن شعيب عن ابى عبد الله عليه السلام قال ان الله تعالى علم رسول الله صلى الله عليه وآله القران وعلمه له شيئا سوى ذلك فما علم الله رسوله فقدم علم رسوله عليا عليه السلام.

3 – It has been narrated to us from Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Ali Bin Fazaal, from Tha'albat, from Yaqoub Bin Shuaib, who has narrated the following:

Abu Abdullah[asws] having said: 'Allah[azwj] the High Taught the Messenger of Allah[saww] the Quran, and Taught him[saww] things in addition to that. Whatever, Allah[azwj] Taught His[azwj] Messenger[saww] knowledge, the knowledge of His[azwj] Messenger[saww] came to Ali[asws]'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان واحمد عن على بن الحكم عن عمر بن ابان عن اديم اخر ايوب عن حمران بن اعين قال قال أبو عبد الله عليه السلام ان الله تبارك وتعالى علم رسول الله صلى الله عليه وآله الحلال والحرام و التأويل فعلم رسول الله صلى الله عليه وآله عليا عليه السلام كله.

4 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat bin Ayub, from Umar Bin Aban and Ahmad, from Ali Bin Al-Hakam, from Umar Bin Aban, from Adeem the brother of Ayub, from Hamraan Bin Ayn who said:

'Abu Abdullah[asws] said: 'Allah[azwj] Blessed and High Taught the Messenger of Allah[saww] the Permissible, and the Prohibited, and the Explanation (of the Quran). The Messenger of Allah[saww] made it known to Ali[asws], all of it'.

(5) حدثنا احمد بن محمد عن الحسن بن على عن على بن فضال قال كان على عليه السلام يعلم كما كان يعلم رسول الله صلى الله عليه وآله لم يعلم الله رسوله شيئا الا وقد علمه رسول الله صلى الله عليه وآله امير المؤمنين.

5 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Ali Bin FazaAl-who said:

'Ali^asws knew what the Messenger of Allah^saww knew, and Allah^azwj did not Teach His^azwj Messenger^saww things except that the Messenger of Allah^saww had made it known to Amir-ul-Momineen^asws'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان الكلبى عن اديم اخى ايوب عن حمران بن اعين قال قلت لابي عبد الله عليه السلام جعلت فداك بلغني ان الله تبارك وتعالى قد ناجى عليا قال اجل قد كان بينهما مناجات بالطائف ونزل بينهما جبرئيل وقال ان الله علم رسوله الحلال والحرام والتأويل فعلم رسول الله صلى الله عليه وآله عليا عليه السلام علمه كله.

6 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan Al-kalby, from Adeem the brother of Ayub, from Hamraan Bin Ayn who said:

'I said to Abu Abdullah^asws, 'May I be sacrificed for you^asws, it has reached to me that Allah^azwj Blessed and High had Whispered to Ali^asws'. He^asws said: 'There was a whispering (Conversation) between them at Al-Taif, and Jibraeel^as descended between them', and said: 'Allah^azwj Taught His^azwj Messenger^saww the Permissible and the Prohibited, and the Explanation (of the Quran). The Messenger of Allah^saww made it known to Ali^asws, all of it'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن اديم اخى ايوب عن حمران بن اعين قال ان الله تبارك وتعالى علم رسول الله الحلال والحرام والتأويل فعلم رسول الله صلى الله عليه وآله عليا علمه كله.

7 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Adeem the brother of Ayub, from Hamraan bin Ayn who said:

'Allah^azwj Blessed and High Taught the Messenger of Allah^saww the Permissible and the Prohibited, and the Explanation (of the Quran). The Messenger of Allah^saww made it known to Ali^asws, all of it'.

(8) حدثنا الحسن بن على عن الحسن بن على بن فضال عن مرازم عن ابى بصير عن ابى عبد الله عليه السلام قال ان الله علم رسوله الحلال والحرام والتأويل فعلم رسول الله علمه عليا عليه السلام كله.

8 – It has been narrated to us from Al-Hassan Bin Ali, from Al-Hassan Bin Ali Bin Fazaal, from Marazim, from Abu Baseer, who has narrated the following:

Abu Abdullah^asws having said: 'Allah^azwj Taught the Messenger of Allah^saww the Permissible and the Prohibited, and the Interpretation (of the Quran). The Messenger of Allah^saww made it known to Ali^asws, all of it'.

(9) حدثنا محمد بن الحسين عن الحسن بن فضال عن ثعلبة عن يعقوب بن شعيب عن ابى عبد الله ع قال ان الله تعالى علم رسوله القران وعلمه اشياء سوى ذلك فما علمه الله رسوله فقد علمه رسول الله صلى الله عليه وآله عليا عليه السلام.

9 – It has been narrated to us from Muhammad Bin Al-Husayn, from Al-Hassan Bin Fazaal, from Tha'albat, from Yaqoub Bin Shuaib, who has narrated the following:

Abu Abdullah^asws has said that 'Allah^azwj the High Taught His^azwj Messenger^saww the Quran, and Taught him^saww things in addition to that. Whatever Allah^azwj Taught His^azwj Messenger^saww, the Messenger of Allah^saww had made it known to Ali^asws'.

(10) حدثنا الحسن بن على بن فضال عن عيسى بن هشام أو غيره عن ابى سعيد عن ابى الاعز عن ابى عبد الله عليه السلام قال ان الله علم رسول الله صلى الله عليه وآله الحلال والحرام والتأويل فعلم رسول الله صلى الله علمه كله عليا عليه السلام.

10 – It has been narrated to us from Al-Hassan Bin Ali Bin Fazaal, from isa Bin Hashaam or someone else, from Abu Saeed, from Abu Al-A'iz, who has narrated the following:

Abu Abdullah[asws] said that 'Allah[azwj] Taught the Messenger of Allah[saww] the Permissible, and the Prohibited, and the Explanation (of the Quran). The Messenger of Allah[saww] made all of it known to Ali[asws]'.

(11) حدثنا محمد بن الحسين عن صفوان عن ابن مسكان عن حجر بن زايدة عن حمران عن ابى جعفر عليه السلام قال ان الله تعالى علم رسوله الحلال والحرام والتأويل فعلم رسول الله صلى الله عليه وآله كله عليا عليه السلام.

11 – It has been narrated to us from Muhammad Bin Al-Husayn, from Safwaan, from Ibn Muskaan, from Hujr Bin Zayda, from Hamraan, who has narrated the following:

Abu Ja'far[asws] has said: 'Allah[azwj] Taught the Messenger of Allah[saww] the Permissible and the Prohibited, and the Explanation (of the Quran). The Messenger of Allah[saww] made all of it known to Ali[asws]'.

(12) حدثنا ابراهيم بن هاشم عن يحيى بن ابى حمران عن يونس عن حماد بن عثمان عن ابى عبد الله عليه السلام قال ان الله علم رسوله الحلال والحرام والتأويل ما يحتاج إليه الناس فعلم رسول الله صلى الله عليه وآله عليا عليه السلام ذلك كله.

12 – It has been narrated to us from Ibrahim Bin Hashaam, from Yahya Bin Abu Hamraan, from Yunus, from Hamaad Bin Usmaan, who has narrated the following:

Abu Abdullah[asws] has said: 'Allah[azwj] Taught His[azwj] Messenger[saww] the Permissible and the Prohibited, and the Explanation (of the Quran), whatever that the people would need from him[saww]. The Messenger of Allah[saww] made it known to Ali[asws], all of it'.

(13) حدثنا احمد بن محمد عن الحسن بن على بن فضال عن ابى جميلة عن محمد الحلبي عن ابى عبد الله عليه السلام قال كان على يعلم كل ما يعلم رسول الله صلى الله عليه وآله ولم يعلم الله رسوله شيئا الا وقد علمه رسول الله صلى الله عليه وآله امير المؤمنين عليه السلام.

13 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Al-Halby, who has narrated the following:

Abu Abdullah[asws] has said: 'Ali[asws] knew all of what the Messenger of Allah[saww] knew, and Allah[azwj] did not Teach His[azwj] Messenger[saww] things, except that the Messenger of Allah[saww] had made it known to Amir-ul-Momineen[asws]'.

(11) باب في امير المؤمنين ع ان رسول الله ص شاركه في العلم ولما يشاركه في النبوة وذكر الرمانتين.

CHAPTER 11 – REGARDING AMIR-UL-MOMINEEN^asws, THAT THE MESSENGER OF ALLAH^saww ASSOCIATED HIM^asws IN THE KNOWLEDGE, AND HE^saww DID NOT ASSOCIATE HIM^asws IN THE PROPHET-HOOD, AND THE MENTION OF THE TWO POMEGRANATES

(1) حدثنا محمد بن الحسين ويعقوب ابن يزيد عن ابن ابى عمير عن ابن اذينه عن عبد الله بن سليمان عن حمران عن ابى جعفر عليه السلام قال ان جبرئيل اتى رسول الله صلى الله عليه وآله برمانتين فاكل رسول الله صلى الله عليه وآله احديهما وكسر الاخرى بنصفين فاكل نصفها واطعم رسول الله عليا نصفها ثم قال رسول الله صلى الله عليه وآله يا اخي هل تدرى ما هاتين الرمانتين قال لا قال اما الاولى فالنبوة ليس لك فيها شئ واما الاخرى فالعلم انت شريكي فيه فقلت اصلحك الله كيف يكون شريكه فيه قال لا يعلم الله محمدا علما الا وامره ان يعلم عليا.

1 – It has been narrated to us from Muhammad Bin Al-Husayn and Yaqoub Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Abdullah Bin Suleyman, from Hamraan , who has narrated the following:

Abu Ja'far^asws has said: 'Jibraeel came to the Messenger of Allah^saww with two pomegranates. The Messenger of Allah^saww ate one of them, and broke the other one into two halves. He^saww ate one of the halves, and gave the other half to Ali^asws. Then the Messenger of Allah^saww said: 'O my^saww brother, do you^asws know what these two pomegranates are?' He^asws said: 'No'. As for the first one was the Prophet-hood. There is nothing in it for you^asws, and as for the other one, it is the knowledge. You^asws are my^saww associate in it'. I said, 'May Allah^azwj keep you well, how is he^asws an associate with him^saww in it?' Abu Ja'far^asws said: 'Allah^azwj did not Teach Muhammad^saww knowledge, except that He^azwj Ordered him^saww to make it known to him^asws'.

(2) حدثنا ابراهبم بن هاشم عن ابن ابى عمير عن عمر بن اذينه عن زرارة قال نزل جبرئيل على محمد صلى الله عليه وآله برمانتين من الجنة ما اعطاه ايا هما فاكل واحدة و كسر الخرى فاعطى عليا نصفها فاكلها فقال يا على اما الرمانة الاولى التى اكلتها فالنبوة فليس لك فيها شئ واما الاخرى فهى العلم فانت شريكي فيه.

2 – It has been narrated to us from Ibrahim Bin Hashaam, from Ibn Abu Umeyr, from Umar Bin Azina, from Zarara who said:

'Jibraeel descended upon Muhammad^saww with two pomegranates from the Paradise. From the two that he gave to him^saww, he^saww ate one and broke the other. He^saww gave to Ali^asws half of it. He^asws ate it. He^saww said: 'O Ali, as for the first pomegranate which I^saww ate, was the Prophet-hood. There is nothing in it for you^asws, and as for the other one, it is the knowledge. You^asws are an associate of mine^asws in it'.

(3) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن ابن اذينه عن محمد بن مسلم قال سمعت ابا جعفر عليه السلام يقول نزل جبرئيل على محمد صلى الله عليه وآله برمانتين من الجنة فلقيه على عليه السلام فقال ما هاتان الرمانتان اللتان في يدك فقال اما هذه فالنبوة ليس لك فيها نصيب واما هذه فالعلم ثم فلقها رسول الله صلى الله عليه وآله فاعطاه نصفها واخذ نصفها رسول الله ثم قال اما انت شريكي فيه وانا شريكك فيه قال فلم يعلم الله رسول الله صلى الله عليه وآله حرفا مما علمه الله تعالى الا علمه عليا عليه السلام.

3 – It has been narrated to us from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Azina, from Muhammad Bin Muslim who said:

'I heard Abu Ja'far^asws say: 'Jibraeel descended upon Muhammad^saww with two pomegranates from the Paradise. He met Ali^asws. He^asws said to him: 'What are these two pomegranates which are in your hands?' He said: 'As for this here, it is the Prophet-hood. There is no share in it for you^asws, and as for this here, is the

knowledge'. Then he[asws] met the Messenger of Allah[saww]. He[saww] gave him[asws] half of it, and the Messenger of Allah[saww] took half of it, and then said: 'But you[asws] are my[saww] associate in it, and I[saww] am your[asws] associate in it'. Abu Ja'far[asws] said: 'Allah[azwj] did not Teach the Messenger of Allah[saww] a letter from what Allah[azwj] the High Taught him[saww], except that he[saww] made it known to Ali[asws]'.

(4) حدثنا ابراهيم بن هاشم ويعقوب بن يزيد عن محمد بن ابى عمير عن ابن اذينة عن عبد الله بن سليمان عن ابى جعفر عليه السلام قال ان جبرئيل اتى رسول الله صلى الله عليه وآله برمانتين فاكل رسول الله صلى الله عليه وآله احديهما وكسر الاخرى بنصفين فاكل نصفها واطعم رسول الله صلى الله عليه وآله عليا عليه السلام نصفها ثم قال له رسول الله صلى الله عليه وآله هل تدرى ما هاتين قال لا قال اما الاولى فالنبوة ليس لك فيها نصيب واما الاخرى فالعلم انت شريكي فيه فقلت اصلحك الله كيف يكون شريكه فيه قال لم يعلم الله محمدا صلى الله عليه وآله علما الا امره ان يعلمه عليا عليه السلام.

4 – It has been narrated to us from Ibrahim Bin Hashaam and Yaqoub bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Abdullah Bin Suleyman, from Abu Ja'far[asws] having said:
'Jibraeel came to the Messenger of Allah[saww] with two pomegranates. The Messenger of Allah[saww] ate one of them, and broke the other in two halves, and gave one half to Ali[asws], and then the Messenger of Allah[saww] said to him[asws]: 'Do you[asws] know what these two are?' He[asws] said: 'No'. He[saww] said: 'As for the first one, it is the Prophet-hood. There is no share in it for you[asws], and as for the other one, it is the knowledge. You[asws] are my[saww] associate in it'. I said, 'May Allah[azwj] keep you[asws] well, how is he[asws] his[saww] associate in it?' Abu Ja'far[asws] said: 'Allah[azwj] did not Teach Muhammad[saww] knowledge, except that He[azwj] Ordered him[saww] to make it known to Ali[asws]'.

(5) حدثنا محمد بن عبد الجبار عن ابن ابى نجران عن ابن اذينة عن زرارة قال نزل جبرئيل عليه السلام على محمد صلى الله عليه وآله برمانتين من الجنة فاعطاهما اياه فاكل واحدة وكسر الاخرى فاعطاه عليا عليه السلام نصفها فاكله ثم قال يا على اما الرمانة التى اكلتها فهى النبوة ليس لك فيها نصيب واما هذه فالعلم فانت شريكي فيها قال فقلت لابي جعفر عليه السلام جعلت فداك كيف شاركه فيها قال لا والله يعلم الله نبيه شيئا الا امره ان يعلمه عليا عليه السلام فهو شريكه في العلم.

5 – It has been narrated to us from Muhammad Bin Abdul Jabbar, from Ibn Abu Najraan, from Ibn Azina, from Zarara who said:
'Jibraeel descended upon Muhammad[saww] with two pomegranates from the Paradise. He gave to him[saww] both of them. He[saww] ate one and broke the other. He[saww] gave to Ali[asws] one of the halves. He[asws] ate it. Then he[saww] said: 'O Ali[asws], as for the pomegranate which I[saww] ate, it is the Prophet-hood. There is no share in it for you[asws], and as for this here, it is the knowledge, for you[asws] are my[saww] associate in it'. I said to Abu Ja'far[asws], 'May I be sacrificed for you[asws], how was he[asws] an associate in it?' He[asws] said: 'By Allah[azwj], Allah[azwj] did not Teach His[azwj] Prophet[saww] a thing except that He[azwj] Ordered him[saww] to make it known to Ali[asws], for he[asws] is his[saww] associate in the knowledge'.

(6) حدثنا احمد بن موسى عن يعقوب بن يزيد عن محمد بن ابى عمير عن جميل عن زرارة عن ابى جعفر عليه السلام قال ورث على عليه السلام علم رسول الله صلى الله عليه وآله وورثت فاطمة تركته.

5 – It has been narrated to us from Ahmad Bin Musa, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Jameel, from Zarara, who has narrated the following:
'Abu Ja'far[asws] said: 'Ali[asws] inherited the knowledge of the Messenger of Allah[saww] and Fatima[asws] inherited his[saww] legacy (estate)'.

(7) حدثنا يعقوب بن يزيد ابن ابى عمير عن حماد بن عيسى عن ابى عبد الله عليه السلام ان عليا ورث علم رسول الله صلى الله عليه وآله وفاطمة احرزت الميراث.

7 – It has been narrated to us from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hamaad Bin Isa, who has narrated the following:
'Abu Abdullah[asws] has said: 'Ali[asws] inherited the knowledge of the Messenger of Allah[saww] and Fatima[asws] was given the inheritance'.

(8) حدثنا محمد بن الحسين عن ابن سنان عن عمار بن مروان عن المنخل عن جابر عن ابى جعفر عليه السلام قوله تبارك وتعالى الله نور السموات والارض مثل نوره فهو محمد صلى الله عليه واله فيها مصباح وهو العلم المصباح في زجاجة فزعم ان الزجاجة امير المؤمنين وعلم نبى الله عنده.

8 – It has been narrated to us from Muhammad Bin Al-Husayn, from Ibn Sinan, from Amaar bin Marwaan, from Al-Mankhal, who has narrated the following:
Jabir asked from Abu Ja'far[asws] regarding the Statement of the Blessed, the High ***[24:35] Allah is the light of the heavens and the earth; a likeness of His light*** This is Muhammad[saww] ***is as a niche in which is a lamp*** and this is the knowledge***, the lamp is in a glass***'. He[asws] claimed that the glass is Amir-ul-Momineen[asws], and the knowledge of the Prophet[saww] of Allah[azwj] is with him[asws]'.

(9) حدثنا احمد بن محمد عن على بن الحكم عن سيف عن حسان عن ابى داود عن يزيد بن شرحبيل ان النبي صلى الله عليه واله قال لعلى بن ابى طالب عليه السلام هذا افضلكم حلما واعلمكم واقدمكم سلما قال ابن مسعود يارسول الله فضلنا بالخير كله فقال النبي صلى الله عليه واله ما علمت شيئا الا وقد علمته وما اعطيت شيئا الا وقد اعطيته ولا استودعت شيئا الا وقد استودعته قالوا فامر نسائك إليه قال نعم قالوا في حيوتك قال من عصاه فقد عصاني ومن اطاعه فقد اطاعني فان دعاكم فاشهدوا.

9 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf, from hasaan, from Abu Dawood, from Yazeed Bin Shar Habeel, who has narrated the following:
The Prophet[saww] said for Ali Bin Abu Talib[asws]: 'This is the best of you all in forbearance, and the most knowledgeable of you all, and the foremost of you all'. Ibn Mas'oud said, 'O Messenger of Allah[saww], you[saww] have preferred him[asws] with all of the good'.

The Prophet[saww] said: 'I[saww] did not learn anything but I[saww] made it known to him[asws], and I[saww] was not given a thing but I[saww] gave it to him[asws], and I[saww] was not entrusted with a thing but I[saww] entrusted it to him[asws]'. He said, 'The matter of your[saww] women to him[asws]?' He[saww] said: 'Yes'. He said, 'During your[saww] lifetime?' He[saww] said: 'The one who disobeys him[asws] has disobeyed me[saww], and the one who has obeyed him[asws] has obeyed me[saww]. If he[asws] were to call you, you must testify'.

(10) حدثنا احمد بن محمد عن على بن الحكم عن عبد الله بن بكير الهجرى عن ابى جعفر عليه السلام قال ان على بن ابى طالب عليه السلام كان هبة الله لمحمد صلى الله عليه واله ورث علم الاوصياء وعلم ماكان قبله اما ان محمد صلى الله عليه وآله قد ورث علم ماكان قبله من الانبياء و الاوصياء والمرسلين.

10 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdullah Bin Bakeyr Al-Hajry, who has narrated the following:
Abu Ja'far[asws] having said: 'Ali[asws] Bin Abu Talib[asws] was '*Hiba-tul-Allah'*, for Muhammad[saww], (Hiba-tul-Allah[as] was successor of Adam[as]) and the inheritor of the knowledge of the successors[as], and the knowledge of what was before, and that Muhammad[saww] had inherited the knowledge of what was before from the Prophets[as] and the successors[as] and the Messengers[as]'.

(12) باب في الائمة انهم قد صار إليهم العلم الذى علمه رسول الله صلى الله عليه وآله

CHAPER 12 – RGARDING THE IMAMS^asws, THEY^asws ARE THE ONES TO WHOM^asws WENT THE KNOWLEDGE WHICH THE MESSENGER OF ALLAH^saww KNEW

(1) حدثنا احمد بن محمد عن محمد بن اسماعيل عن محمد بن عذافر عن ابى يعقوب الاحول قال خرجنا مع ابى بصير ونحن عدة فدخل عليه أبو بصير فقال يا ابا محمد ان علم على بن ابى طالب عليه السلام من علم رسول الله صلى الله عليه وآله فعلمناه فنحن فيما علمنا فبالله فاعبده واياه فارج.

1 – It has been narrated to us from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azaafar, from Abu Yaqoub Al-Ahowl who said:

'We went out with Abu Baseer, and there were several of us. Abu Baseer came to him^asws. He^asws said: 'O Abu Muhammad, the knowledge of Ali^asws Bin Abu Talib^asws is from the knowledge of the Messenger of Allah^saww. He^saww made it known to him^asws. We^asws know it, for, by Allah^azwj, we^asws worship Him^azwj and to Him^azwj is the return'.

(2) حدثنا احمد بن محمد عن على بن الحكم عن سيف بن عميرة عن ابى الصباح قال والله لقد قال لي جعفر بن محمد عليه السلام ان الله علم نبيه التنزيل والتأويل قال فعلم رسول الله صلى الله عليه وآله قال وعلمنا والله ثم قال ما صنعتم من شئ أو حلفتم عليه من يمين فانتم منه في سفه.

2 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Abu Al-Sabaah who said:

'By Allah^azwj, Ja'far Bin Muhammad^asws has said to me: 'Allah^azwj Taught His^azwj Prophet^saww the Revelation and the Explanation. Then the Messenger of Allah^saww knew, and made us^asws to know, by Allah^azwj'. Then said: 'Whatever you do from anything, or you swear by it from your right hand, you lot are in foolishness'.

(3) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن ابن اذينه عن محمد بن مسلم قال سمعت ابا جعفر عليه السلام يقول نزل جبرئيل على محمد صلى الله عليه وآله برمانتين من الجنة فلقيه على عليه السلام فقاله له ما هاتان الرمانتان في يديك قال اما هذه فالنبوة ليس لك فيها نصيب واما هذه فالعلم ثم فلقها رسول الله صلى الله عليه وآله فاعطاه نصفها واخذ نصفها رسول الله صلى الله عليه وآله ثم قال انت شريكي فيه وانا شريكك فيه قال فلم يعلم والله رسول الله صلى الله عليه واله وسلم حرفا مما علمه الله الا علمه عليا عليه السلام ثم انتهى ذلك العلم الينا ثم وضع يده على صدره.

3 – It has been narrated to us from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Azina, from Muhammad Bin Muslim who said:

'I heard Abu Ja'far^asws say: 'Jibraeel descended upon Muhammad^saww with two pomegranates from the Paradise. Ali^asws met him^saww. He^asws said to him^saww: 'What are these two pomegranates in your^saww hand?' He said: 'But this here is for Prophet-hood, there is no share in this for you^asws, and this here is for the knowledge'. Then he^asws met with the Messenger of Allah^saww. He^saww gave him^asws half of it, and the Messenger of Allah^saww took half of it, and then said: 'You^asws are my^saww associate in this and I^saww am your^asws associate in it'. Abu Ja'far^asws said: 'By Allah^azwj, the Messenger of Allah^saww did not learn a letter from what Allah^azwj Taught him^saww, except that he^saww made it known to Ali^asws, then that knowledge ended up with us^asws', then he^asws placed his^asws hand on his^asws chest'.

(4) حدثنا عبد الله بن محمد عن معمر بن خلاد عن ابى الحسن الرضا عليه السلام قال سمعته يقول انا اهل البيت يتوارث اصاغرنا عن اكابرنا القذه بالقذة.

4 – It has been narrated to us from Abdullah Bin Muhammad, from Ma'mar Bin Khalid, who has narrated the following:

He said, 'I heard Abu Al-Hassan Al-Reza^asws say: 'The People^asws of the household, their^asws young ones inherit from their^asws elders, step by step'.

(13) باب في الائمة انهم يعلمون كل ارض مخصبة وكل ارض مجدبة وكل فئة يهتدى وتضل إلى يوم القيمة

CHAPTER 13 – REGARDING THE IMAMSasws. THEYasws KNOW EVERY LAND WHICH IS FERTILE AND EVERY LAND WHICH IS INFERTILE, AND EVERY ONE IN THESE WHO IS GUIDED AND STRAYED, UP TO THE DAY OF JUDGEMENT

(1) حدثنا الحسن بن على بن نعمان واحمد بن محمد جميعا عن على بن النعمان قال حدثنى من دخل على ابى عبد الله عليه السلام فقال له قد سالت اهل بيتك فلم ار عندهم فيه شيئا قال وما هو يرون ان عليا عليه السلام قال سلونى قبل ان تفقدوني فوالله لا تسألوني عن ارض مخصبة ولا ارض مجدبة ولافئة تضل مأته وتهدى مأته الا ان شئت انبأتكم بناعقها وقائدها وسائقها قال قال أبو عبد الله عليه السلام فان هذا حق.

1 – It has been narrated to us from Al-Hassan Bin Ali Bin No'man and Ahmad Bin Muhammad together, from Ali Bin Al-No'man who said:

'Someone came to Abu Abdullahasws and said to himasws, 'I have asked a person of yourasws Household, I did not see with him anything'. Heasws said: 'And has he not seen Aliasws say: 'Ask measws before you all lose measws, for, by Allahazwj, you will not ask measws about the fertile land, nor about the infertile land, and not of a category of a hundred strayed ones of it, and a hundred guided ones of it, except that if you like Iasws will give you all the news of its organisers, and its leaders, and its stewards'. Abu Abdullahasws said: 'This is truth'.

(2) حدثنا محمد بن الحسين عن جعفر بن بشير عن المفضل عن سلام قال قلت لابي عبد الله عليه السلام انا نروى احاديث لم نجد عند احد من اهل بيتك فيها شيئا فقال ماهى قلت يروون ان عليا عليه السلام كان يقول وهو يخطب الناس يا ايها الناس سلونى فانكم لن تسألوني عن شئ فيما بينى وبين الساعة لا عن ارض مجدبة ولاعن ارض مخصبة ولاعن فرقة تضل مأته وتهدى مأته الا ان لو شئت أنبأكم بناعقها وقائدها وسائقها قال و انه حق.

2 – It has been narrated to us from Muhammad Bin Al-Husan, from Ja'far Bin Basheer, from Al-Mufazzal, from Salaam who said:

'I said to Abu Abdullahasws, 'I am reporting a Hadeeth which we have not found with any one from the people of yourasws Household, anything regarding it'. Heasws said: 'Which one is it?' I said, 'That Aliasws used to say whilst heasws was giving a sermon to the people: 'Ask measws, for you all will not ask me about anything which is between measws and the Hour (Day of Judgement), nor about the infertile land, nor about the fertile land, nor about a group of a hundred of it gone astray, and a hundred of its guided ones, except that if you wanted Iasws would give you all the news of its organisers, and its leaders, and its stewards'. Heasws said: 'And it is the truth'.

(3) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن عمرو بن شمر عن جابر بن يزيد عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله مامن ارض مخصبة ولا مجدبة ولا فئة تضل مأته وتهدى مأته الا انا اعلمها وقد علمتها اهل بيتى يعلم كبيرهم وصغيرهم إلى ان تقوم الساعة.

3 – It has been narrated to us from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Amro bin Shimr, from Jabir Bin Yazeed, who has narrated the following:

Abu Ja'farasws having said: 'The Messenger of Allahsaww said: 'There is none from the fertile land, nor from the infertile, and no group of hundred having gone astray, and a hundred having been guided, except that Isaww know about them, and have made it known to the Peopleasws of mysaww Household, its great ones, and its small ones up to the establishment of the Hour (Day of (Judgement)'.

(4) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن منصور بن حازم عن ابى اسحق الهمداني قال حدثنى أبو المعتمر قال سمعت اباذر يقول سمعت رسول الله صلى الله عليه وآله يقول انما مثل اهل بيتى فيكم مثل سفينة نوح من

4 – It has been narrated to us from Ibrahim Bin Hashim, from Al-Husayn Bin Sayf, from his father, from Mansour Bin Hazim, from Abu Is'haq Al-Hamdany, from Abu Al-Mo'tamar, from Abu Dhárr[ar] who said:

'I[ar] heard the Messenger of Allah[saww] say: 'But rather, the example of the People[asws] of my[saww] Household with you all is like the ship of Nuh[as]. The one who boarded it is rescued, and the one who stayed behind from it is drowned. But rather, the example of the people[asws] of my[saww] Household is like the Door of *Hitta*. The one who enters it is Forgiven, and the one who does not enter it is not Pardoned. There is no group which reaches a hundred, up to the Day of Judgement, except that I[saww] recognise its organisers and its stewards, and the knowledge of that is known to the People[asws] of my[saww] Household. They[asws] know it's great ones and it's small ones'.

(5) حدثنا احمد بن محمد عن ابى زكريا أو عمن رواه عن ابى زكريا عن بعض اصحابه عن عمرو بن شمر قال سمعت ابا جعفر محمد بن على عليه السلام يقال قال على عليه السلام ما من ارض مخصبة ولا ارض مجدبة ولافئة تضل مائة وتهدى مائة الا وانا اعلمها وقد علمتها يعلمها كبيرهم وصغيرهم إلى يوم القيمة

5 – It has been narrated to us from Ahmad Bin Muhammad, from Abu Zakariya from one of his companions, from Amro Bin Shimr who said:

'I heard Abu Ja'far Bin Muhammad Bin Ali[asws] say that 'Ali[asws] used to say: 'There is none from the fertile land, nor from the infertile land, and no group of a hundred gone astray, and no (group of a) hundred on guidance, except that I[asws] have its knowledge. I[asws] know of its great ones and its small ones, up to the Day of Judgement'.

(6) حدثنا ابراهيم بن هاشم عن جعفر بن محمد عن عبد الله بن ميمون القداح عن جعفر عن ابيه قال قال امير المؤمنين على بن ابى طالب عليه السلام سلونى قبل ان تفقدوني فوالله لا تسألوني عن فئة تهدى مائة الا اخبرتكم بسائقها وناعقها حتى يخرج الدجال.

6 – It has been narrated to us from Ibrahim Bin Hashaam, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun Al-Qadah, who has narrated the following:

Ja'far[asws] from his[asws] father[asws] has narrated that 'Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] used to say: 'Ask me[asws], before you lose me[asws], for by Allah[azwj], You will not ask me[asws] about a group of a hundred having been guided except that I[asws] will inform you about is stewards and its organisers, until the coming out of *Al-Dajjal*'.

(7) حدثنا محمد بن عيسى عن محمد بن اسماعيل عن منصور بن يونس عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله ما من ارض مخصبة ولا ارض مجدبه ولافئة تضل مائة وتهدى مائة الا انا اعلمها وقد علمتها اهل بيتى يعلم كبيرهم وصغيرهم إلى ان تقوم الساعة.

7 – It has been narrated to us from Muhammad bin Isa, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Amro Bin Shimr, from Jabir, who has narrated the following:

Abu Ja'far[asws] has narrated that the Messenger of Allah[saww] used to say: 'There is none from the fertile land, nor from the infertile land, and not group of a hundred gone astray, and a hundred been guided, except I[asws] know about them, and have made it known to the People[asws] of my[saww] Household. They[asws] know of its great ones and of its small ones, up to the establishment of the Hour'.

(8) حدثنا احمد بن محمد عن على بن الحكم عن سلام القصير قال قلت لابي عبد الله عليه السلام انا نروى احاديث لم نجد عند اهل بيتك فيها شيئا قال وما هي قلت يروون ان عليا عليه السلام قال سلونى وهو يخطب فانكم لا تسألون عن شئ فيما بينكم وبين الساعة ولا عن ارض مخصبة ولا عن ارض مجدبة ولا فئة تضل مائة وتهدى مائة الا ان شئت انبأتكم بناعقها وسايقها وقايدها فقال انه حق.

8 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Salaam Al-Qaseyr who said:

'I said to Abu Abdullah[asws], 'We have been reporting a Hadeeth which we have not found with the people of your[asws] Household, anything regarding it'. He[asws] said: 'And which one is it?' I said, 'They are reporting that Ali[asws] said: 'Ask me[asws]', and he[asws] was giving a sermon, 'for you will not ask me[asws] about anything which is between you and the Hour, and not about the fertile land, nor about the barran land, and no group of which a hundred have gone astray, and a hundred have been guided, except if you like, I[asws] will give you the news of its organisers and its stewards and its leaders'. He[asws] said: 'It is truth'.

(9) حدثنا ابراهيم بن هاشم عن ابن ابى عمير عن منصور عن عمرو بن شمر مثله.

9 – It has been narrated to us from Ibrahim Bin Hasham, from Ibn Abu Umeyr, from Mansour, from Amro Bin Shimr, similar to it'.

(10) حدثنا أبو الفضل العلوى عن سعيد بن عيسى البصري عن ابراهيم ابن الحكم عن ابيه عن شريك بن عبد الله عن عبد الله عن عبد الاعلى عن ابى وقاص عن سلمان الفارسى ره عن امير المؤمنين عليه السلام قال قال سلونى عما يكون إلى يوم القيمة وعن كل فئة تضل مائة وتهدى مائة وعن سايقها وناعقها وقائدها إلى يوم القيمة

10 – It has been narrated to us from Abu Al-FazaAl-Al-Alawy, from Saeed Bin Isa Al-Basry, from Ibrahim Ibn Al-Hakam, from his father, from Shareek Bin Abdullah, from Abdulla, from Abdul A'la, from Abu Waqaas, from Salman Al-Farsi[ar]:

Amir-ul-Momineen[asws] having said: 'Ask me[asws] of what is going to happen up to the Day of Judgement, and about every group of a hundred gone astray, and a hundred guided, and about its stewards, and its organisers, and its leaders, up to the Day of Judgement'.

(11) حدثنا عبد الله بن محمد عن الحسن بن محبوب عن ابى حمزة عن سويد بن غفلة قال انا عند امير المؤمنين عليه السلام إذا اتاه رجل فقال يا امير المؤمنين جئتك من وادى القرى وقد مات خالد بن عرفطه فقال امير المؤمنين عليه السلام انه لم يمت فاعادها عليه فقال له على عليه السلام لم يمت والذى نفسي بيده لا يموت فاعادها عليه الثالثة فقال سبحان الله اخبرك انه مات وتقول لم يمت فقال له على عليه السلام لم يمت والذى نفسي بيده لا يموت حتى يقود جيش ضلالة يحمل رايته حبيب بن جماز

11 – It has been narrated to us from Abdullah Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Hamza, from Suweyd Bin Ghaflat who said:

'I was with Amir-ul-Momineen[asws] when a man came up and said, 'I have come to you from the valley of Al-Qura, and Khalid Bin Arfat has died'. Amir-ul-Momineen[asws] said: 'He did not die'. He reiterated it to him[asws]. Ali[asws] said to him: 'He did not die, by the One in Whose Hand is my[asws] soul, he is not dead'. He reiterated it for the third time saying, 'Glory be to Allah[azwj], I am informing you[asws] that he has died, and you[asws] are saying he is not dead?'

Ali[asws] said to him: 'He did not die, by the One in Whose Hand is my[asws] soul, he will not die until he leads the army of misguidance, whose flag will be borne by Habib Bin Jamaaz'.

قال فسمع بذلك حبيب فاتى امير المؤمنين فقال ناشدك في وانا لك شيعة وقد ذكرتني بامر لا والله ما اعرفه من نفسي فقال له على عليه السلام ان كنت حبيب بن جماز فتحملها فولى حبيب بن جماز وقال ان كنت حبيب بن جماز لتحملنها قال أبو حمزة فو الله ما مات حتى بعث عمر بن سعد إلى الحسين عليه السلام بن على عليه السلام وجعل بن عرفطه على مقدمته وحبيب صاحب رايته

Habib heard that and came to Amir-ul-Momineen and said, 'I appeal to you[asws] regarding me, and I am a Shiite of yours[asws], and you[asws] have mentioned me with a

matter which, by Allah[azwj] I do not recognise for myself'. Ali[asws] said to him: 'If you are Habib Bin Jamaaz, you will bear it'. Habib Bin Jamaaz went away and he[asws] said, 'If that was Habib Bin Jamaaz, he will surely bear it'. Abu Hamza said, 'By Allah[azwj], he did not die until Umar Bin Sa'd sent (a battalion) to Al-Husayn[asws] Bin Ali[asws], and made (Khalid) Ibn Arfat its spokesman, and Habib was the bearer of the flag'.

(12) حدثنا احمد بن محمد عن ابى زكريا أو عن من رواه عن ابى زكريا عن بعض اصحابه قال حدثنا احمد بن محمد عن بكر بن صالح عن ابن ابى عمير عن عبد الحميد بن ابى العلا وجرعة بن ربيعه يرفعان إلى امير المؤمنين قال قال امير المؤمنين عليه السلام مامن ارض مخصبة ولا ارض مجدبة الا وانا اعلمها.

12 – It has been narrated to us from Ahmad Bin Muhammad, from Abu Zakariyya, from one of his companions, from Ahmad Bin Muhammad, from bakr Bin Saleh, from Ibn Abu Umeyr, from Abdul Hameed Bin Abu Al-A'la and Jar'at Bin Rabi'e with both of their chains going up to Amir-ul-Momineen[asws] said:

Amir-ul-Momineen[asws] said: 'There is nothing from the fertile land, nor from the barran one, except that I[asws] know about it'.

(13) حدثنا محمد بن الحسين عن عبد الرحمن بن ابى هاشم عن عنبسة بن العابد عن مغيرة مولى عبد المؤمن الانصاري عن سعد بن الاصبغ قال سمعت عليا عليه السلام يقول على هذا المنبر سلونى قبل ان تفقدوني والله مامن ارض مخصبة ولا مجدبة ولافئة تضل مائة وتهدى مائة الا وقد عرفت قايدها وسائقها وقد اخبرت بهذا رجلا من اهل بيتى يخبرها كبيرهم لصغيرهم إلى ان تقوم الساعة.

13 – It has been narrated to us from Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hasham, from Anbasat Bin Al-Aabid, from Mugheira, slave of Abdul Mo'min Al-Ansary, from Sa'd Bin Al-Asbagh who said:

'I heard Ali[asws] say on this pulpit: 'Ask me, before you all lose me[asws]. By Allah[azwj], there is none from the fertile land, nor from the infertile land, and no group of a hundred gone astray, and a hundred guided, except that I[asws] recognise its leaders and its stewards, and I[asws] have informed about this to a man[asws] from the People[asws] of my[asws] Household. He[asws] knows about its great ones, and their small ones, up to the establishment of the Hour'.

(14) باب في الائمة ان عندهم اصول العلم ما ورثوه عن النبي ص لا يقولون برأيهم

CHAPTER 14 – REGARDING THE IMAMSasws, WITH THEMasws IS THE ORIGIN OF THE KNOWLEDGE, WHAT THEYasws INHERITED FROM THE PROPHETsaww. THEY DO NOT SPEAK BY THEIRasws OPINION

(1) حدثنا حمزة بن يعلى عن احمد بن النضر عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال يا جابر انا لو كنا نحدثكم برأينا وهو انا لكنا من الهالكين ولكنا نحدثكم باحاديث نكنزها عن رسول الله صلى الله عليه وآله كما يكنز هؤلاء ذهبهم وفضتهم.

1 – It has been narrated to us from Hamza Bin Ya'la, from Ahmad Bin Al-Nazar, from Amro Bin Shimr, from Jabir, who has narrated the following:

Abu Ja'farasws having said: 'O Jabir, If weasws were to narrate to you by ourasws opinion, and it will be as if weasws were from the Perished ones, but weasws narrate to you the Hadeeth which weasws have mined from the treasures of the Messenger of Allahsaww, just like they mine for their gold and their silver'.

(2) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن عمرو بن اذينة عن الفضيل بن يسار عن ابى جعفر عليه السلام انه قال لو انا حدثنا برأينا ضللنا كما ضل من كان قبلنا ولكنا حدثنا ببينة من ربنا بينها لنبيه فبينها لنا.

2 – It has been narrated to us from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Amro Bin Azinat, from Al-Fazeyl Bin Yasaar, who has narrated the following:

Abu Ja'farasws having said: 'If weasws were to narrate by ourasws opinion, weasws would go astray like the ones before usasws have gone astray, but weasws narrate with Proof from ourasws Lordazwj, as Proved to Hisazwj Prophetsaww. Hesaww showed it to usasws'.

(3) حدثنا عبد الله بن عامر عن عبد الله بن محمد الحجال عن داود بن ابى يزيد الاحول عن ابى عبد الله عليه السلام قال سمعته يقول انا لو كنا نفتى الناس برأينا وهو انا لكنا من الهالكين ولكنها اثارمن رسول الله صلى الله عليه وآله اصل علم نتوارثها كابرعن كابر عن كابر نكنزها كما يكنز الناس ذهبهم وفضتهم

3 – It has been narrated to us from Abdullah Bin Aamir, from Abdullah Bin Muhammad Al-Hajaal, from Dawood Bin Abu Yazeed Al-Ahowl, who has narrated the following:

'He said, 'I heard Abu Abdullahasws say: 'If weasws were to issue Fatwas on the people by ourasws opinion, that would be as if weasws were from the Perished ones, but these are the effects of the Messenger of Allahsaww, original knowledge which weasws have inherited, ancestor from ancestor from ancestor. Weasws have mined these just like the people mine for their gold and their silver'.

(4) حدثنا محمد عن الحسين بن سعيد عن القاسم عن محمد بن يحيى عن جابر قال قال أبو جعفر عليه السلام يا جابر لو كنا نفتى الناس برأينا وهو انا لكنا من الهالكين ولكنا نفتيهم باثار من رسول الله صلى الله عليه وآله واصول علم عندنا نتوارثها كابرعن كابر نكنزها كما يكنز هؤلاء ذهبهم وفضتهم.

4 – It has been narrated to us from Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim, from Muhammad Bin Yahya, from Jabir who said:

'Abu Abdullahasws said: 'O Jabir, if weasws were to issue Fatwas to the people by ourasws opinion, and it will be as if weasws were from the Perished ones, but weasws issue Fatwas to them by the effects from the Messenger of Allahsaww, and the original knowledge is with usasws, we have inherited it, ancestor from ancestor. Weasws have mined it as they are mining from their gold and their silver'.

(5) حدثنا احمد بن محمد عن على بن النعمان عن فضيل بن عثمان عن محمد بن شريح قال سمعت ابا عبد الله عليه السلام يقول والله لولا ان الله فرض ولايتنا ومودتنا وقرابتنا ما ادخلناكم بيوتنا ولا اوقفناكم على ابوابنا والله ما نقول باهوائنا ولا نقول برأينا الا ما قال ربنا.

5 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-No'man, from Fazeyl Bin Usman, from Muhammad Bin Shareeh who said:

'I heard Abu Abdullah[asws] say: 'Had it not been for Allah[azwj] having Obligated our[asws] Wilayah, and our[asws] cordiality, and our[asws] kinship, we[asws] would not have entered you all in our[asws] houses, nor would we[asws] have paused you all on our[asws] doorsteps. By Allah[azwj], we[asws] do not speak by our[asws] desires, nor do we[asws] speak by our[asws] opinions, but only by that (which) our[asws] Lord[azwj] has Said'.

(6) حدثنا احمد بن محمد عن الحسن بن محبوب عن ابى حمزة الثمالى عن جابر قال أبو جعفر عليه السلام يا جابر واالله لو كنا نحدث الناس أو حدثناهم برابنا لكنا من الهالكين ولكنا نحدثهم باثار عندنا من رسول الله صلى الله عليه وآله يتوارثها كابر عن كابر نكنزها كما يكنز هؤلاء ذهبهم وفضتهم.

6 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Hamza Al-Thumaly, from Jabir who said:

'Abu Ja'far[asws] said: 'O Jabir, by Allah[azwj], if we[asws] were to narrate to them by our[asws] opinion, it would be as if we[asws] were from the Perished ones, but we[asws] narrate to them by the effects that are with us[asws] from the Messenger of Allah[saww] which have been inherited ancestor from ancestor. We[asws] have mined it just as they mine for their gold and their silver'.

(7) حدثنا محمد بن هارون عن ابى الحسن موسى عن موسى بن القاسم عن على بن النعمان عن محمد بن شريح قال قال لى أبو عبد الله عليه السلام لولا ان الله فرض ولايتنا ومودتنا وقرابتنا ما ادخلناكم ولا أوقفناكم على بابنا فوالله ما نقول باهوائنا ولا نقول برأينا ولا نقول الا ما قال ربنا.

7 – It has been narrated to us from Muhammad Bin Haroun, from Abu Al-Hassan Musa, from Musa Bin Al-Qasim, from Ali Bin Al-No'man, from Muhammad Bin Shareeh who said:

'Abu Abdullah[asws] said to me: 'Had it not been for Allah[azwj] having Obligated our[asws] Wilayah, and our[asws] cordiality, and our[asws] kinship, we[asws] would not have entered you all, nor would we[asws] have paused you all on our[asws] doorsteps, for by Allah[azwj], we[asws] do not speak by our[asws] opinion, and we[asws] do not speak except for what our[asws] Lord[azwj] has Said'.

(8) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن عنبسة قال سال رجل ابا عبد الله عليه السلام عن مسألة فاجابه فيها فقال الرجل ان كان كذا وكذا ماكان القول فيها فقال له مهما اجبتك فيه لشئ فهو عن رسول الله صلى الله عليه واله لسنا نقول برابنا من شى.

8 – It has been narrated to us from Ibrahim Bin Hashaam, from Yahya bin Abu Umran, from yunus, from Anbasat who said:

'A man asked Abu Abdullah[asws] about an issue, he[asws] answered him regarding it. The man said, 'That was such and such, where is the word regarding it?' He[asws] said: 'Whatever I[asws] have answered you regarding anything, it is from the Messenger of Allah[saww]. We[asws] do not speak by our[asws] opinion about anything'.

(9) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضيل بن يسار عن جعفر عليه السلام انه قال انا على بينة من ربنا بينها لنبيه فبينها نبيه لنا فلولا ذلك كنا كهؤلاء الناس.

9 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazeyl Bin Yasaar, who has said:

Ja'far[asws] having said: 'I[asws] am on the evidence from our[asws] Lord[azwj] which He[azwj] Evidenced (Showed) to His[azwj] Prophet[saww]. His[azwj] Prophet[saww] Showed it to us[asws]. Had it not been for that, we[asws] would have been like these people'.

(10) حدثنا محمد بن اسماعيل عن على بن الحكم عن فضيل بن عثمان عن محمد بن شريح قال قال أبو عبد الله عليه السلام لولا ان الله فرض طاعتنا وولايتنا وامر مودتنا ما اوقفناكم على ابوابنا ولا ادخلناكم بيوتنا انا والله ما نقول باهوائنا ولا نقول برابنا ولا نقول الا ما قال ربنا واصول عندنا نكنزها كما يكنز هولاء ذهبهم و فضتهم.

10 – It has been narrated to us from Muhammad bin Ismail, from Ali Bin Al-Hakam, from Fazeyl Bin Usman, from Muhammad Bin Shareeh who said:

'Abu Abdullah[asws] said: 'Had it not been for Allah[azwj] having Obligated our[asws] obedience, and our[asws] Wilayah, and Ordered for our[asws] cordiality, we[asws] would not have paused you all on our[asws] doorsteps, nor would we[asws] have entered you all in our[asws] houses. Surely, by Allah[azwj], we[asws] do not speak by our[asws] desires, nor do we[asws] speak by our[asws] opinions, and we[asws] do not speak except for what our[asws] Lord[azwj] has Said, and the original (knowledge) is with us[asws]. We[asws] mine it just like these people mine for their gold and their silver'.

(15) باب في الائمة ان عندهم جميع مافى الكتاب والسنة ولا يقولون برأيهم ولم يرخصوا ذلك شيعتهم

CHAPTER 15 – REGARDING THE IMAMS[asws], WITH THEM IS THE WHO OF WHAT IS IN THE BOOK AND THE SUNNAH AND THEY[asws] DO NOT SPEAK BY THEIR[asws] OPINION, AND HAVE NEVER AUTHORISED THAT TO THEIR SHIITES

(1) حدثنا احمد بن محمد عن البرقى عن اسماعيل بن مهران عن سيف بن عميرة عن ابى المعزا عن سماعة عن ابى الحسن عليه السلام قال قلت له كل شئ تقول به في كتاب الله وسنته أو تقولون فيه برأيكم قال بل كل شئ نقوله في كتاب الله وسنة نبيه.

1 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Barqy, from Ismail Bin mahraan, from Sayf Bin Umeyra, from Abu Al-Ma'za, from Sama'at, who has said the following:

'I said to Abu Al-Hassan[asws]: 'Everything you[asws] say is by the Book of Allah[azwj] and the Sunnah, or are you[asws] saying in this by your[asws] opinion?' He[asws] said: 'But, everything we say is in the Book of Allah[azwj] and the Sunnah of His[saww] Prophet[saww]'.

(2) حدثنا احمد بن محمد عن البرقى عن صفوان عن سعيد الاعرج قال قلت لابي عبد الله عليه السلام ان من عندنا ممن يتفقه يقولون يرد علينا ما لا نعرفه في كتاب الله ولافى السنة نقول فيه برابنا فقال أبو عبد الله عليه السلام كذبوا ليس شئ الا جاء في الكتاب وجاء فيه السنة.

2 – It has been narrated to us from Ahmad Bin Muhammad, from Al-barqy, from Safwaan, from Saeed Al-Araj who said:

'I said to Abu Abdullah[asws], there are among us who issue Fatwas saying that what has been referred to us is what we neither recognise it to be in the Book of Allah[saww] nor in the Sunnah, so we speak regarding it by our opinion'. Abu Abdullah[asws] said: 'They are lying. There is nothing except that it has come in the Book and it has come in the Sunnah'.

(3) حدثنا احمد بن الحسن بن على بن فضال عن ابيه عن ابى المعزا عن سماعة عن العبد الصالح عليه السلام قال سألته فقلت ان اناسا من اصحابنا قد لقوا اباك وجدك وسمعوا منهما الحديث فربما كان الشئ يبتلى به بعض اصحابنا وليس عندهم في ذلك شئ يفتيه وعندهم ما يشبهه يسعهم ان ياخذوا بالقياس فقال انه ليس بشئ الا وقد جاء في الكتاب والسنة.

3 – It has been narrated to us from Ahmad Bin Al-Hassan Bin Ali Bin fazaal, from his father, from Abu Al-Ma'za, from Sama'at, who has said the following:

'I asked Al-Abd Al-Saleh[asws] (Seventh Imam[asws]). 'There are people from among our companions who have heard from your[asws] father[asws] and your[asws] grandfather[asws] the Hadeeth. Perhaps there is something in them which one of our companions denies, and that thing is not with him and he issues a Fatwa, and with him is what is similar to it, embraces it and takes it by analogy'. He[asws] said: 'There is nothing, except that it has come in the Book and the Sunnah'.

(4) حدثنا السندي بن محمد عن صفوان بن يحيى عن محمد بن حكيم عن ابى الحسن عليه السلام قال قلت له تفقهنا في الدين وروينا وربما ورد علينا رجل قد ابتلى بشئ صغير الذى ما عندنا فيه بعينه شئ وعندنا ما هو يشبهه مثله افنفتيه بما يشبهه قال لا ومالكم والقياس في ذلك هلك من هلك بالقياس قل قلت جعلت فداك اتى رسول الله صلى الله عليه وآله بما يكتفون به قال اتى رسول الله صلى الله عليه وآله بما استفتوا به في عهده وبما يكتفون به من بعده إلى يوم القيمة قال قلت ضاع منه شئ قال لا هو عند اهله.

4 – It has been narrated to us from Al-Sanady Bin Muhammad, from Safwaan Bin Yahya, from Muhammad Bin Hakim, who has said the following:

'I said to Abu Al-Hassan[asws], 'We ponder in the Religion, and we look into it and perhaps a matter gets referred to us by a man which invalidates a small thing which is not with us, exactly the same thing, and with us is what is similar to it, the like of it,

shall we issue Fatwa by what is similar to it?' He[asws] said: 'No, and what have you to do with analogy, and the analogy is that by which perished the one who was destroyed by analogy'. I said, 'May I be sacrificed for you[asws], the Messenger of Allah[saww] came with what he[saww] was contented with'.

He[saww] said: 'The Messenger of Allah[saww] came with what they consulted with him[saww] during his[saww] era, and with what he[saww] was contented with from after him[saww] up to the Day of Judgement'. I said, 'Something was wasted from it'. He[asws] said: 'No. It is with its people[asws] (*Ahl*)'.

(16) باب في ذكر الابواب التى علم رسول الله صلى الله عليه وآله امير المؤمنين عليه السلام

CHAPTER 16 – REGARDING THE MENTION OF THE DOORS WHICH THE MESSENGER OF ALLAH^saww MADE KNOWN TO AMIR-UL-MOMINEEN^asws

(1) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن مرازم عن ابى عبد الله عليه السلام قال علم رسول الله صلى الله عليه وآله عليا عليه السلام الف باب ففتح له من كل باب الف باب.

1 – It has been narrated to us from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Marazim, who has said the following:

Abu Abdullah having said: 'The Messenger of Allah^saww made known to Ali^asws a thousand doors, opening for him^asws from every door, an other thousand doors'.

(2) حدثنا السندي بن محمد عن صفوان بن يحيى قال حدثنى محمد بن بشير ولا اعلمه الا انى قد سمعته من بشير عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لعايشه وحفصة في مرضه الذى توفى فيه ادعيا لى خليلي فارسلتا إلى ابويهما مرتين فلما رأهما اعرض بوجهه عنهما ثم قال ادعيا لى خليلي فارسلتا إلى على عليه السلام قال فلما جاء اكب عليه فلم يزل يحدثه قال فلما خرج من عنده لقياه فقالا له ما حدثك قال حدثنى بابا يفتح الف باب كل باب يفتح الف باب.

2 – It has been narrated to us from Al-Sanady Bin Muhammad, from Safwaan Bin Yahya, from Muhammad Bin Basheer, and he did not know except that he heard from Basheer, who has said the following:

'Abu Abdullah^asws having said: 'The Messenger of Allah^saww said to Aisha and Hafsa during his^saww illness in which he^saww passed away: 'Call my^saww friend for me^saww'. They send a message to both their fathers twice. When he^saww saw them both, he^saww turned his^saww face away from them both, then said: 'Call my^saww friend for me^saww'. They (reluctantly) sent a message to Ali^asws. When he^asws came, he^saww accompanied him^asws and did not stop narrating to him^asws. When he^asws came out from him^saww, he^asws met them. They said to him^asws, 'What did he^saww narrate to you^asws?' He ^asws said: 'He^saww has been narrated to me^asws a door which opened to a thousand doors, each of which opened a thousand doors'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن بعض اصحابه عن احمد بن عمر الحلبي عن ابى بصير قال دخلت على ابى عبد الله عليه السلام فقلت جعلت فداك ان الشيعة يتحدثون ان رسول الله صلى الله عليه وآله علم عليا عليه السلام بابا يفتح منه الف باب قال فقال أبو عبد الله عليه السلام يا ابا محمد علم والله رسول الله صلى الله عليه وآله عليا عليه السلام الف باب ففتح له من كل باب الف باب قال قلت هذا والله العلم قال انه لعلم وليس بذلك.

3 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn bin Saeed, from one of his companions, from Ahmad Bin Umar Al-Halby, from Abu Baseer who said:

'I came to Abu Abdullah^asws. I said, 'May I be sacrificed for you^asws, the Shiites are narrating that the Messenger of Allah^saww made known to Ali^asws a door from which he^asws opened a thousand doors'. Abu Abdullah^asws said: 'O Abu Muhammad, by Allah^azwj, the Messenger of Allah^saww made known to Ali^asws a thousand doors, each of which opened for him^asws a thousand doors'. I said, 'This, by Allah^azwj, is knowledge!'. He^asws said: 'This is knowledge, but not that one'.

(4) حدثنا محمد بن عبد الجبار عن عبد الله بن الحجال عن ثعلبة بن ميمون عن عبد الله بن هلال قال قال أبو عبد الله عليه السلام علم رسول الله صلى الله عليه وآله عليا عليه السلام الف باب كل باب فتح له الف باب.

4 – It has been narrated to us from Muhammad Bin Abdul Jabbar, from Abdullah Bin Al-Hajaal, from Tha'albat Bin Maymoun, from Abdullah Bin Hilaal who said:

'Abu Abdullah^asws said: 'The Messenger of Allah^saww made known to Ali^asws a thousand doors, each door opened for him^asws a thousand doors'.

(5) حدثنا احمد بن الحسن بن على بن فضال عن ابيه الحسن بن على عن عبد الله بن بكير عن عبد الرحمن بن ابى عبد الله قال سمعت ابا عبد الله عليه السلام يقول ان رسول الله صلى الله عليه وآله علم عليا عليه السلام بابا من العلم ففتح الف باب لكل باب فتح له الف باب.

5 – It has been narrated to us from Ahmad Bin Al-Hassan bin Ali Bin Fazaal, from his father Al-Hassan bin Ali, from Abdullah Bin Bakeyr, from Abdul Rahmaan Bin Abu Abdullah who said:

'I heard Abu Abdullah[asws] say: 'The Messenger of Allah[saww] made known to Ali[asws] a door from the knowledge, each door opened a thousand doors, opening for him[asws] a thousand doors'.

(6) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن ابراهيم بن عبد الحميد عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال قال على عليه السلام لقد علمني رسول الله صلى الله عليه وآله الف باب كل باب فتح الف باب.

6 – It has been narrated to us from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Hamza Al-Thumaly, who has said the following:

Abu Ja'far[asws] has said that 'Ali[asws] said: 'The Messenger of Allah[saww] has made known to me[asws] a thousand doors, each door of which opens to a thousand doors'.

(7) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن هشام بن الحكم عن عمر بن يزيد قال قلت لابي عبد الله عليه السلام بلغنا ان رسول الله علم عليا عليه السلام الف باب كل باب فتح الف باب فقال لى بل علمه بابا واحد افتح ذلك الباب الف باب فتح كل باب الف باب.

7 – It has been narrated to us from Ibrahim Bin Hashaam, from Yahya Bin Abu Umraan, from Yunus, from Hashaam Bin Al-Hakam, from Umar Bin Yazeed who said:

'I said to Abu Abdullah[asws], 'It has reached to us that the Messenger of Allah[saww] made known to Ali[asws] a thousand doors, each door opened to a thousand doors', he[asws] said to me: 'But, he[saww] made known to him[asws] one door, that opened a thousand doors, each of which opened a thousand doors'.

(8) حدثنا محمد بن الحسين عن بشير عن يحيى بن معمر العطار عن بشير الدهان عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لعايشة وحفصة في مرضه الذى توفى ادعيا لى خليلي فارسلتا إلى ابويهما فلما نظر اليهما اعرض عنهما ثم قال ادعيا لى خليلي فارسلتا إلى على بن ابى طالب عليه السلام فلما نظر إليه اكب عليه يحدثه فلما خرج لقياه فقالا له ما حدثك خليلك فقال حدثنى خليلي الف باب ففتح لى كل باب الف باب.

8 – It has been narrated to us from Muhammad Bin Al-Husayn, from Basheer, from Yahya Bin Moamar Al-Ataar, from Basheer Al-Dahaan, who has said the following:

'Abu Abdullah[asws] has narrated that the Messenger of Allah[saww] said to Aisha and Hafza during his[saww] illness in which he[saww] passed away: 'Call my[saww] friend for me[saww]'. They sent for their two fathers. When he[saww] looked at both of them, he[saww] turned away from them both. Then said: 'Call my[saww] friend for me[saww]'. They sent for Ali[asws] Bin Abu Talib[asws]. When he[saww] looked at him[asws], he[asws] accompanied him[asws] and narrated to him[asws]. When he[asws] came out he[asws] met them. They said to him[asws], 'What did your[asws] friend[saww] narrate to you[asws]?' He[asws] said: 'My[asws] friend narrated to me[asws] a thousand doors, each door of which opened for me[asws] a thousand doors'.

(9) حدثنا الحجال عن الحسن بن الحسين عن ابن سنان عن اسماعيل بن جابر وعبد الكريم ابن ابى الديلم عن ابى عبد الله عليه السلام قال اوصى رسول الله صلى الله عليه وآله إلى على بن ابى طالب عليه السلام بالف باب فتح كل باب الف باب.

9 – It has been narrated to me Al-Hajaal, from Al-Hassan Bin Al-Husayn, from Ibn Sinan, from Ismail Bin Jabir and Abdul Kareem Ibn Abu Al-Daylam, who has said the following:

Abu Abdullah[asws] having said: 'The Messenger of Allah[saww] bequeathed to Ali[asws] Bin Abu Talib[asws] with a thousand doors, each door of which opened to a thousand doors'.

(10) حدثنا احمد بن محمد بن ابى نصر عن ابان بن عثمان عن عيسى بن عبد الله وثابت عن حنظلة عن ابى عبد الله عليه السلام قال خطب رسول الله صلى الله عليه وآله يوما بعد ان يصلى الفجر في المسجد وعليه قميصة سوداء فامر فيه ونهى ووعظ فيه وذكر ثم قال يا فاطمة اعلمي فانى لا املك من الله شيئا وسمع الناس صوته وتساروا برؤية رسول الله صلى الله عليه وآله وسمعهم نسائه من وراء الجدر فهن يمشطن وقلن قد برئ رسول الله صلى الله عليه وآله فقلت لابي عبد الله توفى ذلك اليوم قال نعم قلت فاين ما يرويه الناس انه علم عليا عليه السلام عليه الف باب كل باب فتح الف باب قال كان ذلك قبل يومئذ.

10 – It has been narrated to us from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan bin Usmaan, from Isa Bin Abdullah and Sabit, from Hanzala, from Abu Abdullah asws having said:

‘One day the Messenger of Allah saww gave a sermon after the Dawn Prayer in the mosque and with him asws was a black shirt. He saww gave the order regarding it, forbidding it, and preached about it, and mentioned, then said: ‘O Fatima asws, know that I saww do not have any possessions from Allah azwj anything’, and the people heard his saww voice, and they came to view the Messenger of Allah saww, and his saww women heard him saww from behind the walls and they had combed (their hair), and said, ‘We are away from the Messenger of Allah saww’. I said to Abu Abdullah asws, ‘Passed away on that day?’ He asws said: ‘Yes’. I said, ‘From where did the people narrate that he saww made known to Ali asws a thousand doors, each of which doors opened to a thousand doors?’ He asws said: ‘That was before that day’.

(11) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن صباح المزني عن الحرث بن حصيرة عن الاصبغ بن نباته عن امير المؤمنين على عليه السلام قال سمعته يقول ان رسول الله صلى الله عليه وآله علمني الف باب من الحلال والحرام ومما كان وما هو كائن إلى يوم القيمة كل يوم يفتح الف باب فذلك الف الف باب حتى علمت المنايا و الوصايا وفصل الخطاب.

11 – It has been narrated to us from Ibrahim Bin Is’haq, from Abdullah Bin hamaad, from Sabaah Al-Mazany, from Al-Hars Bin Haseyra, from Al-Asbagh Bin Nabata, who has said the following:

‘I heard from Amir-ul-Momineen Ali asws say: ‘The Messenger of Allah saww made known to me asws a thousand doors from the Permissible and the Prohibited, and from what has happened and what is going to happen up to the Day of Judgement, each door opens a thousand doors, for that is the thousands upon thousands of doors, to the extent that he saww made known to me asws the deaths, and the bequests and the conciseness of speech’.

(12) حدثنا احمد بن محمد عن الحسن بن محبوب عن هشام بن سالم عن ابى حمزة الثمالى عن ابى اسحق السبيعى قال سمعت بعض اصحاب امير المؤمنين ممن يوثق به قال سمعت عليا عليه السلام يقول ان في صدري هذا لعلما جما علمنيه رسول الله صلى الله عليه وآله لو اجد له حفظة يرعونه حق رعايته ويروونه عنى كما يسمعونه منى إذا اودعتهم بعضه فيعلم به كثيرا من العلم ان العلم مفتاح كل باب وكل باب يفتح الف باب.

12 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hashaam Bin Saalim, from abu Hamza Al-Thumaly, from Abu Is’haq Al-Sabai’e who said:

‘I heard one of the companions of Amir-ul-Momineen asws, from his asws reliable ones, he said that he heard Ali asws say: ‘In my asws chest is gathered the knowledge of the Messenger of Allah saww, if I asws find keepers for it who will pasture it, and narrated from me asws as they have heard it from me asws, if I asws were to deposit it in one of them, he will know a lot from the knowledge, for that knowledge is the key to all doors, and each of these doors will open to a thousand doors’.

(13) حدثنا عبد الله بن عامر عن عبد الرحمن ابن ابى نجران عن صفوان عن بشير الدهان عن ابى عبد الله عليه السلام قال لما مرض رسول الله صلى الله عليه وآله مرضه الذى توفى فيه بعث إلى على عليه السلام فلما جاء اكب عليه فلم يزل يحدثه ويحدثه قال فلما فرغ لقياه فقالا بما حدثك صاحبك قال حدثنى بباب يفتح الف باب كل باب يفتح الف باب.

13 – It has been narrated to us from Abdullah Bin Aamir, from Abdul Rahmaan Ibn Abu Najraan, from Safwaan, from Basheer Al-Dahaan, who has said the following:

Abu Abdullah[asws] having said: 'When the Messenger of Allah[saww] became ill with the illness in which he[saww] passed away, he[asws] sent for Ali[asws]. When he[asws] came, he[saww] accompanied him[asws]. He[saww] did not stop narrating to him[asws]. When he[asws] was free, he met them (Abu Bakr and Umar). They said, 'What did your[asws] companion[saww] narrate to you[asws]?' He[asws] said: 'He[saww] narrated to me[asws] a door which opened to a thousand doors, each door of which opened to a thousand doors'.

(14) حدثنا محمد بن عيسى عن احمد بن حمزة عن ابان عن زرارة عن ابى جعفر عليه السلام قال ان رسول الله صلى الله عليه وآله علم عليا بابا يفتح الف باب كل باب يفتح الف باب.

14 – It has been narrated to us from Muhammad Bin Isa, from Ahmad Bin Hamza, from Abaan, from Zarara, who has said the following:

'Abu Ja'far[asws] having said: 'The Messenger of Allah[saww] made known to Ali[asws] a door which opened a thousand doors, each door of which opened a thousand doors'.

(15) حدثنا الحسين بن محمد عن المعلى بن محمد الاصفهانى عن سلطان بن مرة عن اسحق بن حسان عن الهيثم بن واقد عن على بن الحسين العمرى عن سعد الاسكاف عن الاصبغ بن نباته قال امرنا امير المؤمنين عليه السلام بالمسير إلى المداين من الكوفة فسرنا يوم الاحد وتخلف عمرو بن حريث في سبعة نفر فخرجوا إلى مكان بالحيرة تسمى الخورنق قالوا نتنزه فإذا كان يوم الاربعاء لحقنا عليا عليه السلام قبل ان يجمع فبيناهم يتغذون إذ خرج عليهم ضب فصادوه فاخذه عمرو بن حريث فبسط كفا فقال بايعوه هذا امير المؤمنين فبايعه السبعة وعمرو ثامنهم وارتحلوا ليلة الاربعا

15 – It has been narrated to us from Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad Al-Isfahany, from Sultan Bin Marat, from Is'haq Bin Hasaan, from Al-Haysam Bin Waqid, from Ali Bin Al-Husayn Al-Amary, from Sa'd Al-Askaaf, from Al-Asbagh Bin Nabata who said:

'Amir-ul-Momineen[asws] ordered us to walk from Al-Kufa to Al-Mada'in. We walked on the day of Sunday, and Amro Bin Hareys follow behind with seven people. We came out to a place called Al-Khurnak. In confusion, we strolled, and when it was Wednesday on our right was Ali[asws]. Before we combined with them, a lizard came out to them, they hunted it and Amro Bin Hareys grabbed it. He stretched out his hand and said, 'I pledge allegiance to it as Amir-ul-Momineen'. The seven of them paid allegiance to it, and Amro was the eighth of them, and they departed on the night of Wednesday.

فقدموا المداين يوم الجمعة وامير المؤمنين على المنبر يخطب ولم يفارق بعضهم بعضا وكانوا جميعا حتى نزلوا باب المسجد فلما دخلوا نظر إليهم امير المؤمنين فقال يا ايها الناس ان رسول الله صلى الله عليه وآله اسر إلى الف حديث في كل حديث الف باب لكل باب مفتاح وانى سمعت الله يقول يوم ندعو كل اناس بامامهم وانى اقسم لكم بالله لتبعثن ثمانية نفر امامهم الضب ولو شئت ان اسميهم فعلت قال فلو رايت عمرو بن حريث ينتقض كما ينتقض السعفة حياء ولوما.

They arrived at Al-Mada'in of the day of Friday, and Amir-ul-Momineen[asws] was giving a sermon on the pulpit, and they had not separated from each other, and they were together until they camped at the door of the Mosque. When they entered, Amir-ul-Momineen[asws] looked at them and said: 'O you people! The Messenger of Allah[saww] confided in me[asws] a thousand Hadeeth, in each Hadeeth are a thousand doors, and for every door is a key, and I[asws] have heard Allah[azwj] Say ***[17:71] On the day when We will call every people with their Imam***, and I[asws] swear by Allah[azwj] that eight people, among you, will be resurrected by their Imam, the lizard, and if you want I[asws] can name them'. If only you had seen Amro Bin Hareys, he was in shame like the shame of the accused person'.

(16) حدثنا احمد بن محمد عن ابن سنان عن ابن مسكان عن موسى بن بكر قال قلت لابي عبد الله عليه السلام الرجل يغمى عليه يوم أو يومين أو ثلثة أو اكثر من ذلك كم يقضى من صلوته فقال لا اخبرك بما ينتظم هذا واشباهه فقال كلما غلب الله عليه من امر الله اعذر لعبده وزاد فيه غيره قال قال أبو عبد الله عليه السلام وهذا من الابواب التى يفتح كل باب منها الف باب.

16 – It has been narrated to us from Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Musa Bin Bakr who said:

'I said to Abu Abdullah[asws], the man faints for a day, or two days, or three, or more than that, how many of his Prayers should he fulfil?' He[asws] said: 'I will inform you of what this can be solved by and issues similar to this. Whenver Allah[azwj] Wants to Accept the excuse of a servant, He[azwj] Makes one of affairs to overcome his other affairs'. Abu Abdullah[asws] said: 'And this is from the doors, each of which opens up to a thousand doors'.

(17) حدثنا محمد بن الحسين عن ابن ابى عمير عن ابن اذينه قال قال بكير بن اعين حدثنى من سمع ابا جعفر عليه السلام يحدث قال لم يخرج إلى الناس من تلك الابواب التى علمها رسول الله صلى الله عليه وآله عليا عليه السلام الا باب أو اثنان واكثر علمي انه قال باب واحد.

17 – It has been narrated to us from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Ibn Azina, from Bakeyr Bin Ayn, who has said the following:

Abu Ja'far[asws] narrated: 'People's knowledge did not come out to from those doors which the Messenger of Allah[saww] made known to Ali[asws], except for one door or two, and most of my[asws] knowledge, is called one door'.

(17) باب فيه الحروف التى علم رسول الله ص عليا ع صلوات الله عليه

CHAPTER 17 – REGARDING THE LETTERS WHICH THE MESSENGER OF ALLAH[saww] MADE KNOWN TO ALI[asws]

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن على بن ابى حمزة عن حمران الحلبي عن ابان بن تغلب قال حدثنى أبو عبد الله عليه السلام كان في ذوابة سيف على عليه السلام صحيفة صغيرة وان عليا عليه السلام دعا ابنه الحسن عليه السلام فدفعها إليه ودفع إليه سكينا وقال له افتحها فلم يستطع ان يفتحها ففتحها له ثم قال له اقرأ فقرأ الحسن الالف والباء والسين واللام وحرفا بعد حرف ثم طواها فدفعها إلى ابنه الحسين عليه السلام فلم يقدر على ان يفتحها ففتحها له ثم قال له اقرأ يا بنى فقرأها كما قرأ الحسن

1 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Hamraan Al-Halby, from Aban Bin Tablugh who said:

'Abu Abdullah[asws] narrated to me that a 'Parchment' inserted on the hilt of the sword of Ali[asws], and that Ali[asws] called his[asws] son Al-Hassan[asws]. He[asws] handed it over to him[asws] and handed over to him[asws] a knife, and said to him[asws]: 'Open it' and then opened it for him[asws], then said to him[asws]: 'Read it'. Al-Hassan[asws] read, the *Alif*, the *Baa*, and the *Seen*, and the *Laam*, and letter after letter. Then he[asws] folded it. He[asws] handed it over to his[asws] son Al-Husayn[asws] and he[asws] opened it for him[asws], and then said to him[asws]: 'Read it, O my[asws] son'. He[asws] read it as Al-Hassan[asws] had read it'.

ثم طواها فدفعها إلى ابنه ابن الحنفية فلم يقدر على ان يفتحها ففتحها له فقال له اقرأ فلم يستخرج منها شيئا فاخذها على عليه السلام وطواها ثم علقها من ذوابة السيف قال قلت لابي عبد الله واى شى كان في تلك الصحيفة قال هي الاحرف التى يفتح كل حرف الف حرف قال أبو بصير قال أبو عبد الله فما خرج منها الا حرفان إلى الساعة.

Then he[asws] folded it. He[asws] handed it over to his[asws] son Ibn Al-Hanafiyya. He could not open it, so he[asws] opened it for him. He[asws] said to him: 'Read it'. Nothing came out of him. Ali[asws] took it and folded it, then attached it to the hilt of the sword. I said to Abu Abdullah[asws], 'And which thing was in that Parchment?' He[asws] said: 'These were the letters, each of which opens a thousand letters'.

Abu Baseer says that Abu Abdullah[asws] said: 'No more than two letters will come out of it (in Knownledge) until the Hour'.

(2) حدثنا محمد بن عبد الجبار عن محمد بن اسماعيل عن منصور بن يونس عن ابى بكر الحضرمي عن ابى جعفر عليه السلام قال علم رسول الله صلى الله عليه وآله عليا الف حرف كل حرف يفتح الف حرف وكل حرف منها يفتح الف حرف.

2 – It has been narrated to us from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al-Khazramy, who has said the following:

Abu Ja'far[asws] has narrated that the Messenger of Allah[saww] made known to Ali[asws] a thousand letters, each letters opened a thousand letters, and each of those letters opened a thousand letters'.

(3) حدثنا ابراهيم بن هاشم عن عثمان بن عيسى عن عبد الله بن بكير عن عبد الرحمن بن عبد الله عن ابى عبد الله عليه السلام قال علم رسول الله صلى الله عليه وآله عليا حرفا يفتح الف حرف كل حرف يفتح الف حرف.

3 – It has been narrated to us from Ibrahim Bin Hashaam, from Usman Bin Isa, from Abdullah Bin Bakeyr, from Abdul Rahmaan Bin Abdullah, who has said the following:

Abu Abdullah[asws] has said that the Messenger of Allah[saww] made known to Ali[asws] a letter which opened a thousand letters, each of which opened a thousand letters'.

(4) حدثنا احمد بن محمد عن على بن الحكم عن على بن ابى حمزة عن ابى بصير عن ابى عبد الله عليه السلام قال كان في ذوابة سيف رسول الله صلى الله عليه وآله صحيفة صغيرة قال قلت لابي عبد الله عليه السلام أي شئ كان في تلك الصحيفة قال هي الاحرف التى يفتح كل حرف الف حرف قال أبو بصير قال أبو عبد الله عليه السلام فما خرج منها الا حرفان حتى الساعة.

4 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Abu Hamza, from Abu Baseer, who has said the following:

Abu Abdullah[asws] said: 'In the hilt of the sword of the Messenger of Allah[saww] there was a small Parchment'. I said to Abu Abdullah[asws], 'Which thing was in the Parchment?' He[asws] said: 'These were the letters, each of which opened a thousand letters'. Abu Baseer said, 'Abu Abdullah[asws] said: 'No more than two of the letters will come out from them (as Knowledge) until the Hour'.

(5) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن منصور عن ابى بكر الحضرمي عن ابى جعفر عليه السلام قال ان رسول الله صلى الله عليه وآله علم عليا عليه السلام الف حرف كل حرف يفتح الف حرف والالف الحرف يفتح كل حرف منها الف حرف.

5 – It has been narrated to us from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour, from Abu bakr Al-Hazramy, who has said the following:

Abu Ja'far[asws] has said: 'The Messenger of Allah[saww] made known to Ali[asws] a thousand letters, each of which opened a thousand and the thousand letters, each from them opened a thousand letters'.

(6) حدثنا محمد بن الحسين عن الحسن بن على بن فضال عن على بن عقبه عن الحرث بن المغيرة عن ابى عبد الله عليه السلام قال جاء أبو بكر وعمر إلى امير المؤمنين عليه السلام حين دفن النبي صلى الله عليه وآله والحديث طويل فقال لهما امير المؤمنين عليه السلام اما ما ذكرتما انى لم اشهد كما امر رسول الله صلى الله عليه وآله فانه لا يرى عورتى احد غيرك الا ذهب بصره ولم اكن لاوذيكما به واما كبى عليه فانه علمني الف حرف كل حرف يفتح الف حرف فلم اكن لاطلعكما على سر رسول الله صلى الله عليه وآله.

6 – It has been narrated to us from Muhammad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Uqba, from Al-hars Bin Al-Mugheira, who has said the following:

Abu Abdullah[asws] has said: 'Abu Bakr and Umar went to Amir-ul-Momineen[asws] after the Prophet[saww] had been buried, and the Hadeeth is lengthy. Amir-ul-Momineen[asws] said to them both: 'But, what you two are mentioning is that I[asws] did not let you two witness it, it was as per the order of the Messenger of Allah[saww] that: 'No one apart from you[asws] can look at my[saww] body parts, but that his vision will be gone, and I[asws] did not want to traumatize you by it but it was abhorrent to him[saww], for he[saww] had made known to me[asws] a thousand letters, each letter opened a thousand letters. I could not let you two be notified of the secret of the Messenger of Allah[saww]'.

(18) باب فيه الكلمة التى علم رسول الله صلى الله عليه وآله امير المؤمنين عليه السلام.

CHAPTER 18 – REGARDING THE WORD WHICH THE MESSENGER OF ALLAH^saww MADE KNOWN TO AMIR-UL-MOMINEEN^asws

(1) حدثنا محمد بن الحسين ومحمد بن عبد الجبار عن محمد بن اسماعيل عن منصور عن ابى حمزة عن على بن الحسين قال علم رسول الله صلى الله عليه وآله عليا عليه السلام كلمة يفتح الف كلمة يفتح كل كلمة الفى كلمة.

1 – It has been narrated to us from Muhammad Bin Al-Husayn and Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour, from Abu Hamza, who has said the following:

Ali^asws Bin Al-Husayn^asws having said: 'The Messenger of Allah^saww Made known to Ali^asws a word which opened a thousand words, each one of which opened two thousand words'.

(2) حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن اسماعيل بن جابر وعبد الكريم عن عبد الحميد بن الديلم عن ابى عبد الله عليه السلام قال اوصى رسول الله صلى الله عليه وآله إلى على عليه السلام بالف كلمة يفتح كل كلمة الف كلمة.

2 – It has been narrated to us from Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ibn Sinan, from Ismail Bin Jabir and Abdul Kareem, from Abdul Hameed Bin Al-Daylam, who has said the following:

Abu Abdullah^asws having said: 'The Messenger of Allah^saww bequeathed to Ali^asws with a thousand words, each word opened to a thousand words'.

(3) حدثنا يعقوب بن يزيد وابراهيم بن هاشم عن ابن ابى عمير عن منصور بن يونس عن ابى حمزة الثمالى عن على بن الحسين قال علم رسول الله عليا عليه السلام الف كلمة والالف كلمة يفتح كل كلمة الف كلمة.

3 – It has been narrated to us from Yaqoub Bin Yazeed and Ibrahim Bin Hashaam, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Hamza Al-Thumaly, who has said the following:

Ali^asws Bin Al-Husayn having said: 'The Messenger of Allah^saww made known to Ali^asws a thousand words and thousands of words each of the words opened a thousand words'.

(4) حدثنا ابراهيم بن هاشم عن الحسن بن على بن فضال عن ابى المعزا عن ذريح المحاربي قال سمعت ابا عبد الله عليه السلام يقول نحن ورثة الانبياء قال رسول الله صلى الله عليه وآله حلل على على عليه السلام ثوبا ثم علمه وذلك ما يقول الناس علمه الف كلمة كل كلمة يفتح الف كلمة.

4 – It has been narrated to us from Ibrahim Bin Hashaam, from Al-Hassan Bin Ali Bin Fazaal, from Abu Al-Ma'za, from Zareeh Al-Maharby who said:

'I heard Abu Abdullah^asws say: 'We^asws are the inheritors of the Prophets^as. The Messenger of Allah^saww robed Ali^asws with a dress, and then made him^asws know, and that is what the people say that he^saww let him^asws know a thousand words; each of the words opened a thousand words'.

(5) حدثنا محمد بن الحسين عن النضر بن شعيب عن خالد بن ماد القلانسى عن جابر عن ابى جعفر عليه السلام قال جاء رجل إلى على عليه السلام وهو على منبره فقال يا امير المؤمنين ائذن لى اتكلم بما سمعت عن عمار بن ياسر يرويه عن رسول الله صلى الله عليه وآله قال اتقوا الله ولا تكذبوا على عمار فلما قال الرجل ذلك ثلث مرات قال له على عليه السلام تكلم قال سمعت عمارا يقول سمعت رسول الله صلى الله عليه وآله يقول انا اقاتل على التنزيل وعلى عليه السلام يقاتل على التأويل قال صدق ورب الكعبة ان هذه عندي في الالف الكلمة تتبع كل كلمة الف كلمة آخر وقال عليه السلام في سعة ارض العرب والعجم لم يكن خارجي اشد من هذه الخارجي ما تنظر فجرة العرب والعجم خارجي اشد منه.

5 – It has been narrated to us from Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Khalid Bin Maad Al-Qalanasy, from Jabir, who has said the following:

Abu Ja'far^asws has said: 'A man went to Ali^asws, and he^asws was on his^asws pulpit. He said, 'O Amir-ul-Momineen^asws, permit me to speak of what I have heard from Amaar Bin Yaaser having reported from the Messenger of Allah^saww'. He^asws said: 'Fear

Allah[azwj] and do not forge a lie on Amaar'. But when that man reiterated that three times, Ali[asws] said to him: 'Speak'. He said, 'I heard Amaar say that he heard the Messenger of Allah[saww] say: 'I[asws] did fight against opponent of the Revelation, and Ali[asws] will fight to defend its explanation'. He[asws] said: 'True, by the Lord[azwj] of the Kaaba, this is with me[asws] in the thousand words, each of which follows to a different thousand words', and he[asws] said: 'In the vastness of the lands of the Arabs and non-Arabs, there is no Khariji more staunch that these Al-Khariji. You will not see from the uncontrolled Arabs and non-Arabs a Khariji more severe than this'.

(6) حدثنا ابراهيم بن هاشم عن جعفر بن محمد عن عبد الله بن ميمون القداح عن جعفر عن ابيه ان النبي صلى الله عليه وآله حدث عليا عليه السلام الف كلمة كل كلمة يفتح الف كلمة.

6 – It has been narrated to us from Ibrahim Bin Hashaam, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun Al-Qadaah, who has said the following:

Ja'far[asws], from his[asws] father[asws] has narrated that the Prophet[saww] narrated to Ali[asws] a thousand words, each word opened a thousand words'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن عبد الرحمن بن سيابه عن عمران بن ميثم عن عباية الاسدي قال دخلت على امير المؤمنين عليه السلام وانا خامس خمسة اصغر القوم فسمعته يقول حدثنى اخى رسول الله صلى الله عليه وآله انه خاتم الف نبى وانا خاتم الف وصى وكلفت ما لم يكلفوا قلنا ما انصفك القوم يا امير المؤمنين قال ليس حيث تذهب يابن اخ انى لاعلم الف كلمة ما يعلمها غيرى وغير محمد صلى الله عليه وآله يقرون منها اية في كتاب الله وإذا وقع القول عليهم اخرجنا لهم دابة من الارض تكلمهم ان الناس كانوا باياتنا لا يوقنون

7 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abdul Rahman Bin Sayaaba, from Umran Bin Maysam, from Abaaya Al-Asad who said:

'I came to Amir-ul-Momineen[asws] and I was the fifth youngest of the five people. I heard him[asws] say: 'My[asws] brother the Messenger of Allah[saww] narrated to me[asws] that he[saww] is the seal of a thousand Prophets[as] and I[asws] am the seal of a thousand successors[as], and mandated to do a task that they had not been mandated to do'. We asked, 'What is your[asws] justice to the people, O Amir-ul-Momineen[asws]?' He[asws] said: 'Where are you heading to (with this), O son of a brother. I[asws] know a thousand words which apart from me[asws] and apart from the Messenger of Allah[saww] do not know, you recognise from it a Verse in the Book of Allah[azwj] ***[27:82] And when the word is fulfilled concerning them, We shall bring forth a creature of the earth to speak unto them because mankind had not faith in Our revelations***'.

(8) حدثنا ابراهيم بن هاشم عن عبد الله بن المغيرة قال حدثنى عبد المؤمن بن القاسم الانصاري قال حدثنى الحرث بن المغيرة عن ابى جعفر عليه السلام انه سمعه يقول علم رسول الله صلى الله عليه وآله عليا عليه السلام الف كلمة كل كلمة تفتح الف كلمة.

8 – It has been narrated to us from Ibrahim Bin Haasham, from Abdullah Bin Al-Mugheira, from Abdul Mo'min Bin Al-Qasim Al-Ansary, from Al-Hars Bin Al-Mugheira, who has said the following:

Abu Ja'far[asws] having said: 'The Messenger of Allah[saww] made know Ali[asws] a thousand words, each word opened a thousand words'.

(9) حدثنا محمد بن الحسين عن جعفر بن بشير عن ذريح المحاربي عن ابى عبد الله عليه السلام قال حلل رسول الله صلى الله عليه وآله على على عليه السلام ثوبا ثم علمه الف كلمة يفتح كل كلمة الف كلمة.

9 – It has been narrated to us from Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Zareeh Al-Maharby, who has said the following:

Abu Abdullah[asws] having said: 'The Messenger of Allah[saww] robed Ali[asws] with an outfit, and then made him[asws] know a thousand words; each word opened a thousand words'.

(10) حدثنا محمد بن عيسى عن ابن سنان عن اسماعيل بن جابر وعبد الكريم عن عبد الحميد بن ابى الديلم عن ابى عبد الله عليه السلام قال اوصى رسول الله صلى الله عليه وآله إلى على عليه السلام بالف كلمة كل كلمة تفتح الف كلمة.

10 – It has been narrated to us from Muhammad Bin Isa, from Ibn Sinan, from Ismail Bin jabir, and Abdul Kareem, from Abdul Hameed Bin Abu Al-Daylam, who has said the following:

Abu Abdullah[asws] has said: 'The Messenger of Allah[saww] bequeathed to Ali[asws] with a thousand words, each word opened a thousand words'.

(11) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن مالك بن عطية عن ابان بن تغلب قال قال أبو عبد الله عليه السلام سيأتي من مسجدكم هذا يعنى مكة ثلثمائة وثلث عشر رجلا يعلم اهل مكة انه لم يلدهم ابائهم ولا اجدادهم عليهم السيوف مكتوب على كل سيف كلمة يفتح الف كلمة تبعث الريح فتنادى بكل واد هذا المهدى هذا المهدى يقضى بقضاء ال داود ولا يسئل عليه بينة.

11 – It has been narrated to us from Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Malik Bin Atiya, from Abaan Bin Taghlub who said:

'Abu Abdullah[asws] said: 'This has come from your Masjid[2], meaning Mecca and that the Meccains are totally unaware of the 313 men, neither about their birth nor about their fathers and grandfathers. With them are swords, and written on every sword is a word which opens a thousand words. The wind will be sent, calling out in every valley, "This is Al-Mahdi[asws]. He[asws] will judge by the judgement of the Children of Dawood[as], and he[asws] will not ask for any proof".

(12) حدثنا محمد بن يحيى العطار قال حدثنى احمد بن محمد بن عيسى عن احمد بن محمد بن ابى نصر عن هشام بن سالم عن سعد عن ابى جعفر عليه السلام قال نحن عنده ثمانية رجال فذكرنا رمضان فقال لا تقولوا هذا رمضان ولا ذهب رمضان ولا جاء رمضان فان رمضان اسم من اسماء الله لا يجئ ولا يذهب وانما يجئى ويذهب الزايل ولكن قولوا شهر رمضان فالشهر المضاف إلى الاسم والاسم اسم الله وهو الشهر الذى انزل فيه القرآن جعله الله مثلا في هذا المكان في الاصل لا يفعل الخروج في شهر رمضان لزيادة الائمة عليهم السلام وعيدا الا ومن خرج في شهر رمضان من بيته في سبيل الله ونحن سبيل الله الذى من دخل عليه يطاف بالحصن والحصن هو الامام فيكبرعند رؤيته كانت له يوم القيمة صخرة اثقل في ميزانه من السموات السبع والارضين السبع وما فيهن وما بينهن وما تحتهن

12 – It has been narrated to us from Muhammad Bin Yahya Al-Ataar, from Ahmad Bin Muhammad, Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Hashaam Bin Salim, from Sa'd, who has said the following:

'There were eight of our men with Abu Ja'far[asws]. We mentioned Ramadhan. He[asws] said: 'Do not say "This is Ramadhan", and Ramadhan does not go nor does Ramadhan come, for Ramadhan is a Name from the Names of Allah[azwj]. It does not come nor does it go, but rather, that 'which' comes and goes is temporary, but say "Month of Ramadhan". Add "The Month" to the Name, and the Name is the Name of Allah[azwj], and it is a month in which the Quran Descended.

Allah[azwj] Made an example in this in place of the original. Do not go out in the Month of Ramadhan for the Imams[asws] are Increased (with knowledge) and Aided, except for the one who comes out in the Month of Ramadhan from his house in the way of Allah[azwj], and we[asws] are the way of Allah[azwj] which, one who enters it, has entered the fortress, and the fortress, that is the Imam[asws]. He will see the greatness of its value when it will be the Day of Judgement as if it was a heavy rock on his Scale from the heavens and the seven earths and what is contained within them, and what it between them, and what it under them'.

قلت يابا جعفر عليه السلام وما الميزان فقال انك قد ازددت قوة ونظر ايا سعد رسول الله صلى الله عليه وآله الصخرة ونحن الميزان وذلك قول الله في الامام ليقوم الناس بالقسط قال ومن كبر بين يدى الامام وقال لا اله الا الله وحده لا

[2] Mosque

I said, O Abu Ja'far[asws], and what is the Scale?' He[asws] said: 'You will have an increase in strength and vision, O Sa'ad. The Messenger of Allah[saww] is the rock and we[asws] are the scale, and that is the Statement of Allah[azwj] regarding the Imam[asws] ***[57:25] that men may stand forth in justice***'. He[asws] said: 'And who is greater in front of the Imam[asws]?' And said: 'There is no god but Allah[azwj], One with no associates to Him[azwj]. Allah[azwj] Writes for him His[azwj] Great Pleasure, and the one for whom is Written His[azwj] Great Pleasure, it becomes obligatory for there to be a gathering between him and between Ibrahim[as] and Muhammad[saww], and the Messengers[as] in the House of Majesty'.

فقلت له وما دار الجلال قال نحن الدار وذلك قول الله تلك الدار الاخرة نجعلها للذين لا يريدون علوا في الارض ولا فسادا والعاقبة للمتقين فنحن العاقبة يا سعد واما مودتنا للمتقين فيقول الله تبارك وتعالى تبارك اسم ربك ذى الجلال والاكرام فنحن جلال الله وكرامته التى اكرم الله تبارك وتعالى العباد بطاعتنا.

I said to him[asws], 'And what is the House of Majesty?' He[asws] said: 'We[asws] are the House and that is the Statement of Allah[azwj] ***[28:83] (As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard***, for we[asws] are the "Good end", O Sa'd, and our[asws] friendship is for those who guard (pious). Allah[azwj] Blessed and High has Said ***[55:78] Blessed be the name of you Lord, full of Majesty, and Honour***. We[asws] are the Majesty of Allah[azwj] and His[azwj] Honour which Allah[azwj] Blessed and High has Honoured His[azwj] servants with, of obedience to us[asws].

تم الجزؤ السادس ويتلوه الجزو السابع من بصائر الدرجات.

This completes Part Six and will be followed by Part seven from Basaair Al-Darajaat

BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD[asws]
BY

ABU JA'FAR MUHAMMAD BIN AL-HASSAN BIN AL-FAROOKH AL-SAFFAAR
Companion of Imam Hassan Al-Askari[asws]

" الجزء السابع "

Part Seven

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(1) باب فيه ذكر الحديث الذى علم رسول الله عليا صلوات الله عليهما

CHAPTER 1 – REGARDING THE MENTION OF THE HADEETH WHICH THE MESSENGER OF ALLAHsaww MADE KNOWN TO ALIasws

(1) حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثنا محمد بن عبد الجبار عن البرقى عن فضالة بن ايوب عن سيف بن عميرة عن ابى بكر الحضرمي عن مولاه عمرة بنت ابى رافع عن ام سلمة زوجة النبي صلى الله عليه وآله قالت قال رسول الله صلى الله عليه وآله في مرضه الذى توفى فيه ادعو إلى خليلي فارسلت عايشة إلى ابيها فلما جائه غطى وجهه وقال ادعوا إلى خليلي فرجع متحيرا وارسلت حفصة إلى ابيها فلما جاء غطى وجهه وقال ادعو إلى خليلي فرجع عمر متحيرا وارسلت فاطمة عليها السلام إلى على عليه السلام فلما جاء قام رسول الله صلى الله عليه واله فدخل ثم جلل عليا عليه السلام بثوبه قال قال على عليه السلام حدثنى بالف حديث يفتح كل حديث الف باب حتى عرقت وعرق رسول الله صلى الله عليه وآله فسال على عرقه وسال عليه عرقي.

1 – It has been narrated to us by Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaalat Bin Ayub, from Sayf Bin Umeyr, from Abu Bakr Al-Khazramy, from the slave of Amarat Bint Raf'a, who has narrated the following:

Umm Salmaas the wife of the Prophetsaww having said: 'The Messenger of Allahsaww said during hissaww illness in which hesaww passed away: 'Call mysaww friend to mesaww'. Aisha sent for her father. When he came, hesaww covered up hissaww face and said: 'Call mysaww friend to mesaww'. Abu Bakr returned confused, and Hafsa sent for her father. When he came, hesaww covered up hissaww face and said: 'Call mysaww friend to mesaww'. Umar returned confused, and Fatimaasws sent for Aliasws. When heasws came, the Messenger of Allahsaww sat upright, and then grabbed Aliasws by hissaww garment'. Aliasws said: 'Hesaww It has been narrated to measws a thousand Hadeeth, each Hadeeth opened a thousand doors until Iasws perspired, and the Messenger of Allahsaww perspired. Hissaww perspiration rolled on to measws and myasws perspiration rolled on to himsaww'.

(2) حدثنا احمد بن محمد عن على بن الحكم عن سيف عن ابى بكر عن عمار الدهنى عن مولى الرافعى عن ام سلمة زوجة النبي صلى الله عليه وآله قالت قال رسول الله صلى الله عليه وآله في مرضه الذى توفى فيه ادعو إلى خليلي فارسلت عايشة إلى ابيها فلما جاء غطى رسول الله وجهه وقال ادعو إلى خليلي فرجع متحيرا وارسلت حفصة إلى ابيها فلما جائه غطى وجهه وقال ادعو إلى خليلي فرجع متحيرا فارسلت فاطمة عليها السلام إلى على عليه السلام فلما ان جاء قام رسول الله صلى الله عليه وآله ثم جلل عليا عليه السلام بثوبه فقال على عليه السلام حدثنى الف حديث كل حديث يفتح الف باب حتى عرق رسول الله ص فسال عرقه على وسال عرقي عليه.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf, from Abu Bakr, from Amaar Al-Dahny, from the slave of Al-Raf'ai, who has said the following:

Umm Salmaas, wife of the Prophetsaww having said: 'The Messenger of Allahsaww said during hissaww illness in which hesaww passed away: 'Call mysaww friend to mesaww'. Aisha sent for her father. When he came, the Messenger of Allahsaww covered up hissaww face and said: 'Call mysaww friend to mesaww'. He returned puzzled, and Hafsa sent for her father. When he came, Prophetsaww covered up hissaww face and said: 'Call mysaww friend to mesaww'. He walked away embaressed, and then Fatimaasws sent for Aliasws. When heasws came, the Messenger of Allahsaww sat upright, then grabbed Aliasws by hisasws clothes'. Aliasws said: 'Hesaww It has been narrated to me a thousand Hadeeth, each Hadeeth opened a thousand doors, until the Messenger of Allahsaww perspired and hissaww perspiration rolled on to measws and myasws perspiration rolled on to himsaww'.

(3) حدثنا محمد بن الحسين عن جعفر بن بشير والحسن بن على بن فضال عن مثنى الحناط عن منصور بن حازم عن بكر بن حبيب عن ابى جعفر عليه السلام قال قال رسول الله ادعو إلى حبيبي فارسلت عايشة وحفصة ابويهما فلما ان جاء

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer and Al-Hassan Bin Ali Bin Fazaal, from Masny Al-Hanaat, from Mansour Bin Hazim, from Bakr Bin Habeeb, who has said the following:

Abu Ja'far[asws] having said: 'The Messenger of Allah[saww] called for his[saww] dearest one. Aisha and Hafsa sent for their respective fathers. When they both came, he[saww] covered up his[saww] face. He[saww] uncovered his[saww] face and said: 'Call my[saww] dearest one to me[saww]'. Aisha sent for her father, and Hafsa sent for her father. When they both came, the Messenger of Allah[saww] covered up his[saww] face. So they went. Abu Bakr and Umar said, 'Did you not see that the Messenger of Allah[saww] did not want us?' Aisha and Hafsa said, 'But, he[saww] said: 'Call my[saww] friend to me[saww]'. We hoped it would be you two'. Ali[asws] Ibn Abu Talib[asws] came over. The Messenger of Allah[saww] hugged him[asws], chest to chest, and leaned towards his[asws] ear. He[saww] It has been narrated to him[asws] a thousand Ahadeeth, for every Hadeeth were a thousand doors'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن علوان عن سعيد بن طريف عن الاصبغ بن نباته قال سمعت عليا عليه السلام يقول حدثنى رسول الله ص بالف حديث لكل حديث الف باب.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Alwaan, from Saeed Bin Tareyf, from Al-Asbagh Bin Nabaata who said:

'I heard Ali[asws] say: 'The Messenger of Allah[saww] It has been narrated to me[asws] one thousand Ahadeeth, for every Hadeeth were a thousand doors'.

(5) حدثنا محمد بن الحسين عن جعفر بن بشير عن يحيى بن معينى العطار عن بشير الدهان عن ابى عبد الله عليه السلام قال قال رسول الله ص في المرض الذى توفى فيه لعايشه وحفصة ادعو إلى خليلي فارسلتا إلى ابويهما فلما جاءا نظر اليهما رسول الله ص فاعرض. عنهما ثم قال ادعوا خليلي فارسلتا إلى على عليه السلام فجاء فلم يزل يحدثه فلما خرج لقياه فقالا ما حدثك خليلك فقال حدثنى بالف باب يفتح كل باب الف باب.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Yahya Bin Ma'iny Al-Ataar, from Basheer Al-Dahaan, who has said the following:

Abu Abdullah[asws] having said: 'The Messenger of Allah[saww] said during his[saww] illness in which he[saww] passed away, to Aisha and Hafsa: 'Call to me[saww] my [saww] friend'. They both sent for their respective fathers. When they came, the Messenger of Allah[saww] looked at them, and turned away from them. Then he[saww] said: 'Call my[saww] friend'. They sent for Ali[asws]. When he[asws] came, he[saww] did not stop narrating to him[asws]. When he[asws] came out, he[asws] met them (Abu Bakr and Umar). They said, 'What did your[asws] friend narrate to you[asws]?' He[asws] said: 'He[saww] It has been narrated to me[asws] a thousand doors, each door opened to a thousand doors'.

(2) باب في الامام بانه ان شاء ان يعلم العلم علم

CHAPTER 2 – REGARDING THE IMAM asws, IF HE asws WISHES TO KNOW THE KNOWLEDGE, HE asws KNOWS IT

(1) حدثنى محمد بن عبد الجبار عن صفوان بن يحيى عن ابن مسكان عن بدر بن الوليد عن ابى الربيع الشامي قال قال أبو عبد الله عليه السلام العالم إذا شاء ان يعلم علم.

1 – It has been narrated to me Muhammad Bin Abdul Jabbar, from Safwaan Bin Yahya, from Ibn Muskan, from Badr Bin Al-Waleed, from Abu Al-Rabi'e Al-Shaamy who said:

'Abu Abdullah asws said: 'The 'Al-Alim' (the knowledgeable one), if he asws wishes to know, knows'.

(2) حدثنا الهيثم النهدي عن الحسن بن الحسين اللؤلؤي عن صفوان بن يحيى عن ابن مسكان عن يزيد بن فرقد النهدي عن ابى عبد الله عليه السلام قال ان الامام إذا شاء ان يعلم علم.

2 – It has been narrated to us by Al-Haysam Al-nahdy, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Safwaan Bin Yahya, from Ibn Muskaan, from Yazeed Bin Fardaq Al-Nahdy, who has said the following:

Abu Abdullah asws having said: 'The Imam asws, if wishes to know, knows'.

(3) حدثنا سهل بن زياد عن ايوب بن نوح عن صفوان بن يحيى عن ابن مسكان عن بدر بن الوليد عن ابى ربيع الشامي عن ابى عبد الله عليه السلام قال ان الامام إذا شاء ان يعلم علم.

3 – It has been narrated to us by Sahl Bin Ziyad, from Ayub Bin Nuh, from Safwaan Bin ahya, from Ibn Muskaan, from Badr Bin Al-Waleed, from Abu Rabi'e Al-Shaamy, who has said the following:

Abu Abdullah asws having said: 'The Imam asws, if he asws wishes to know, knows'.

(4) حدثنا احمد بن الحسن بن على بن فضال عن عمر بن سعيد المدايني عن مصدق بن صدقه عن عمار الساباطى أو عن ابى عبيدة عن عمار الساباطى قال سألت ابا عبد الله عليه السلام عن الامام ايعلم الغيب قال لا ولكن إذا اراد ان يعلم الشئ علمه الله ذلك.

4 – It has been narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Umar Bin Saeed Al-mada'iny, from Masdaq Bin Sadaqa, from Amaar Al-Saabatany or from Abu Ubeyda, from Amaar Al-Saabatany who said:

'I asked Abu Abdullah asws about the Imam asws, does he asws know the unseen (*Al-Ghaib*)?' He asws said: 'No, but if he intends to know something, Allah azwj Makes him asws to know that'.

(5) حدثنا عمران بن موسى عن موسى بن جعفر عن عمرو بن سعيد المدايني عن ابى عبد الله عليه السلام قال إذا اراد الامام ان يعلم شيئا علمه الله ذلك.

5 – It has been narrated to us by Umraan Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed Al-Madaa'iny, who has said the following:

Abu Abdullah asws having said: 'If the Imam asws makes the intention to know something, Allah azwj Makes him asws to know that'.

(3) باب ما يفعل بالامام من النكت والقذف والنقر في قلوبهم واذنهم.

CHAPTER 3 – WHAT HAPPENS WITH THE IMAMasws REGARDING THE IMPRINTING, AND THE DELIVERY, AND THE WHISPERINGS IN THEIRasws HEARTS AND THEIRasws EARS

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن داود بن فرقد عن الحرث بن المغيرة النضرى قال قلت لابي عبد الله عليه السلام جعلت فداك الذى يسئل عنه الامام وليس عنده فيه شئ من اين يعلمه قال ينكت في القلب نكتا أو ينقرفي الاذن نقرا.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Dawood Bin Farqad, from Al-Hars Bin Al-Mugheira Al-Nazary who said:

'I said to Abu Abdullahasws, 'May I be sacrificed for youasws, when the Imamasws is asked, and there is nothing (personal opinion) with himasws regarding it, (inform me) from where does heasws come to know it?' Heasws said: 'It gets imprinted in hisasws heart an imprint, or it gets whispered into hisasws ears a whispering'.

(2) حدثنا احمد بن محمد عن على بن الحكم عن على بن ابى حمزة عن ابى بصير قال قلت لابي عبد الله عليه السلام الذى يسأل الامام وليس عنده فيه شئ من اين يعلمه قال ينكت في القلب نكتا أو ينقر في الاذن نقرا.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said:

'I said to Abu Abdullahasws, 'If the Imamasws is asked, and there is nothing beyond himasws regarding it, from where does heasws come to know it?' Heasws said: 'It gets imprinted in hisasws heart an imprint, or it gets whispered into hisasws ears a whispering'.

(3) حدثنا عمران بن موسى عن موسى بن جعفر عن عمرو بن سعيد المدايني عن عيسى بن حمزة الثقفى قال قلت لابي عبد الله عليه السلام انا نسألك احيانا فتسرع في الجواب واحيانا تطرق ثم تجيبنا قال انه نعم ينقر وينكت في اذاننا وقلوبنا فإذا نكت أو نقر نطقنا وإذا امسك عنا امسكنا.

3 – It has been narrated to us by Umraan Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed Al-Madainy, from Isa Bin Hamza Al-Saqafy who said:

'I said to Abu Abdullahasws, 'We ask you a question, sometimes youasws reply quickly, and sometimes youasws leave it and then answer us'. Heasws said: 'Yes, It gets imprinted and whispered in ourasws ears and our heart. If it gets imprinted or whispered, weasws speak, and if it gets held, weasws withhold' (as weasws are the Divine Tongue).

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن على بن يقطين عن ابيه قال سالت ابا الحسن عليه السلام عن شئ من امر العالم فقال نكت في القلب ونقر في الاسماع وقد يكونان معا.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Ali Bin Yaqteen, from his father who said:

'I asked Abu Al-Hassanasws about something from the commands of the knowledgeable oneasws'. Heasws said: 'Imprinted in the heart, and whispered in the hearing, and they may both happen together (at the same time)'.

(5) حدثنا سلمة بن الخطاب عن على بن ميسر المدايني عن الحسن بن يحيى المدايني عن ابى عبد الله عليه السلام قال قلت له اخبرني عن الامام إذا سئل كيف يجيب فقال الهام أو سماع وربما كانا جميعا.

5 – It has been narrated to us by Salmat Bin Al-Khataab, from Ali Bin Maysar Al-Madainy, from Al-Hassan Bin Yahya Al-Madainy, who has said the following:

'I said to Abu Abdullah^asws, '(Please) inform me, if I ask you, how will you^asws answer?' He^asws said: 'By inspiration, or hearing it, and perhaps these will be both together'.

(6) حدثنا محمد بن عبد الحميد عن يونس بن يعقوب عن الحرث بن المغيرة قال قلت لابي عبد الله عليه السلام هذا العلم الذى يعلمه عالمكم اشئ يلقى في قلبه أو ينكت في اذنه فسكت حتى غفل القوم ثم قال ذاك وذاك.

6 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Al-Hars Bin Al-Mugheira who said:

'I said to Abu Abdullah^asws, 'This knowledge that he^asws (Imam^asws) has been made to know, something has been delivered into the heart or whispered in his^asws ears?' He^asws remained silent until the people forgot about it, and then said: 'That as well as that'.

(7) حدثنا الحسن بن موسى الخشاب عن ابراهيم بن ابى سماك عن داود عن الحرث النضرى قال قلت لابي عبد الله عليه السلام الامام يسأل الشئ الذى ليس عنده شئ من اين يعلمه قال ينكت في القلب نكتا وينقر في الاذن نقرا.

7 – It has been narrated to us by Al-Hassan Bin Musa Al-Khashaab, from Ibrahim bin Abu Smaak, from Dawood Al-Hars Al-Nazary who said:

'I said to Abu Abdullah^asws, 'The Imam^asws is asked something, for which he^asws does not have anything, from where does he^asws come to know it?' He^asws said: 'Imprinting in the heart an imprint, and whispering in the ears a whispering'.

(8) حدثنا محمد بن عيسى عن احمد بن الحسن عن محمد بن ابى حمزة عن على بن يقطين قال قلت لابي الحسن عليه السلام علم عالمكم استماع أو الهام قال يكون سماعا ويكون الهاما ويكونان معا.

8 – It has been narrated to us by Muhammad bin Isa, from Ahmad Bin Al-Hassan, from Muhammad Bin Abu Hamza, from Ali Bin Yaqteen who said:

'I said to Abu Al-Hassan^asws, 'You^asws come to know the knowledge of yours^asws by hearing or by inspiration?' He^asws said: 'Hearing occurs, and inspiration occurs, and they both occur together'.

(9) حدثنا على بن اسماعيل عن محمد بن عمر عن عمرو بن يونس عن الحرث قال قلت لابي عبد الله عليه السلام هذا الذى يعلمه عالمكم اشئ يلقى في قلبه أو ينكت في اذنه قال فسكت حتى غفل القوم ثم قال لى ذاك وذاك.

9 – It has been narrated to us by Ali Biin Ismail, from Muhammad Bin Umar, from Amro Bin Yunus, from Al-Hars who said:

'I said to Abu Abdullah^asws, 'This which you^asws come to know from your^asws knowledge, something is delivered in his^asws heart, or whispered in his^asws ear?' He^asws was silent, until the people forgot about it, then said to me: 'That, as well as that'.

(10) حدثنا احمد بن محمد عن احمد بن محمد بن ابى نصر عن حماد بن عثمان عن الحرث بن المغيرة النضرى قال قلت لابي عبد الله عليه السلام ما علم عالمكم جملة يقذف في قلبه وينكت في اذنه قال فقال وحى كوحى ام موسى.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Al-Hars Bin Al-Mugheira Al-Nazary who said:

'I said to Abu Abdullah^asws, 'What do you^asws know from the total of your^asws knowledge? Is it delivered into his^asws heart, or/and it is whispered into his^asws ears?' He^asws said: 'A Revelation like the Revelation to the mother of Musa^as'.

(11) حدثنا محمد بن عيسى عن ابى عبد الله الحسين بن على قال قلت لابي ابراهيم علم عالمكم اشئ يلقى في قلبه أو ينكت في اذنه فقال نقر في القلوب ونكت في الاسماع وقد يكونان معا.

11 – It has been narrated to us by Muhammad Bin Isa, who from Abu Abdullah Al-Husayn Bin Ali who said:

'I said to Abu Ibrahim[asws] (seventh Imam Musa Al-Kazim[asws]), 'The knowledge which you[asws] have, something is delivered in his[asws] heart, or whispered into his[asws] ears?' He[asws] said: 'Imprinted in the heart, and whispered in the ears, and both occur together'.

(12) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن محمد بن حمران عن سفيان بن السمط عن النجاشي عن ابى عبد الله عليه السلام انه قال فينا والله من ينقر في اذنه أو ينكت في قلبه ويصافحه الملائكة قلت كان أو يكون أو اليوم قال بل اليوم قلت كان أو اليوم قال بل اليوم والله يابن النجاشي حتى قالها ثلثا.

12 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Hamraan, from Sufyaan Bin Al-Samt, from Al-Najashy, who has said the following:

Abu Abdullah[asws] having said: 'Among us[asws], by Allah[azwj], is the one [asws] to whom[asws] is whispered in his[asws] ear, or imprinted in his[asws] heart, and he[asws] shakes hands with the Angels'. I said, 'Did it happen before, or will it be happening, or (does it happen even) today?' He[asws] said: 'But, rather today'. I said, 'Before or today?' He[asws] said: 'But, rather today, O son of Al-Najashy', until he[asws] said it three times'.

(13) حدثنا الحسن بن على عن عنبسة عن ابراهيم بن محمد بن حمران عن ابيه محمد بن حمران ومحمد بن ابى حمزة عن سفيان بن السمط حدثنى أبو الخير قال قلت لابي عبد الله عليه السلام انى سألت عبد الله بن الحسن فزعم ان ليس فيكم امام قال بلى والله يابن النجاشي ان فينا لمن ينكت في قلبه وينقر في اذنه وتصافحه الملائكة قال قلت فيكم قال أي والله فينا اليوم أي والله فينا اليوم ثلثا.

13 – It has been narrated to us by Al-Hassan Bin Ali, from Anbasat, from Ibrahim Bin Muhammad Bin Hamraan, from his father Muhammad Bin Hamraan, and Muhammad Bin Abu Hamza, from Sufan Bin Al-Samat, from Abu Al-Khayr who said:

'I said to Abu Abdullah[asws], 'I asked Abdullah Bin Al-Hassan. He thinks that there is no Imam[asws] among you[asws]'. He [asws] said: 'Yes, by Allah[azwj], O son of Al-Najashy, that among us[asws] is one[asws] it gets imprinted in his[asws] heart, and whispered in his[asws] ears, and the Angels shake his[asws] hands'. I said, 'Among you[asws]?' He[asws] said: 'Yes, by Allah[azwj], among us[asws] today, yes, by Allah[azwj], among us[asws] today', three times'.

(4) باب فيه تفسير الائمة لوجود علومهم الثلثة وتأويل ذلك

CHAPTER 4 – REGARDING THE EXPLANATION OF THE IMAMSasws FOR THE EXISTENCE OF THEIRasws KNOWLEDGES BEING THREE AND THE INTERPRETATION OF THAT

(1) حدثنا محمد بن الحسين عن محمد بن اسماعيل عن حمزة بن بزيع عن على السائى قال سألت الصادق عليه السلام عن مبلغ علمهم فقال مبلغ علمنا ثلثة وجوه ماض وغابر و حادث فاما الماضي فمفسر واما الغابر فمزبور واما الحادث فقذف في القلوب ونقر في الاسماع وهو افضل علمنا ولا نبى بعد نبينا.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Hamza Bin Bazeeh, from Ali Al-Sa'ai who said:

'I asked Al-Sadiqasws about what has reached concerning theirasws knowledge'. Heasws said: 'What has been delivered of ourasws knowledge is of three perspectives – past, remaining, and present occurrences. As for the past, its explanation has already been done, and as for the remaining, it has been written down, and as for the current events, it gets imprinted in the hearts and it gets whispered in the hearing, and it is the highest of ourasws knowledges, and there is no Prophetas after ourasws Prophetsaww.

(2) حدثنا ابراهيم بن هاشم عن محمد بن الفضيل أو عمن رواه عن محمد بن الفضيل قال قلت لابي الحسن عليه السلام روينا عن ابى عبد الله انه قال ان علمنا غابرو مزبور ونكت في القلب ونقر في الاسماع قال فاما الغابر فما تقدم من علمنا واما المزبور فما ياتينا واما النكت في القلوب فالهام واما النقر في الاسماع فانه من الملك

وروى زرارة مثل ذلك عن ابى عبد الله عليه السلام قال قلت كيف يعلم انه كان من الملك ولا يخاف ان يكون من الشيطان إذا كان لا يرى الشخص قال انه يلقى عليه السكينة فيعلم انه من الملك ولو كان من الشيطان لاعتراه فزع وان كان الشيطان يا زرارة لا يتعرض لصاحب هذا الامر.

2 – It has been narrated to us by Ibrahim Bin Haashim, from Muhammad Bin Al-Fazeyl, from Muhammad Bin Al-Fazeyl who said:

'I said to Abu Abdullahasws, 'We are reporting from Abu Abdullahasws that heasws said that: 'Ourasws knowledge is remaining and written down, and gets imprinted on the heart, and whispered in the hearing. As for the remaining, is what has preceded from ourasws knowledge, and as for the written down, is what comes to usasws, and what gets imprinted in the hearts, and it is inspiration, and it gets whispered in the hearing. It is from the Angel'.

And it has been reported by Zarara, similar to that, from Abu Abdullahasws, said, 'I said, 'How does heasws know that it was from the Angel, and there is no fear that it is from the Shaitaan, and heasws did not see the person?' Heasws said: 'It brings tranquillity to himasws. Heasws realises by that that it is from the Angel, and had it been from the Shaitaanla, it would make himasws restless, and that the Shaitaanla, O Zarara, cannot present himself to the Masterasws of this Command'.

(3) حدثنا محمد بن عيسى عن محمد بن اسماعيل وسلمة عن على بن ميسر عن محمد بن اسماعيل عن حمزه بن بزيع عن على السائى قال سألت ابا الحسن عليه السلام عن مبلغ علمهم فقال مبلغ علمنا ثلث وجوه ماض وغابر وحادث فاما الماضي فمفسر واما الغابر فمزبور واما الحادث فقذف في القلوب ونقر في الاسماع وهو افضل علمنا ولا نبى بعد نبينا.

3 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Ismail and Salmat, from Ali Bin Maysar, from Muhammad Bin Ismail, from Hamza Bin Azi'e, from Al-Sa'ai who said:

'I asked Abu Al-Hassanasws, about the sum of theirasws knowledge, heasws said: 'The sum of ourasws knowledge is in three perspectives – past, and remaining, and current events. As for the past, it has been explained, and as for the remaining, it has been written down, and as for the current events, it gets imprinted in the hearts, and

whispered in the hearing, and it is the highest of our[asws] knowledges, and there is no Prophet[as] after our[asws] Prophet[saww]'.

(5) باب في الائمة انهم عليهم السلام محدثون مفهمون

CHAPTER 5 – REGARDING THE IMAMS asws, THEY asws ARE MUHADDITHUN WHO GIVE OUT UNDERSTANDING

(1) حدثنا يعقوب بن يزيد عن محمد بن اسماعيل بن بزيع قال سمعت ابا الحسن عليه السلام يقول الائمة علماء صادقون مفهمون محدثون.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Ismail Bin Yazi'e who said:

'I heard Abu Al-Hassan[asws] say: 'The Imams[asws] are truthful knowledgeable ones, explainers, '*Muhaddithun'* (the transmitters of Ahadith)'.

(2) حدثنا أبو طالب عن عثمان بن عيسى قال كنت انا وابو بصير ومحمد بن عمران مولى ابى جعفر بمنزله مكه قال فقال محمد بن عمران سمعت ابا عبد الله يقول نحن اثنا عشر محدثا قال له أبو بصير والله لسمعت من ابى عبد الله عليه السلام قال فحلفه مرة واثنتين انه سمعت قال فقال أبو بصير كذا سمعت ابا جعفر عليه السلام يقول.

2 – It has been narrated to us by Abu Talib, from Usman Bin Isa who said:

'I, and Abu Baseer, and Muhammad Bin Umraan were with the slave of Abu Ja'far[asws] at his house in Mecca. Muhammad Bin Umraan said, 'I have heard Abu Abdullah[asws] say: 'We[asws] are twelve narrators of Ahadeeth (Muhaddith)'. Abu Baseer said to him, 'By Allah[azwj], I have too heard (this) from Abu Abdullah[asws]'. He swore once, and twice that he had heard it. Abu Baseer said: 'Such is what I have heard from Abu Ja'far[asws] saying'.

(3) حدثنا احمد بن محمد عن الحسن بن محبوب عن جميل بن صالح عن زياد بن سوقه عن الحكم بن عيينة قال دخلت على على بن الحسين يوما فقال لى يا حكم هل تدرى ما الاية التى كان على بن ابى طالب عليه السلام يعرف بها صاحب قتله ويعلم بها. الامور العظام التى كان يحدث بها الناس قال الحكم فقلت في نفسي قد وقفت على علم من علم على بن الحسين اعلم بذلك تلك الامور العظام قال قلت لا والله لا اعلم به اخبرني بها يابن رسول الله صلى الله عليه وآله قال والله قول الله وما ارسلنا من رسول ولا نبى ولا محدث فقلت وكان على بن ابى طالب عليه السلام محدثا قال نعم وكل امام منا اهل البيت فهو محدث.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Jameel Bin Saaleh, from Ziyad Bin Sowqah, from Al-Hakam Bin Aynat who said:

'I came to Ali[asws] Bin Al-Husayn[asws] one day. He[asws] said to me: 'O Hakam, do you know the Verse through which Ali[asws] Ibn Abu Talib[asws] is recognised.

The companion who killed him[asws] knew about it. These were great matters which he[asws] was narrating to the people'. Al-Hakam said, 'I said to myself, 'If I pause on knowing from the knowledge of Ali[asws] Bin Al-Husayn, I will know by that which are the great matters'. I said: 'No, by Allah[azwj], I do not know about it. Inform me, O son[asws] of the Messenger of Allah[saww]'.

He[asws] said: 'By Allah[azwj], the Statement of Allah[azwj] '***[22:52] And We did not send before you any messenger or prophet or a Muhaddith***'. I said, 'And Ali[asws] Bin Abu Talib[asws] was a *Muhadditha*?' He[asws] said: 'Yes, and all the Imams[asws] from us[asws], the People[asws] of the Household, are *Muhaddith*'.

(4) حدثنا على بن حسان عن موسى بن بكر عن حمران عن ابى جعفر عليه السلام قال قال رسول الله من اهل بيتى اثنا عشر محدثا فقال له عبد الله بن زيد كان اخا على لامه سبحان الله كان محدثا كالمنكر لذلك فاقبل عليه أبو جعفر عليه السلام فقال اما والله وان ابن امك بعد وقد كان يعرف ذلك قال فلما قال ذلك سكت الرجل فقال أبو جعفر هي التى هلك فيها أبو الخطاب لم يدر تأويل المحدث والنبى صلى الله عليه واله.

4 – It has been narrated to us by Ali Bin Hasaan, from Musa Bin Bakr, from Hamraan, who has said:

Abu Ja'far[asws] said that the Messenger of Allah[saww] said: 'From the People[asws] of my[saww] Household there are twelve Muhaddith'. Abdullah Bin Zayd, who was cousin of Ali[asws] from his[asws] mother's side, said to him[saww], 'Glory be to Allah[azwj]! He[asws] was a Muhaddith' but it was as if he was in denial of that.

Abu Ja'far[asws] addressed him saying: 'But, by Allah[azwj], but the son[asws] of your mother (meaning Ali[asws]) knew that'. When he[asws] said that, the man was silenced. Abu Ja'far[asws] said: 'this is that which made Abu Al-Khattab to perish. He did not know the explanation of the Muhaddith and the Prophet[saww]'.

(5) حدثنا عبد الله عن الحسن بن موسى الخشاب عن ابن سماعة وعلى بن الحسين بن رباطة عن ابن اذينه عن زرارة قال سمعت ابا جعفر عليه السلام يقول الاثنا عشر الائمة من آل محمد كلهم محدث من ولد رسول الله صلى الله عليه واله وولد على عليه السلام فرسول الله صلى الله عليه وآله وعلى عليهما السلام هما الوالدان فقال عبد الرحمن بن زيد وذكر ذلك وكان اخا لعلى بن الحسين لامه فضرب أبو جعفر عليه السلام فخذه فقال اما ابن امك كان احدهم.

5 – It has been narrated to us by Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Ibn Sam'at and Ali Bin Al-Husayn Bin Rabaatat, from Ibn Azina, from Zarara who said:

'I heard Abu Ja'far[asws] say: 'The twelve Imams[asws] from the Progeny[asws] of Muhammad[saww], all of them are Muhaddith, from the sons[asws] of the Messenger of Allah[saww] and the sons[asws] of Ali[asws], for both the Messenger of Allah[saww] and Ali[asws] are their[asws] fathers[asws]'. Abdul Rahman Bin Zayd said, mentioned that, he was a brother of Ali[asws] Bin Al-Husayn[asws] from his[asws] mother's side'. Abu Ja'far[asws] grabbed him and said: 'But, the son of your mother, was one of them[asws]'.

(6) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ابى الحسن الرضا عليه السلام قال كان أبو جعفر عليه السلام محدثا

6 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Abu Al-Hassan Al-Reza[asws] having said: 'Abu Ja'far[asws] was a Muhadditha'.

(7) حدثنا احمد بن محمد عن الحجال وغيره عن القاسم بن محمد عن زرارة قال ارسل أبو جعفر عليه السلام إلى زرارة اعلم الحكم بن عيينة ان اوصياء على عليه السلام محدثون.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hajaal, and someone else, from Al-Qasim Bin Muhammad, from Zarara, who has said the following:

Abu Ja'far[asws] sent a message (letter) to Zarara: 'I[asws] have made it known to Al-Hakam Bin Aynat that the successors[asws] of Ali[asws] are *Muhaddithun*'.

(8) حدثنا عبد الله بن محمد عن ابراهيم بن محمد الثقفى عن احمد بن محمد الثقفى عن احمد بن يونس الحجال عن ايوب بن حسن عن قتادة انه يقرأ وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

8 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al-Thaqafy, from Ahmad Bin Muhammad Al-Thaqafy, from Ahmad Bin Yunus Al-Hajaal, from Ayub Bin Hasan, from Qatadah, the following:

he[asws] (The Imam) recited '***[22:52] And We did not send before you any messenger or prophet or a Muhaddith***'.

(6) باب في ان المحدث كيف صفته وكيف يصنع به وكيف يحدث الائمة.

CHAPTER 6 – REGARDING THE CHARACTERISTICS OF THE MUHADDITH, HOW IT GETS IT HAS BEEN NARRATED TO THE IMAMSasws

(1) حدثنا محمد بن الحسين عن النضر بن شعيب عن عبد الغفار الجازى عن ابى عبد الله عليه السلام قال قلت له ان فلانا حدثنى ان عليا عليه السلام والحسن عليهما السلام كانا محدثين قال قلت كيف ذلك فقال انه كان ينكت في اذانهما قال صدق

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Abdul Ghaffar Al-Jaazy, who has narrated the following:

'I said to Abu Abdullahasws that so and so narrated to me that Aliasws, and Al-Hassanasws were both 'Muhadditheen'. I asked (them), 'How is that?' They said, 'They bothasws had it whispered into theirasws ears', Heasws 'Truly so'.

(2) حدثنا الحسن بن على قال حدثنى عبيس بن هشام قال حدثنا كرام بن عمرو الخثعمي عن عبد الله بن ابى يعفور قال قلت لابي عبد الله عليه السلام انا نقول ان عليا عليه السلام لينكت في قلبه أو ينقر في صدره واذنه قال ان عليا عليه السلام كان محدثا قال فلما اكثرت عليه قال ان عليا عليه السلام كان يوم بنى قريظه وبنى النضير كان جبرئيل عن يمينه وميكائيل عن يساره يحدثانه.

2 – It has been narrated to us by Al-Hassan Bin Ali, from Ubays Bin Hashaam, from Karaam Bin Amro Al-Khash'amy, from Abdullah Bin Abu Ya'four who said:

'I said to Abu Abdullahasws, 'we say that Aliasws had it whispered into hisasws ears, or whispered into hisasws chest and hisasws ears'. Heasws said that 'Aliasws was a 'Muhaddith'. When asked to expand upon it, heasws said that: 'Aliasws was one day with the Clan of Qureyza and the Clan of Al-Nuzeyr. Jibraeelas was on hisasws right, and Mikaeelasws was on hisasws left. Both were narrating to himasws'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن الحرث بن المغيرة النضرى عن حمران قال قال لى أبو جعفر عليه السلام ان عليا عليه السلام كان محدثا فخرجت إلى اصحابنا فقلت لهم جئتكم بعجيبة قالوا ما هي قلت سمعت ابا جعفر عليه السلام يقول كان على محدثا قالوا ما صنعت شيئا الا سألته من يحدثه فرجعت إليه فقلت له انى حدثت اصحابي بما حدثتني قالوا ما صنعت شيئا الا سألته من يحدثه فقال لى يحدثه ملك قلت فيقول انه نبى قال فحرك يده هكذا ثم قال وكصاحب موسى أو كذى القرنين اوما بلغكم انه قال وفيكم مثله.

3 – Narrted to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Al-Hars Bin Al-Mugheira Al-Nazary, from Hamraan who said:

'Abu Ja'farasws said to me that 'Aliasws was a '*Muhaddith*'. I went out to my companions. I said to them, 'I have come to you with a strange thing'. They said, 'What is it?' I said, 'I heard Abu Ja'farasws say that Aliasws was a '*Muhaddith*'.

They said, 'Do not make up a thing, but ask the one whoasws narrated it'. I returned to himasws. I said to himasws, 'I narrated to my companions with what youasws had narrated to me. They told me not to make up a thing, but go and ask the one whoasws narrated it'. Heasws said to me: 'An Angel narrated to himasws'. I said, 'They are saying that heasws is a Prophetas'. Heasws moved hisasws hand like this (a gesture), then said: 'And like the companion of Musaas, or like Zulqarnayn, or what has reached you all about it. And with you all is its example (of Ahadith)'.

(4) حدثنا احمد بن محمد عن العباس بن معروف والحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن ابى بصير عن ابى عبد الله عليه السلام قال كان على عليه السلام محدثا وكان سلمان محدثا قال قلت فما آية المحدث قال ياتيه ملك فينكت في قلبه كيت وكيت.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Abbas Bin Ma'rouf, and Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has said the following:

Abu Abdullah[asws] said: 'Ali[asws] was a '*Muhaddith'*, and Salman[ar] was a '*Muhaddith*'. I said, 'And what is the sign of *Al-Muhaddith*?' He[asws] said: 'An Angel comes to him[asws] and makes the impression in his[asws] heart, like this and this'.

(5) حدثنا العباس بن معروف عن حماد بن عيسى عن ربعى عن زرارة عن ابى جعفر عليه السلام قال كنت بالمدينة فلما شدوا على دوابهم وقع في نفسي شئ من امر المحدث فاتيت ابا جعفر عليه السلام فاستاذنت فقال من هذا قلت زرارة قال ادخل ثم قال كان رسول الله صلى الله عليه واله يملى على على عليه السلام فنام نومة ونعس فلما رجع نظر إلى الكتاب فمد يده قال من املى هذا عليك قال انت قال لا بل جبرئيل.

5 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Rabie, from Zarara, who has said the following:

Zarara has narrated that I was in Al-Medina when I shook on their animals, and there occurred (a thought) in myself a thing from the matters of *Al-Muhaddith*. I came to Abu Ja'far[asws]. I sought permission. He[asws] said: 'Who is this?' I said, 'Zarara'. He[asws] said: 'Enter'. Then he[asws] said: 'The Messenger of Allah[saww] used to dictate to Ali[asws] before going to sleep, (once) upon waking up after a short spell of sleep, he[saww] he[saww] looked at the Book, and he[saww] asked (from Ali[asws]): 'Who dictated it to you[asws]? He[asws] said: 'You[saww] did'. He[saww] replied, rather it was Jibraeel'.

(6) حدثنا محمد بن الحسين عن صفوان عن عبد الله مسكان عن حجر بن زائدة عن حمران عن ابى عبد الله عليه السلام قال ان فلانا حدثنى ان ابان جعفر عليه السلام حدثه ان عليا عليه السلام والحسن كانا محدثين قال كيف حدثك قلت حدثنى انه كان ينكت في اذانهما قال صدق.

6 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Abdullah Muskaan, from Hujr Bin Zayda, from Hamraan, who has said the following:

'So and so narrated to me that Abu Ja'far[asws] narrated to him that Ali[asws] and Al-Hassan[asws] were both *Muhaddath*?' He[asws] said: 'How did he narrate to you?' I said, 'He narrated to me that they[asws] both had it whispered into their[asws] ears'. He[asws] said: 'True'.

(7) حدثنا محمد بن الحسين عن احمد بن محمد بن ابى نصر عن عبد الكريم عن ابن ابى يعفور قال قلت لابي عبد الله عليه السلام انا نقول ان عليا عليه السلام كان ينكت في قلبه أو صدره أو في اذنه فقال ان عليا عليه السلام كان محدثا قلت فيكم مثله قال ان عليا عليه السلام كان محدثا فلما ان كررت عليه قال ان عليا ع كان يوم بنى قريظه والنضير كان جبرئيل عن يمينه وميكائيل عن يساره يحدثانه.

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Ibn Abu Yafour who said:

'I said to Abu Abdullah[asws]: 'We say that Ali[asws] had it imprinted in his[asws] heart, or his[asws] chest, or (whispered) into his[asws] ears'. He[asws] said that: 'Ali[asws] was a 'Muhaddith'. I enquired, 'Is there an example with you[asws]?' He[asws] said that: 'Ali[asws] was a 'Muhaddith'. When he[asws] repeated that to him, he[asws] said that: 'One day Ali[asws] with the Clan of Qureyza and Al-Nuzeyr, and Jibraeel[as] was on his[asws] right, and Mikaeel[as] on his[asws] left. They were narrating to him[asws]'.

(8) حدثنا احمد بن محمد عن محمد بن سنان عن الحسين بن المختار عن ابى بصير عن عبد الله عليه السلام قال سمعته يقول كان على عليه السلام والله محدثا قال قلت له اشرح لى ذلك اصلحك الله قال يبعث الله ملكا ينقرفي اذنه كيت و كيت وكيت.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al-Husayn Bin Mukhtar, from Abu Baseer, who has said the following:

'I heard Abu Abdullah[asws] say: 'Ali[asws] was a '*Muhaddith*'. I said to him[asws]: 'Explain that to me, may Allah[azwj] Keep you well'. He[asws] said: 'Allah[azwj] Sends an Angel who whispers into his[asws] ears, like this, and this and this'.

(9) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن رجل عن محمد بن مسلم قال ذكرت المحدث عند ابى عبد الله عليه السلام قال فقال انه يسمع الصوت ولا يرى فقلت اصلحك الله كيف يعلم انه كلام الملك قال انه يعطى السكينة والوقار حتى يعلم انه ملك.

9 – It has been narrated to us by Ibrahim Bin Hashaam, from Yahya Bin Abu Umran, from Yunus, from a man, from Muhammad Bin Muslim who said:

'I mentioned Al-Muhaddath in the presence of Abu Abdullah[asws]. He[asws] said: 'He[asws] hears the voice but does not see'. I said, 'May Allah[azwj] Keep you well, how does he[asws] know that it is the speech of the Angel?' He[asws] said: 'He[asws] experiences tranquillity and the dignity until he[asws] knows that it is an Angel'.

(10) حدثنا على بن اسماعيل عن صفوان بن يحيى عن الحرث بن المغيرة عن حمران قال حدثنا الحكم بن عيينة عن على بن الحسين انه قال ان علم على عليه السلام في آية من القرآن قال وكتمنا الآية قال فكنا نجتمع فنتدارس القرآن فلا نعرف الآية قال فدخلت على ابى جعفر عليه السلام فقلت له ان الحكم بن عيينة.

10 – It has been narrated to us by Ali Bin Ismail, from Safwaan Bin Yahya, from Al-Hars Bin Al-Mugheira, from Hamraan, from Al-Hakam in Aynia, who has said:

Ali Bin Al-Husayn[asws] having said: 'Knowledge of Ali[asws] is in a Verse from the Quran'. He said, 'And we hid the Verse. He said, 'When we had a gathering and we were studying the Quran, we did not recognise the Verse. I came to Abu Ja'far[asws]. I said to him, that Al-Hakam Bin Aynia, ... *(Part of this Hadeeth is missing – see Hadeeth 11 & 13 below for more detail)*

(11) حدثنا عن على بن الحسين عليه السلام انه قال علم على عليه السلام في آية من القرآن وكتمنا الاية قال اقرا يا حمران فقرات وما ارسلنا من قبلك من رسول ولا نبى قال فقال أبو جعفر عليه السلام وما ارسلنا من رسول ولا نبي ولا محدث قلت وكان على عليه السلام محدثا قال نعم فجئت إلى اصحابنا فقلت قد اصبت الذى كان الحكم يكتمنا قال قلت قال أبو جعفر عليه السلام كان يقول على عليه السلام محدث فقالوا لى ما صنعت شيئا الا سألته من يحدثه قال فبعد ذلك انى اتيت ابا جعفر عليه السلام فقلت اليس حدثتني ان عليا عليه السلام كان محدثا قال بلى من يحدثه قال ملك يحدثه قال قلت اقول انه نبى أو رسول قال لا قال بل مثله مثل صاحب سليمان ومثل صاحب موسى ومثله مثل ذوى القرنين.

11 – It has been narrated to us from Ali Bin Al-Husayn[asws] having said: 'Knowledege of Ali[asws] is in a Verse from the Quran, and we[asws] concealed the Verse'. He[asws] said: 'Read O Hamraan', and he[asws] read ***[22:52] And We did not send before you any messenger or prophet***'.

Abu Ja'far[asws] said: '***[22:52] And We did not send before you any messenger or prophet or a Muhaddith***'. I said, 'And Ali[asws] was a *Muhadditha*?' He[asws] said: 'Yes.

I went to our companions and said, 'I was right, Al-Hakam was concealing from us. Abu Ja'far[asws] said that Ali[asws] was a *Muhaddath*'. They said to me, 'Don't make up things, but we will ask the one who[asws] narrated it'. After that, I came to Abu Ja'far[asws]. I said, 'Did you[asws] not narrate to me that Ali[asws] was a *Muhaddath*?' He[asws] said: 'Yes'. I said, 'Who narrated it?' He[asws]: 'Angel narrated it'. I said, 'I say that he[asws] was a Prophet[as] or a Messenger[as]'. He[asws] said: 'No, but his[asws] example is that of the successor of the Suleiman [as] and the example of successor of Musa[as], and his[asws] example is the example of Zulqarnayn[as]'.

(12) حدثنا عباس بن معروف عن حريز عن زرارة قال قلت لابي عبد الله عليه السلام ان اباك حدثنى ان عليا عليه السلام والحسن والحسين عليهما السلام كانوا محدثين قال فقال كيف حدثك قلت حدثنى انه كان ينكت في اذانهم قال صدق ابى.

12 – It has been narrated to us by Abbas Bin Ma'rouf, from Hareez, from Zarara who said:
'I said to Abu Abdullah[asws] that: 'Your[asws] father[asws] narrated to me that Ali[asws], and Al-Hassan[asws] were Muhadditheen'. He[asws] said: 'How did he[asws] narrate to you?' I said, 'He[asws] narrated to me that it was whispered into their[asws] ears'. Imam[asws] replied: 'My[asws] father[asws] spoke the truth'.

(13) حدثنا أبو محمد عن عمران عن موسى بن جعفر عن على بن اسباط عن محمد بن الفضيل عن ابى حمزة الثمالى قال كنت انا والمغيرة بن سعيد جالسين في المسجد فاتانا الحكم بن عيينه فقال لقد سمعت من ابى جعفر عليه السلام حديثا ما سمعه احد قط فسألناه فابى ان يخبرنا به فدخلنا عليه فقلنا ان الحكم بن عينيه اخبرنا انه سمع منك ما لم يسمعه منك احد قط فابى ان يخبرنا به فقال نعم وجدنا علم على عليه السلام في آية من كتاب الله وما ارسلنا من قبلك من رسول ولا نبي ولا محدث فقلنا ليست هكذا هي فقال في كتاب على وما ارسلنا من قبلك من رسول ولا نبي ولا محدث الا إذا تمنى القى الشيطان في امنيته فقلت واى شئ المحدث فقال ينكت في اذنه فيسمع طنينا كطنين الطست أو يقرع على قلبه فيسمع وقعا كوقع السلسلة على الطست انه نبى ثم قال الا مثل الخضر ومثل ذى القرنين.

13 – It has been narrated to us by Abu Muhammad, from Umran, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:
'I, and Al-Mugheira Bin Saeed were seated in the Mosque. Al-Hakam Bin Aynia came to us and said, 'I have heard from Abu Ja'far[asws] a Hadeeth, which no one has ever heard at all. We asked him. He refused to inform us of it. We came to him[asws]. We said that, 'Al-Hakam Bin Aynia has informed us that he has heard from you[asws] which no one has heard from you[asws] at all. He refused to inform us about it'.

He[asws] said: 'Yes, we[asws] have found knowledge of Ali[asws] in a Verse from the Book of Allah[azwj] ***[22:52] And We did not send before you any messenger or prophet or a Muhaddith, but when he desired, the Shaitan made a suggestion respecting his desire***'. I said, 'And what is the *Muhaddith*?' He[asws] said: 'The one who receives a (Divine) Message in his[asws] ears. He[asws] hears the buzzing sound like the sound of the pouring water, or he leaves an imprint on his[asws] heart. He[asws] hears the occurrence like the occurrence of the episodes on the dripping water, that it is the news'. Then he[asws] said: 'Like the example of Al-Khizr[as], and like the example of Zulqarnayn[as]'.

(7) باب ما يلقى شئ بعد شئ يوما بيوم وساعة بساعة مما يحدث.

CHAPTER 7 – WHAT THINGS GET DELIVERED TO HIM[asws], MATTER AFTER MATTER, DAY BY DAY, AND HOUR BY HOUR FROM THE OCCURRING EVENTS

(1) حدثنا ايوب بن نوح عن صفوان بن يحيى عن شعيب عن ضريس عن ابى عبد الله عليه السلام قال سمعته يقول انما العلم ما حدث بالليل والنهار يوم بيوم وساعة بساعة.

1 – It has been narrated to us by Ayub Bin Nuh, from Safwan Bin Yahya, from Shuaib, from Zareys, who has said the following:

'I heard Abu Abdullah[asws] say: 'As for the knowledge, it is what occurs by the night and the day, day by day, and hour by hour'.

(2) حدثنا احمد بن محمد بن على بن النعمان عن ابن مسكان عن ضريس قال كنت مع ابى بصير عند ابى جعفر عليه السلام فقال له أبو بصير بما يعلم عالمكم جعلت فداك قال يابا محمد ان عالمنا لا يعلم الغيب ولو وكل الله عالمنا إلى نفسه كان كبعضكم و لكن يحدث إليه ساعة بعد ساعة.

2 – It has been narrated to us by Ahmad Bin Muhammad Bin Ali Bin Al-No'man, from Ibn Muskan, from Zareys who said:

'I, along with Abu Baseer, was with Abu Ja'far[asws]. Abu Baseer said to him[asws]: 'May I be sacrificed for you[asws], what is included in your[asws] knowledge?' He[asws] said: 'O Abu Muhammad, our[asws] knowledge is not that (which you consider) 'Al-Ghaib', but Allah[azwj] has Given us[asws] the knowledge which is other than (the knowledge) which some of you have (acquired), but it's about the occurance of the events (which is Revealed to) him[asws] hour after hour'.

(3) حدثنا احمد بن محمد عن الحسين سعيد عن بعض اصحابنا عن ابى بصير قال قلت لابي عبد الله عليه السلام جعلت فداك أي شئ هو العلم عندكم قال ما يحدث بالليل والنهار و الامر بعد الامر والشئ بعد الشئ إلى يوم القيمة.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Saeed, from one of our companions, from Abu Baseer who said:

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], which is this knowledge with you[asws]?' He[asws] said: 'What occurs by the night and the day, and the matter after matter and the thing after the thing, up to the Day of Judgement'.

(4) حدثنا احمد بن محمد عن ابن سنان عن ابى بصير قال سمعته يقول ان عندنا الصحف الاولى صحف ابراهيم وموسى فقال له ضريس اليست هي الالواح فقال بلى قال ضريس ان هذا لهو العلم فقال ليس هذا العلم انما هذه الاثرة ان العلم ما يحدث بالليل والنهار يوم بيوم وساعة بساعة.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Abu Baseer who said:

'I heard him[asws] say: 'With us[asws] are the earlier Parchments, Parchment of Ibrahim[as] and Musa[as]'. Zareys said to him[asws], 'Are these not the Tablets?' He[asws] said: 'Yes'. Zareys said, 'This is surely the knowledge'. He[asws] said: 'This is not the knowledge, but these are the effects. The knowledge is what occurs by the night and the day, day by day and hour by hour'.

(5) حدثنا عبد الله بن محمد عن محمد بن الوليد أو عمن رواه عن محمد بن الوليد عن يونس بن يعقوب عن منصور بن حازم قال سمعت ابا عبد الله عليه السلام يقول ان عندنا صحيفة فيه ارش الخدش قال قلت هذا هو العلم قال ان هذا ليس بالعلم انما هو اثرة انما العلم الذى يحدث في كل يوم وليلة عن رسول الله صلى الله عليه وآله وعن على بن ابى طالب عليه السلام.

5 - It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al-Waleed, from Yunus Bin Yaqoub, from Mansour Bin Haazim who said:

'I heard Abu Abdullah[asws] say: 'With us[asws] is a Parchment in which is the compensation for a scratch'. I said, 'This is the knowledge'. He[asws] said: 'This is not the knowledge, but it is the effect. As for the knowledge, it is which occurs during every day, and night, from Messenger of Allah[saww], and from Ali[asws] Bin Abu Talib[asws]'.

(6) حدثنا محمد بن عيسى عن صفوان بن يحيى عن شعيب الحداد عن ضريس الكناسى قال كنت عند ابى عبد الله عليه السلام فقال أبو عبد الله ان عندنا صحف ابراهيم والواح موسى فقال له أبو بصير ان هذا لهو العلم فقال ليس هذا العلم انما هو الاثرة قال انما العلم ما يحدث بالليل والنهار يوم بيوم وساعة بساعة.

6 – It has been narrated to us by Muhammad Bin Isa, from Safwaan Bin Yahya, from Shuaib Al-Hadaad, from Zareys Al-Kunasy who said:

'I was with Abu Abdullah[asws]. Abu Abdullah[asws] said: 'With us[asws] is the Parchment of Ibrahim[as] and the Tablets of Musa[as]'. Abu Baseer said to him[asws], 'This is surely the knowledge'. He[asws] said: 'This is not the knowledge, but it is the effects. As for the knowledge, it is what occurs by the night and the day, day by day, and hour by hour'.

(7) حدثنا احمد بن محمد عن على بن الحكم عن سيف بن عميره عن ابى الصباح عن العلا بن سيابة عن ابى عبد الله عليه السلام قال انا لنعلم مافى الليل والنهار.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Uneyra, from Abu Al-Sabaah, from Al-A'ala Bin Siyaabat, who said:

Abu Abdullah[asws] having said: 'Surely we[asws] know what (happens) in the night and the day'.

(8) باب في الائمة عليهم السلام ورثو العلم من رسول الله ص وعن على بن ابى طالب ع وان الحكم يقذف في صدورهم وينكت في اذانهم

CHAPTER 8 – REGARDING THE IMAMSasws BEING THE INHERITORS OF THE KNOWLEDGE FROM THE MESSENGER OF ALLAHsaww, AND FROM ALI BIN ABU TALIBasws, AND THAT THE WISDOM GETS IMPRINTED IN THEIR CHESTS, AND GETS WHISPERED INTO THEIR EARS

(1) حدثنا احمد بن محمد عن البرقى عن النضر بن سويد عن يحيى بن عمران بن الحرث بن المغيرة عن ابى عبد الله عليه السلام قال ان الارض لا تترك بغير عالم قلت الذى يعلمه عالمكم ما هو قال وراثة من رسول الله ومن على بن ابى طالب عليه السلام علم يستغنى عن الناس ولا يستغنى الناس عنه قلت وحكمة يقذف في صدره أو ينكت في اذنه فقال ذاك وذاك.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Bin Umran Bin Al-Hars Bin Al-Mugheira, who has said:

Abu Abdullahasws having said: 'The earth is never left without a knowledgeable one (Imamasws)'. I said, 'The knowledge which youasws know of, what is it?' Heasws said: 'Inheritance from the Messenger of Allahsaww, and from Aliasws Bin Abu Talibasws, knowledge which makes usasws to be needless of the people, and the people are not needless of usasws'. I said, 'And the wisdom, gets delivered in hisasws chest or whispered into hisasws ears?' Heasws said: 'That, as well as that'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضاله بن ايوب عن عمر بن ابان عن الحرث النضرى قال قلت لابي عبد الله عليه السلام اخبرني عن علم عالمكم احكمة تقذف في صدره أو وراثة من رسول الله صلى الله عليه وآله أو نكت ينكت في اذنه فقال أبو عبد الله عليه السلام ذاك وذاك ثم قال وراثة من رسول الله صلى الله عليه وآله ومن على بن ابى طالب عليه السلام علم يستغنى به عن الناس ولا يستغنى الناس عنه.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaala Bin Ayub, from Umar Bin Abaan, from Al-hars Al-Nazary who said:

'I said to Abu Abdullahasws, 'Inform me about the knowledge that youasws know, a wisdom that gets delivered in hisasws (Imamasws's) chest or an inheritance from the Messenger of Allahsaww, or does it get whispered in hisasws ears?' Abu Abdullahasws said: 'That, as well as that', then said: 'An inheritance from the Messenger of Allahsaww, and Aliasws Bin Abu Talibasws, knowledge which has made usasws to be needless of the people, and the people are not needless from usasws'.

(3) حدثنا احمد بن محمد عن الحسن بن موسى الخشاب عن على بن اسماعيل عن صفوان عن الحرث بن المغيرة قال قلت اخبرني عن علم عالمكم قال وراثة من رسول الله صلى الله عليه وآله ومن على بن ابى طالب عليه السلام قال قلت انا نتحدث انه يقذف في قلوبهم وينكت في اذانهم قال ذاك وذاك.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Ismail, from Safwaan, from Al-Hars Bin Al-Mugheira who said:

'I said, 'Inform me about the knowledge that youasws have'. Heasws said: 'Inheritance from the Messenger of Allahsaww and from Aliasws Bin Abu Talibasws'. I said, 'We are narrating that, 'Heasws gets it delivered into hisasws heart, and whispered into hisasws ears'. Heasws said: 'That, as well as that'.

(4) حدثنا احمد بن محمد عن موسى بن القاسم عن ابن ابى عمير عن ابان بن عثمان عمن رواه عن ابى عبد الله عليه السلام قال سمعت يقول الارض لا تترك الا بعالم يعلم الحلال والحرام يحتاج الناس إليه ولايحتاج إليهم قلت جعلت فداك ماذا قال وراثة من رسول الله صلى الله عليه وآله ومن على بن ابى طالب عليه السلام قلت احكمة تلقى في صدره اوشئ ينقر في اذنه قال أو ذاك.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Musa Bin Al-Qasim, from Ibn Abu Umeyr, from Abaan Bin Usman, who has said:

'I heard Abu Abdullah[asws] say: 'The earth is not left except without a knowledgeable one (The Imam[asws]), who knows the permissible and the Prohibited which the people need from him[asws], and he[asws] is not needy of them'. I said, 'may I be sacrificed for you[asws], what is that?' He[asws] said: 'An Inheritance from the Messenger of Allah[saww], and from Ali bin Abu Talib[asws]'. I said, 'A wisdom that gets delivered into his[asws] chest, or something gets whispered into his[asws] ear?' Imam[asws] said: 'Or that'.

(5) حدثنا ايوب بن نوح عن صفوان بن حيى عن الحرث عن ابى عبد الله عليه السلام قال قلت اخبرني من علم عالمكم قال وراثة من رسول الله صلى الله عليه وآله ومن على بن ابى طالب عليه السلام قال قلت انا نتحدث انه يقذف في قلوبهم وينكت في اذانهم قال ذاك وذاك

5 – It has been narrated to us by Ayub bin Nuh, from Safwaan Bin Hayy, from Al-Hars, who has said:
'I said to Abu Abdullah[asws]: 'Inform me, who makes you[asws] to know your[asws] knowledge?' He[asws] said: 'An inheritance from the Messenger of Allah[saww], and from Ali[asws] Bin Abu Talib[asws]'. I said, 'I have been narrating, 'They[asws] get it delivered into their[asws] hearts, and it gets whispered into their ears'. He[asws] said: 'That, as well as that'.

(6) حدثنا ابراهيم بن هاشم عن الحسن بن على بن فضال عن على بن عقبه عن ابى كهمش عن الحرث بن المغيرة ابى جعفر عليه السلام انه قال من يهلك منا اهل البيت عالم حتى يرى من يخلفه يعلم مثل علمه أو ما شاء الله قال قلت ما هذا العلم قال وراثة من رسول الله صلى الله عليه وآله ومن على بن ابى طالب عليه السلام يستغنى عن الناس ولا يستغنى الناس عنه.

6– It has been narrated to us by Ibrahim Bin Hashaam, from Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Uqba, from Abu Khamsh, from Al-Hars Bin Al-Mugheira, who has said:
Abu Ja'far[asws] having said: 'Among us[asws], the People of the Household, one knowledgeable one[asws] does not pass away until he[asws] sees, the one[asws] after him[asws], knows the like of his[asws] knowledge, or whatever Allah[azwj] so Desires'. I said, 'What is this knowledge?' He[asws] said: 'An inheritance from the Messenger of Allah[saww], and from Ali[asws] Bin Abu Talib[asws], making him[asws] to be needless of the people but people are dependent on him[asws]'.

(7) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن رجل قال سمعته يقول ان الله لا يترك الارض بغير عالم يحتاج الناس إليه ولا يحتاج إليهم يعلم الحلال والحرام فقلت جعلت فداك بماذا يعلم قال وراثة من رسول الله صلى الله عليه واله وعلى بن ابى طالب عليه السلام.

7 – It has been narrated to us by Ibrahim Bin Haashim, from Yahya Bin Abu Umran, from Yunus, from a man who said:
'I heard him[asws] say: 'Allah[azwj] does not Leave the Earth without a knowledgeable one[asws], to whom[asws] the people are needy to, and he[asws] is not needy of the people. He[asws] knows the Permissible and the Prohibited'. I said, 'May I be sacrificed for you[asws], by what does he[asws] come to know?' He[asws] said: 'An inheritance from the Messenger of Allah[saww] and Ali[asws] bin Abu Talib[asws]'.

(8) حدثنا محمد بن عبد الحميد عن يونس بن يعقوب عن الحرث بن المغيرة النضرى قال قلت لابي عبد الله عليه السلام علم عالمكم أي شئ وجهه قال وراثة من رسول الله صلى الله عليه واله وعلى بن ابى طالب عليه السلام يحتاج الناس الينا ولا يحتاج إليهم.

8 – It has been narrated to us by Muhammad bin Abdul Hameed, from Yunus Bin Yaqoub, from Al-Hars Bin Al-Mugheira Al-Nazary who said:
'I said to Abu Abdullah[asws], 'The knowledge that you[asws] have, which thing is its source?' He[asws] said: 'Inehritance from the Messenger of Allah[saww] and Ali[asws] Bin Abu Talib[asws]. The people are needy to us[asws], but we[asws] are not needy of the people'.

(9) حدثنا محمد بن الحسين عن جعفر بن بشير عن المفضل عن الحرث عن ابى عبد الله عليه السلام قال قلت اخبرني عن علم عالمكم قال وراثة من رسول الله صلى الله عليه وآله وسلم ومن على بن ابى طالب عليه السلام فقلت انا نتحدث انه يقذف في قلبه أو ينكت في اذنه فقال أو ذاك.

9 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Al-Mufazzal, from Al-Hars, who has said:

'I said to Abu Abdullah[asws], 'Inform me about the knowledge that you[asws] know'. He[asws] said: 'An inheritance from the Messenger of Allah[saww], and from Ali[asws] Bin Abu Talib[asws]'. I said, 'We are narrating that it gets delivered to your[asws] heart, or whispered into your[asws] ear'. He[asws] said: 'Or that'.

(9) باب في الائمة انهم يتكلمون على سبعين وجها كلها المخرج ويفتون بذلك

CHAPTER 9 – REGARDING THE IMAMS^asws^, THEY^asws^ SPEAK ON SEVENTY PERSPECTIVES, ALL OF THEM IS A WAY OUT (SOLUTION), AND THEY^asws^ ISSUE VERDICTS (FATWAS) BY THAT

(1) حدثنا محمد بن الحسين عن النضر بن شعيب عن عبد الغفار الجازى عن ابى عبد الله عليه السلام انه قال انى لاتكلم على سبعين وجها لى في كلها المخرج.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Abdul Ghajaar Al-Jaazy, who has said:

Abu Abdullah^asws^ having said: 'I^asws^ speak on seventy perspectives, for me^asws^, in all of them is a way out (solution)'.

(2) حدثنا احمد بن محمد عن محمد بن اسماعيل عن على بن النعمان عن ابن مسكان عن عبد الاعلى بن اعين قال دخلت انا وعلى بن حنظله على ابى عبد الله عليه السلام فسأله على بن حنظله عن مسألة فأجاب فيها فقال رجل فان كان كذاوكذا فاجابه فيها بوجه اخر وان كان كذا وكذا فاجابه بوجه حتى اجابه فيها باربعة وجوه

2 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Al-No'maan, from Ibn Muskaan, from Abdul A'la Bin Ayn who said:

'Ali Bin Hanzala and I came to Abu Abdullah^asws^. Ali Bin Hanzala asked him^asws^ a question. He^asws^ answered regarding it'. A man said, 'If it was such and such?' He^asws^ answered regarding it from another perspective. He said, 'If it was such and such?' He^asws^ answered it from another perspective, until he^asws^ answered it from four different perspectives.

فالتفت إلى على بن حنظله قال يا ابا محمد قد احكمناه فسمعه أبو عبد الله فقال لا تقل هكذا يا ابا الحسن فانك رجل ورع ان من الاشياء اشياء ضيقه وليس تجرى الا على وجه واحد منها وقت الجمعه ليس لوقتها الا واحد حين تزول الشمس ومن الاشياء اشياء موسعة تجرى على وجوه كثيرة وهذا منها والله ان له عندي سبعين وجها.

Ali Bin Hanzala turned towards me and said, 'O Abu Muhammad, we are wiser by it having heard it from Abu Abdullah^asws^'. He said, 'Don't say this, O Abu Al-Hassan, for you are a pious man. That is from the things which are narrow things, and there is no flow to it except on one perspective from these, like the time for Friday Prayers. There is no time for it except for one. The setting of the sun is from the things which are wide things, flowing on many perspectives, and this is from these, by Allah^azwj^, that to it are seventy perspectives'.

(3) حدثنا عبد الله عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن على بن ابى حمزة قال دخلت انا وابو بصير على ابى عبد الله عليه السلام فبينا نحن قعود اذن تكلم أبو عبد الله عليه السلام بحرف فقلت انافى نفسي هذا مما احمله إلى الشيعة هذا والله حديث لم اسمع مثله قط قال فنظر في وجهى ثم قال انى لاتكلم بالحرف الواحد لى فيه سبعون وجها ان شئت اخذت كذا وان شئت اخذت كذا.

3 – It has been narrated to us by Abdullah, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ibn Sinan, from Ali Bin Abu Hamza who said:

'Abu Baseer and I came to Abu Abdullah^asws^. We were given permission to be seated, Abu Abdullah^asws^ spoke a letter'. I said to myself, 'This is from what I will carry to the Shiites. By Allah^azwj^, this is a Hadeeth, the like of which I have not heard before at all'. He^asws^ looked at my face, and then said: 'I^asws^ speak with one letter. For me^asws^, in it are seventy perspectives. If I^asws^ like I^asws^ take such, or if I^asws^ like I^asws^ take such (the other)'.

(4) حدثنا محمد بن عيسى عن محمد بن ابى عمير عن محمد بن حمران عن محمد بن مسلم عن ابى عبد الله عليه السلام قال انا لنتكلم بالكلمة بها سبعون وجها لنا من كلها المخرج.

4 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hamraan, from Muhammad Bin Muslim, who has said:

'Abu Abdullah[asws] has said: 'I speak by the speech which has seventy perspectives. For us[asws], from all these is the way out (solution)'.

(5) حدثنا محمد بن عيسى عن محمد بن ابى عمير عن جميل عن ايوب اخى اديم عن حمران بن اعين عن ابى عبد الله عليه السلام قال انى اتكلم على سبعين وجها لى من كلها المخرج.

5 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Jameel, from Ayub the brother of Adeem, from Hamraan Bin Ayn, who has said:

Abu Abdullah[asws] has said: 'I[asws] speak on seventy perspectives. For me[asws], in all these is the way out (solution)'.

(6) حدثنا احمد بن محمد عن الحسن بن محبوب عن الاحول عن ابى عبد الله عليه السلام قال انتم افقه الناس ما عرفتم معاني كلامنا ان كلامنا لينصرف على سبعين وجها.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-Howl, who has said:

Abu Abdullah[asws] has said: 'You are more understanding than the people of what you know of the meanings of our[asws] speech. Our[asws] speech is applicable on seventy perspectives'.

(7) حدثنا محمد بن عيسى عن محمد بن سنان عن عبد الكريم بن عمرو عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول انى لاتكلم بالكلمة الواحدة لها سبعون وجها ان شئت اخذت كذا.

7 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdul Kareem Bin Amro, from Abu Baseer who said:

'I heard Abu Abdullah[asws] say: 'I[asws] speak by one speech, to it are seventy perspectives. I[asws] take such as I[asws] like'.

(8) حدثنا احمد بن محمد عن من رواه عن الحسين بن عثمان عمن اخبره عن ابى عبد الله عليه السلام قال انى لاتكلم بالكلام ينصرف على سبعين وجها كلها لى منه المخرج.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Usmaan, who has said:

Abu Abdullah[asws] having said: 'I[asws] speak by the speech which applies on seventy perspectives. For me[asws], is a way out (solution) from all these'.

(9) حدثنا احمد بن محمد بن الحسين بن سعيد عن فضاله بن ايوب عن حمران بن اعين عن ابى عبد الله عليه السلام قال سمعته يقول انه لاتكلم على سبعين وجها لى في كلها المخرج.

9 – It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Hamraan Bin Ayn, who has said:

'I heard Abu Abdullah[asws] say that he[asws] speaks on seventy perspectives, and in all of these is the way out (solution)'.

(10) حدثنا احمد بن محمد عن عبد الرحمن بن ابى نجران عن محمد بن مسلم قال قال أبو عبد الله عليه السلام يقول انى لاتكلم على سبعين وجها لى منها المخرج.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, from Muhammad Bin Muslim who said:

'Abu Abdullah[asws] said: 'I[asws] sepak on seventy perspectives. For me[asws], from these is the way out (solution)'.

(11) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضاله بن ايوب عن عمر بن ابان الكلبى قال قال أبو عبد الله عليه السلام انى لاتكلم على سبعين وجها من كلها المخرج.

11 – Ahmad Bin Muhammad, from Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Aub, from Umar Bin Abaan Al-Kalby who said:
'Abu Abdullah[asws] said: 'I[asws] speak on seventy perspectives, from all of these is the way out (solution)'.

(12) حدثنا محمد بن عيسى عن ابن جبلة عن ابى الصباح عن عبد الرحمن بن سيابه عن ابى عبد الله عليه السلام قال انى لاتكلم على سبعين وجها من كلها المخرج.

12 – It has been narrated to us by Muhammad Bin Isa, from Ibn Jabalat, from Abu Al-Sabaah, fromo Abdul Rahmaan Bin Sayaabat, who has said:
Abu Abdullah[asws] has said: 'I[asws] speak on seventy perspectives. From all of these is the way out (solution)'.

(13) حدثنا محمد بن عبد الجبار عن البرقى عن فضاله عن ابى الصباح عن ابى عبد الله عليه السلام قال انى لاحدث الناس على سبعين وجها لى في كل وجه منها المخرج.

13 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaalat, from Abu Al-Sabah, who has said:
Abu Abdullah[asws] has said: 'I[asws] narrate to the people on seventy perspectives. For me[asws], in each of these perspectives from them, is the way out (solution)'.

(14) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب وعلى بن الحكم جميعا عن عمر بن ابان الكلبى عن اديم اخى ايوب عن حمران بن اعين عن ابى عبد الله عليه السلام قال سمعته يقول انى لاتكلم على سبعين وجها لى في كلها المخرج.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, and Ali Bin Al-Hakam together, from Umar Bin Abaan Al-kalby, from Adeem the brother of Ayub, from Hamraan Bin Ayn, who has said:
'I heard Abu Abdullah[asws] say: 'I[asws] speak on seventy perspectives. For me[asws], in all of them, is the way out (solution)'.

(15) حدثنا احمد بن محمد عن عبد الرحمن بن ابى نجران عن محمد بن حمران عن محمد بن مسلم قال قال أبو عبد الله انى اتكلم على سبعين وجها لى منها المخرج.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najraan, from Muhammad Bin Hamraan, from Muhammad Bin Muslim who said:
'Abu Abdullah[asws] said: 'I[asws] speak on seventy perspectives. For me[asws], from these is the way out (solution)'.

(10) باب في الائمة انهم يعرفون الزيادة والنقصان في الارض من الحق والباطل

CHAPTER 10 – REGARDING THE IMAMSasws, THEYasws RECOGNISE THE EXCESSES AND THE DEFICIENCIES IN THE EARTH FROM THE TRUTH AND THE FALSEHOOD

(1) حدثنا محمد بن عيسى عن ابن سنان وعلى بن النعمان عن عبد الله مسكان عن ابى بصير عن ابى عبد الله عليه السلام انه قال ان الله لم يدع الارض الا وفيها عالم يعلم الزيادة والنقصان في الارض فإذا زاد المؤمنون شيئا ردهم وإذا نقصوا اكمله لهم فقال خذوه كاملا ولولا ذلك لالتبس على المؤمنين امرهم ولم يفرقوا بين الحق والباطل

1 – It has been narrated to us by Muhammad Bin Isa, from Ibn Sinan and Ali Bin Al-No'man, from Abdullah Muskaan, from Abu Baseer, who has said:

'Abu Abdullahasws has said: 'Allahazwj does not Leave the earth except there is in it a knowledgeable oneasws who knows (where are) the excesses and deficiencies in the Earth. If the believers exceed in something, heasws takes it away from them, and if they are deficient in something, heasws completes it for them. Heasws takes them to completion, and were it not for that, the affairs of the believers would become confusing for them and they would not be able to distinguish between the truth and the falsehood'.

(2) حدثنا محمد بن عيسى عن ابن ابى عمير عن منصور بن يونس عن اسحق بن عمار عن ابى عبد الله عليه السلام قال سمعته يقول ان الارض لا تخلو الا وفيها عالم كلما زاد المؤمنون شيئا ردهم وان نقصوا شيئا تممه لهم.

2 – It has been narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Amaar, who has said:

'I heard Abu Abdullahasws say: 'The Earth is not left empty except in it is a knowledgeable oneasws, whenever the believers exceed in something, heasws takes it away from them, and if they are deficient in something, heasws completes it for them'.

(3) حدثنا محمد بن عبد الجبار عن عبد الله بن الحجال عن ثعلبة عن اسحق بن عمار قال قال أبو عبد الله عليه السلام ان الارض لا تخلو من ان يكون فيها من يعلم الزيادة و النقصان فإذا جاء المسلمون بزيادة طرحها وإذا جاؤا بالنقصان اكمله لهم ولولا ذلك لاختلط على المسلمين امرهم.

3 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al-Hajaal, from Tha'albat, from Is'haq Bin Amaar who said:

'Abu Abdullahasws said: 'The Earth is not empty of the one who knows where is the increase and the decrease. If the Muslims came with excess, heasws subtracts it, and if they come with deficiency, heasws completes if for them, and had it not been for that, the affairs of the Muslims would become confusing for them'.

(4) حدثنا محمد بن عبد الجبار عن البرقى عن فضاله عن شعيب عن ابى حمزة قال قال أبو عبد الله عليه السلام لن تبقى الارض الا وفيها رجل منا يعرف الحق فإذا زاد الناس فيه قال قد زادوا وإذا نقصوا منه قال قد نقصوا وإذا جاؤا به صدقهم ولو لم يكن كذلك لم يعرف الحق من الباطل.

4 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-barqy, from Fazaala, from Shuaib, from Abu Hamza who said:

'Abu Abdullahasws said: 'The Earth does not remain except in it is a manasws from usasws who recognises the truth. If the people exceed in something, heasws says: 'They have exceeded', and if they are deficient in it, heasws says: 'They are deficient', and if they come by it, heasws ratifies them, and had it not been like that, the truth would not be distinguishable from the falsehood'.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن محمد بن عبد الرحمن عن شعيب الحداد عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال ان الارض لا تبقى الا وفيها منا من يعرف الحق فإذا زاد الناس قال قد زادوا وإذا نقصوا منه قال قد نقصوا ولولا ذلك كذلك لم يعرف الحق من الباطل.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn bin Saeed, from Al-Nazar Bin Suweyd, from Muhammad Bin Abdul Rahmaan, from Shuayb Al-Hadaad, from Abu hamza Al-Thumaly, who has said:

Abu Ja'far[asws] has said: 'The Earth does not remain except in it is one[asws] from us[asws] who recognises the truth. If the people have exceeded, he[asws] says: 'They have exceeded', and if they are deficient, he[asws] says: 'They are deficient'. Had it not been like that, similarly they would not have been able to distinguish the truth from the falsehood'.

(6) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن اسحق بن عمار عن محمد بن مسلم عن ابى جعفر عليه السلام قال ان الله لم يدع الارض الا وفيها عالم يعلم الزيادة والنقصان من دين الله فإذا زاد المؤمنون شيئا ردهم وإذا نقصوا شيئا اكمله لهم ولولا ذلك لالتبست على المؤمنين امورهم.

6 – It has been narrated to us by Ibrahim Bin Haashim, from Yahya Bin Abu Umraan, from Is'haq Bin Amaar, from Muhammad Bin Muslim, who has said:

Abu Ja'far[asws] has said: 'Allah[azwj] does not Leave the earth except in it is a knowledgeable one[asws] who knows the excesses and the deficiencies from the Religion of Allah[azwj]. If the believers have exceeded in something, he[asws] removes it from them, and they are deficient in something, he[asws] completes it for them, and had it not been for that, the affairs of the believers would become confusing for them'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن على بن اسباط عن سليمان مولى طربال عن اسحق بن عمار قال سمعت ابا عبد الله عليه السلام يقول ان الارض لن تخلو الا وفيها عالم كلما زاد المؤمنون شيئا ردهم إلى الحق وان نقصوا شيئا اتمه لهم.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Asbaat, from Suleyman the slave of Tarbaal, from Is'haq Bin Amaar who said:

'I heard Abu Abdullah[asws] say: 'The Earth is never empty except in it is a knowledgeable one[asws]. Whenever the believers exceed in something, he[asws] pushes them back to the truth, and if they are deficient in something, he[asws] completes if for them'.

(8) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن على بن اسماعيل الميثمى عن ثعلبة عن عبد الاعلى مولى ال سام عن ابى جعفر عليه السلام قال سمعته يقول ما ترك الله الارض بغير عالم ينقص ما زاد الناس ويزيد ما نقصوا ولولا ذلك لاختلط على الناس امورهم.

8 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ali Bin Ismail Al-Maysami, from Tha'albat, from Abdul A'la the slave of Aal-Saam, who has said:

Abu Ja'far[asws] said, 'I heard him[asws] say: 'Allah[azwj] does not Leave the Earth without a knowledgeable one[asws], who decreases what the people have exceeded in, and increases what they are deficient it, and had it not been for that the affairs of the people would have become confusing for them'.

(9) حدثنا الحسن بن على بن النعمان عن ابيه عن شعيب عن ابى حمزة عن ابى جعفر عليه السلام انه قال لم تخل الارض الا وفيها منا رجل يعرف الحق فإذا زاد الناس فيه شيئا قال فقد زادوا وإذا نقصوا منه قال قد نقصوا.

9 – It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from his father, from Shuayb, from Abu Hamza, who has said:

Abu Ja'far[asws] has said: 'The Earth is never empty except that in it will be a man[asws] from us[asws], who recognises the truth. If the people have exceeded in something, he[asws] says: 'They have exceeded', and if they are deficient from it, he[asws] says: 'They are deficient'.

(11) باب في الائمة عليهم السلام انهم يتكلمون الالسن كلها

CHAPTER 11 – REGARDING THE IMAMS^asws^, THEY^asws^ SPEAK IN EVERY LANGUAGE

(1) حدثنا محمد بن الحسن الصفار عن محمد بن الحسين عن على بن مهزيار عن الطيب الهادى عليه السلام قال دخلت عليه فابتدأني وكلمني بالفارسية

1- It has been narrated to us by Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn, from Ali Bin Mahziyar, who has narrated:

'I came up to Al-Tayyab Al-Haadi^asws^ (Imam Muhammad Taqi^asws^) and he^asws^ started before me and spoke to me in Persian'.

(2) حدثنا احمد بن محمد عن على بن الحكم عن حماد بن عبد الله الفرا عن معتب انه اخبره ان ابا الحسن الاول لم يكن يرى له ولد فاتاه يوما اسحق ومحمد اخواه وابو الحسن يتكلم بلسان ليس بعربي فجاء غلام سقلابى فكلمه بلسانه فذهب فجاء بعلى عليه السلام ابنه فقال لاخوته هذا على ابني فضموه إلى واحدا بعد واحد فقبلوه ثم كلم الغلام بلسانه فحمله فذهب فجاء بابراهيم فقال هذا ابراهيم ابني ثم كلمه بكلام فحمله فذهب فلم ينزل يدعوا بغلام بعد غلام ويكلمهم حتى جاء خمسة اولاد والغلمان مختلفون في اجناسهم والسنتهم.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Hamaad Bin Abdullah Al-Faraa, from Ma'tab, who has narrated:

I did not see the son of Abu Al-Hassan^asws^ the first, until One day Is'haq and Muhammad, his brother, came to him^asws^, and Abu Al-Hassan^asws^ was speaking in a language which was not Arabic. A Saqlaaby boy came. He^asws^ spoke to him in his language. He went. He^asws^ came with Ali^asws^ his^asws^ son and said: 'This is Ali^asws^, my^asws^ son'. One after the other they came and accepted it. Then he^asws^ spoke to the servant in his language. He understood and went. He came with Ibrahim. He said, 'This is Ibrahim, my son'. Then he^asws^ spoke by a speech that he understood. He went. They did not stop coming down, young man after young man, and he^asws^ spoke to them, five children and young boys, all of different races and languages'.

(3) حدثنا محمد بن عيسى عن على بن مهزيار قال ارسلت إلى ابى الحسن عليه السلام غلامي وكان سقلاميا فرجع الغلام إلى متعجبا فقلت له مالك يا بنى قال كيف لا اتعجب ما زال يكلمني بالسقلانية كانه واحدا منا فظننت انه انما دار بينهم.

3 – It has been narrated to us Muhammad Bin Isa, from Ali Bin Mahziyar who said:

'I sent my boy as a messenger to Abu Al-Hassan^asws^, and he^asws^ was a *Saqalamiya*. The boy returned to me surprised. I said, 'What is the matter with you my son?' He said, 'How can I not be surprised, he^asws^ did not stop speaking to me in *Saqalaniyya*, as if he^asws^ was one from us. I thought, it was as if he^asws^ was at home among them'.

(4) حدثنا احمد بن محمد عن ابن ابى القاسم وعبد الله بن عمران عن محمد بن بشير عن رجل عن عمار الساباطى قال قال لى أبو عبد الله عليه السلام يا عمار أبو مسلم فظلله فكساه فكسحه بساطورا قلت جعلت فداك ما رايت نبطيا افصح منك فقال يا عمار و بكل لسان.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Al-Qasim and Abdullah Bin Umran, from Muhammad Bin Bashir, from a man from Amaar Al-Saabaty who said:

'Abu Abdullah^asws^ said to me: 'O Amaar, *Fazallalahu, fakassau fakasahu*' in Satoora (a language)'. I said, 'May I be sacrificed for you^asws^, I have not seen anyone more eloquent in Nabtiyya (a language) than you^asws^'. He^asws^ said: 'O Amaar, and (we^asws^ are eloquent) in every language'.

(5) حدثنا الحسن بن محمد عن ابيه محمد بن على بن شريف عن على بن اسباط عن اسماعيل بن عباد عن عامر بن على الجامعي قال قلت لابي عبد الله عليه السلام جعلت فداك انا ناكل ذبايح اهل الكتاب ولا ندرى يسمون عليها ام لا فقال

فقرأ كانه يشبه يهودى قد هذها (كذا في المتن) ثم قال
بهذا امروا فقلت جعلت فداك ان رايت ان نكتبها فقال اكتب نوح ايوا ادينوا يلهيز مالحوا عالم اشرسوا أو رضوا بنو يوسعه موسق دغال اسطحوا.

5 – It has been narrated to us by Al-Hassan Bin Muhammad, from his father Muhammad Bin Ali Bin Sahreef, from Ali Bin Asbaat, from Ismail Bin Abaad, from Aamir Bin Ali Al-Jam'aie who said:

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], we eat the slaughtered (animals) of the People of the Book, and we do not know whether they have recited the Name (of Allah[azwj]) over it or not'. He[asws] said: 'If you have heard them recite the Name, eat it. Do you know what they say on their slaughtered (animals)?' I said, 'No'. He[asws] recited out something similar to what the Jews speak, then said: 'This is what they have been Ordered to'. I said, 'May I be sacrificed for you[asws], do you[asws] think that we need to write it down?' He[asws] said: 'Write "*Nooh Aywa Adeenu Yalheez Malhuwa Aalim Aharsuwa Aw Razwa Banu Yu'sau Mowsaq DagAl-Astahwa*"'.

(6) حدثنا النهدي عن اسماعيل بن مهران عن رجل من اهل بيرما قال كنت عند ابى عبد الله عليه السلام فودعته وخرجت حتى بلغت الاعوص ثم ذكرت حاجة لى فرجعت إليه والبيت غاص باهله وكنت اردت ان اساله عن بيوض ديوك الماء فقال لى ياتب يعنى البيض دعا نامينا يعنى ديوك الماء بناحل يعنى لا تأكل.

6 – It has been narrated to us by Al-Nahdy, from Ismail Bin Mahraan Bin Mahraan, from a man from inhabitants of Birma who said:

'I was in the presence of Abu Abdullah[asws]. I bade farwell to him[asws] and went out until I reached Al-Aws, then I remembered my need. I returned to him[asws], and the house was full of family members, and I wanted that I should ask him[asws] about the eggs of the water cockerels. He[asws] said to me: '*Yaatab*', meaning the eggs, '*Da'a Namayna*', meaning water cockerels, '*Banaahal*', meaning 'do not eat'.

(7) حدثنا احمد بن الحسين عن الحسن بن برا عن احمد بن محمد بن ابى نصر قال حدثنى رجل من اهل جسر بابل قال كان في القرية رجل يؤذيني ويقول يا رافضي ويشتمني و كان يلقب بقرد القرية قال فججت (والظاهر فحججت) سنة من ذلك اليوم فدخلت على ابى عبد الله عليه السلام فقال ابتدا قوفه ما نامت قلت جعلت فداك متى قال في الساعة فكتبت اليوم والساعة فلما قدمت الكوفة تلقاني اخى فسألته عمن بقى وعمن مات فقال لى قوفه ما نامت وهى بالنبطية قردا القرية مات فقلت له متى فقال لى يوم كذا وكذا في الوقت الذى اخبرني به أبو عبد الله عليه السلام.

7 – It has been narrated to me Ahmad Bin Al-Husayn, from Al-Hassan Bin Bara, from Ahmad Bin Muhammad Bin Abu Nasr, from a man from inhabitants of the bridge of Babel who said:

'There was a man in the town who used to hurt me, and he was saying 'O Rafizi' (Rejector), and used to verbally abuse me, and he had been titled as 'monkey of the town'. I went on Pilgrimage in the same year from that day. I came to Abu Abdullah[asws]. He[asws] began by saying "*Kowfuhu Manaamat*". I said, 'May I be sacrificed for you[asws], when?' He[asws] said: 'In the hour'. I made a note of the day and the hour. When I proceeded to Al-Kufa, my brother met me. I asked him about the news of who had remained and who had died. He said, to me, "*Kowfuhu Manaamat*", and it is in Al-Nabatiyya (a language) "The monkey has died". I said to him, 'When?' He told me that it was on such and such a day in the time, which I had been informed of by Abu Abdullah[asws]'.

(8) حدثنا ابراهيم بن اسحق عن عبد الله بن احمد عن عبد الرحمن بن ابى عبد الله الخزاعى عن نصر بن مزاحم عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال لما قدم بابنة يزدجرد على عمر وادخلت المدينة اشرف لها عذارى المدينة واشرق المسجد بضوء وجهها فلما دخلت المسجد ورات عمر غطت وجهها وقالت آه بيروز باد اهرمز قال فغضب عمرو قال تشتمني هذه وهم بها فقال له امير المؤمنين ليس لك ذلك اعرض عنها انها تختار رجلا من المسلمين ثم احسبها بفيئه عليه فقال عمر اختاري قال فجائت حتى وضعت يدها على راس الحسين بن على عليه السلام فقال امير المؤمنين ما اسمك قالت جهان شاه فقال بل شهر بانويه ثم نظر إلى الحسين عليه السلام فقال يا ابا عبد الله عليه السلام ليلدن لك منها غلام خير اهل الارض.

8 – It has been narrated to us by Ibrahim in Is'haq, from Abdullah Bin Ahmad, from Abdul Rahmaan Bin Abu Abdullah Al-Khazaie, from Nasr Bin Mazaahim, from Amro Bin Shimr, from Jabir, who has narrated the following:

Abu Ja'far[asws] has said: 'When the daughter of Yazdjard was presented before Umar and entered Al-Madina, the noblemen of Al-Madina flocked to the Masjid which was illuminated by her face. When she entered the Masjid and Umar saw her, she hid her face and said "*Aah Peyrouz Baad Aharmaz*". Umar was angered by that and said: 'She is abusing me', and it was his imagination. Amir-ul-Momineen[asws] said to him: 'That is not for you, turn away from her. She has a right to choose a man from the Muslims, then you can count her as being "*Fey*" (War booty)'. Umar said, 'She can choose'. She went (walked around) until she placed her hand on the head of Al-Husayn Bin Ali[asws]'. Amir-ul-Momineen[asws] said: 'What is your name?' She said, 'Jahaan Shah'. He[asws] said: 'But, it is Shehr Banoo'. Then he[asws] looked at Al-Husayn[asws] and said: 'O Abu Abdullah[asws], you[asws] will have a son[asws] from her who will be better than the inhabitants of the Earth'.

(9) حدثنا محمد بن هارون عن عبد الرحمن بن ابى نجران عن ابى نجران عن ابى هارون العبدى عن ابى عبد الله عليه السلام قال قال لبعض غلمانه في شئ جرى لئن انتهيت والا ضربتك ضرب الحمار قال جعلت فداك وما ضرب الحمار قال ان نوحا عليه السلام لما دخل السفينة من كل زوجين اثنين جاء إلى الحمار فابى ان يدخل فاخذ جريدة من نخل فضربه ضربة واحدة وقال له عبسا شاطانا أي ادخل يا شيطان.

9 – It has been narrated to us by Muhammad Bin Haroun, from Abdul Rahmaan Bin Abu Najraan, from Abu Najraan, from Abu Haroun Al-Abdy, who has narrated the following:

Abu Abdullah[asws] said something (like the following) to one of his[asws] servants: 'If you ran without finishing it, I[asws] shall have to usher you like a donkey'. I said, 'May I be sacrificed for you[asws], and what is the ushering treatment of a donkey?' He[asws] said: 'When Noah[asws] made them (of creatures) to enter into the ship in pairs, two donkeys refused to enter. He[asws] took a twig of palm and used it to usher them once, and said to it: "*Absaa shaatana*", meaning 'Enter, O Shaitaan'.

(10) حدثنا عبد الله بن جعفر عن احمد بن محمد بن اسحق الكرخي عن عمه محمد بن عبد الله بن جابر الكرخي وكان رجلا خيرا كاتبا كان لاسحق بن عمار ثم تاب من ذلك عن ابراهيم الكرخي قال كنت عند ابى عبد الله عليه السلام فقال يا ابراهيم اين تنزل من الكرخ قلت في موضع يقال له شادروان قال فقال لى تعرف قطفتا قال ان امير المؤمنين عليه السلام حين اتى اهل النهروان نزل قطفتا فاجتمع إليه اهل بادرويا فشكوا إليه ثقل خراجهم وكلموه بالنبطية وان لهم جيرانا اوسع ارضا واقل خراجا فأجابهم بالنبطية وغرزطا من عود يا قال فمعناه رب رجز صغير خير من رجز كبير

10 – It has been narrated to us by Abdullah Bin Ja'far, from Ahmad Bin Muhammad Bin Is'haq Al-Karkhy, from his uncle Muhammad Bin Abdullah Bin Jabir Al-Karkhy, and he was a good man and he was a writer for Is'haq Bin Amaar, then repented from that, from Ibrahim Al-Karkhy who said:

'I was in the presence of Abu Abdullah[asws]. He[asws] said: 'O Ibrahim, where are you staying in Al-Kharkh?' I said, 'In an area called Shadarwaan'. He[asws] said to me: 'Are you familiar with Qatafta? When Amir-ul-Momineen[asws] came to the people of Al-Naharwaan, he[asws] stayed at Qatafta. The people of Badarwiya gathered around him[asws]. They complained about the heavy taxation, and they spoke to him[asws] in Al-Nabatiyya (a language), that their neighbours had extensive land and less taxation. He[asws] answered them in Al-Nabatiyya language "*Wa garz ta min owdya*". Its meaning was, 'A small Torment of the Lord[azwj] is better than a greater Torment'.

(11) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين اللؤلؤي عن احمد بن الحسن عن الفيض بن المختار في حديث له طويل في امر ابى الحسن حتى قال له هو صاحبك الذى سئلت عنه فقم فاقر له بحقه فقمت حتى قبلت راسه ويده ودعوت الله له قال أبو عبد الله عليه السلام اما انه لم يؤذن له في ذلك فقلت له جعلت فداك فاخبر به احدا فقال نعم اهلك وولدك ورفقائك وكان معى اهلي وولدى وكان يونس بن ظبيان من رفقائي فلما اخبرتهم حمدوا لله على ذلك وقال يونس

11 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ahmad Bin Al-Hassan, from Al-Fayz Bin Al-Mukhtar, who has narrated the following:
Once, in a lengthy Hadeeth regarding the matter of Abu Al-Hassan[asws], until he[asws] said to him: 'He[asws] is your Master[asws] about whom[asws] you will be questioned, so admit to his[asws] rights'. I stood up until I kissed his[asws] forehead and his[asws] hand and supplicated to Allah[azwj] for him[asws]. Abu Abdullah[asws] said: 'But, there is no permission (to tell everyone) regarding that'.

I said to him[asws], 'May I be sacrificed for you[asws], can I inform about it to some?' He[asws] said: 'Yes, your wife, and your child, and your friend'. And I had my wife, and my son, and Yunus Bin Zibyaan who was a friend of mine. When I informed them, they Praised Allah[azwj] on that, and Yunus said, 'No, By Allah[azwj], until we hear that from him[asws]', and he was in a hurry for that. He went out and I followed. When I got to the door, I heard Abu Abdullah[asws] say: 'He has preceded you, O Yunus! the matter is as he has said it to you. "*Fayz Zarqat Zarqat*". I said, 'I have already done that, and "*Zarqat*" in Al-Nabatiyya (a language) means, 'Safeguard it with yourself'.

(12) حدثنا الحسين بن على عن احمد بن هلال عن عثمان بن عيسى عن ابن مسكان عن يونس بن ظبيان قال سمعت ابا عبد الله عليه السلام يقول اول خارجة على موسى بن عمران بمرج وانق وهو بالشام وخرجت على المسيح بحران وخرجت على امير المؤمنين عليه السلام بالنهروان ويخرج على القائم بالدسكرة وسكرة الملك ثم قال لى كيف مالح ديربين ماكى مالح يعنى عند قريتك وهو بالنبطيه وذاك ان يونس كان من قرية ديربين ما يقال الدسكرة إلى عند ديربين ما.

12 – It has been narrated to us by Al-Husayn Bin Ali, from Ahmad Bin Hilal, from Usmaan Bin Isa, from Ibn Muskaan, from Yunus Bin Zibyaan who said:
'I heard Abu Abdullah[asws] say: 'At first (the people) came out in revolt against Musa Bin Imran[as] at Marj and Anaq, and it is in Syria, and they revolted again the Messiah[as] at Heran, and they revolted against Amir-ul-Momineen[asws] at Naharwaan, and they will revolt against Al-Qaim[asws] at Al-Daskara, and the king will be in agony'. Then he[asws] said to me: "*Kayf Maalah Dirbeen Maky Maalah*", meaning 'In your township', and it is in Al-Nabatiyya (a language), and that Yunus was from a township of Dirbeen which is called Al-Daskarat'.

(13) حدثنا محمد بن عيسى عن ابى هاشم قال كنت اتعدى معه فيدعو بعض غلمانه بالسقلابية والفارسية وربما يقول غلامي هذا يكتب شيئا من الفارسية فكنت اقول اكتب فكان يكتب فيفتح هو على غلامه.

13 – It has been narrated to us by Muhammad Bin Isa, from Abu Hashim who said:
'I was with him[asws] and he[asws] called one of his[asws] servants in Al-Saqalabiyya (a language) and Persian, and he[asws] said: 'Write this thing in Persian'. I was saying, 'I will write it', and he[asws] was making his[asws] servant to write it'.

(14) حدثنا محمد بن احمد عن ابى عبد الله عليه السلام قال دخلت عليه قوم من اهل خراسان فقال ابتدا من غير مسألة من جميع مالا من مهاوش اذهبه الله في نهابر فقالوا. جعلنا فداك لانفهم هذا الكلام فقال هر مال كه ابا ذر ايد بدم شود.

14 – It has been narrated to us by Muhammad Bin Ahmad, who has narrated the following:
'A group of people from Khurasaan came to Abu Abdullah[asws]. He[asws] began by saying: "*Man gayr mas'alat man Jamie mala man mahawish azbahu Allah[azwj]*", in Nahaaber (a language). Some of them said, 'May we be sacrificed for you[asws], we do not understand this speech'. He[asws] said: "*MaAl-kea baa zar ayd badam shud*".

(15) حدثنا الحسن بن على السرسونى عن ابراهيم بن مهزيار قال كان أبو الحسن كتب إلى على بن مهزيار يامره ان يعمل له مقدار الساعات فحملناه إليه في سنة ثمان وعشرين فلما صرنا بسيالة كتب يعلمه قدومه ويستاذنه في المصير إليه وعن الوقت الذى نسير إليه فيه واستأذن لابراهيم فورد الجواب بالاذن انا نصير إليه بعد الظهر فخرجنا جميعا إلى ان صرنا في يوم صايف شديد الحر ومعنا مسرور غلام على بن مهزيار

15 – It has been narrated to us by Al-Hassan Bin Ali Al-Sarsoony, from Ibrahim Bin Mahziyar who said:

'Abu Al-Hassan had written to Ali Bin Mahziyar, ordering him to do some for some time. We carried it out in the year two hundred and twenty eight. When we came to Sayaalat, he wrote to let him[asws] know of our arrival, seeking permission, and the time of our journey to him[asws], and sought permission for Ibrahim. The answer came back, giving us the permission. We travelled to him[asws] after mid-day. We came out on an extremely hot day, and with us was Masroor, the slave of Ali Bin Mahziyar.

فلما ان دنوا من قصره إذا بلال قائم ينتظرنا وكان بلال غلام ابى الحسن عليه السلام فقال ادخلوا فدخلنا حجرة وقد نالنا من العطش امر عظيم فما قعدنا حينا حتى خرج الينا بعض الخدم و معه قلال من ماء ابرد ما يكون فشربنا ثم دعا بعلى بن مهزيار فلبث عنده إلى بعد العصر ثم دعاني فسلمت عليه واستأذنته ان يناولني يده فاقبلها فمد يده عليه السلام فقبلتها ودعانى و قعدت ثم قمت فودعته فلما خرجت من باب البيت نادانى فقال يا ابراهيم فقلت لبيك يا سيدي فقال لاتبرج

When we approache his[asws] place, Bilal was standing there waiting for us, and Bilal was a slave of Abu Al-Hassan[asws]. He said, 'Enter'. We entered a chamber and we were very very thirsty. We had hardly sat down when a servant came up, and with him was a jug of cold water. We drank it. Then he[asws] called Ali Bin Mahziyar, who stayed with him[asws] until after mid-afternoon (Al-Asr). Then he[asws] called me. I greeted him[asws] and asked his[asws] permission to kiss his[asws] hand. He[asws] extended his[asws] hand towards me. I kissed it, and he[asws] supplicated for me, and I sat down. Then I stood up and bade farewell. When I went out from the door of the house, he[asws] called out to me saying: 'O Ibrahim!' I said, 'Here I am, O my Master[asws]'. He[asws] said: 'Do not flaunt (overdress)'.

فلم نزل جالسا ومسرور غلامنا معنا فامر ان ينصب المقدار ثم خرج عليه السلام فالقى له كرسى فجلس عليه والقى لعلى بن مهزيار كرسى عن يساره فجلس وكنت انا بجنب المقدار فسقطت حصاة فقال مسرور هشت فقال هشت ثمانية فقلنا نعم يا سيدنا فلبثنا عنده إلى المساء ثم خرجنا فقال لعلى رد إلى مسرورا بالغداة فوجهه إليه فلما ان دخل قال له بالفارسية بار خدايا چون فقلت له نيك يا سيدي فمن نضر فقال لمسرور دربه بند درببند فاغلق الباب ثم آلقى رداه على يخفينى من نصر حتى سألني عما اراد فلقيه على بن مهزيار فقال له كل هذا حرفا من نصر فقال يا ابا الحسين يكاد خوفى من عمرو بن قرح؟؟.

We were still seated, and Masroor, our slave, was with us. He[asws] ordered for the stones to be set up. Then he[asws] came out. I placed a chair for him[asws]. He[asws] sat down upon it, and I placed a chair for Ali Bin Mahziyar on his[asws] right. He sat, and I was on the side of the podium. A stone fell. Masroor said, '*Hasht*'. He[asws] said (as a comment): '*Hasht is eight*'. We said, 'Yes, O' our Master '. We stayed in his[asws] presence till the evening, then we went out'.

He[asws] said to Ali: 'Send Masroor to me[asws] tomorrow'. When he came, he[asws] said to him in Persian: '*Bar Khudaya Choun*'. I said to him[asws], '*Neyk*, O my Master[asws], it is damaged'. He[asws] said to Masroor: 'Dar bihi band, dar biband' (close the door). Then he[asws] covered his[asws] cloak over me, hiding me from Nazar, until he [asws] asked me whether I intended to meet Ali Bin Mahziyar. I said to him[asws], 'All these words are from Nazar?' He[asws] said: 'O Abu Al-Husayn, it is for fear from Amro Bin Qarh'.

(12) باب في الائمة عليهم السلام انهم يعرفون الالسن كلها

CHAPTER 12 – REGARDING THE IMAMS^asws, THEY^asws UNDERSTAND ALL THE LANGUAGES

(1) حدثنا احمد بن محمد حدثنى الحسين بن سعيد والبرقي عن النضر بن سويد عن يحيى الحلبي عن محمد بن على الحلبي قال سمعت ابا عبد الله عليه السلام يقول لما اتى بعلى بن الحسين عليه السلام يزيد بن معاوية عليهما لعاين الله ومن معه جعلوه في بيت فقال بعضهم انما جعلنا في هذا البيت ليقع علينا فيقتلنا فراطن الحرس فقالوا انظروا إلى هؤلاء يخافون ان تقع عليهم البيت وانما يخرجون غدا فيقتلون قال على بن الحسين ع لم يكن فينا احد يحسن الرطانة غيرى والرطانة عند اهل المدينة الرومية

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed and Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Muhammad Bin Ali Al-Halby who said:

'I heard Abu Abdullah^asws say: 'When they brought Ali^asws Bin Al-Husayn^asws, to Yazeed^la Bin Muawiya^la, May Allah^azwj Curse him^la and the ones who were with him^la, they made him^asws go in a house. One of them said, 'But they have made us to go in this house, so that it would collapse upon us and kill us'. The guards discussed in Raatan (a language). They said, looking at them^asws, 'They are scared that the house would collapse upon them by the time they come out of it, they would have been killed'. Ali^asws Bin Al-Husayn^asws said: 'There is none better among us than myself^asws in *Al-Raatan*', and *Al-Raatan* with the people of Al-Madina is *Al-Roomiya* (Roman)'.

(2) حدثنا عبد الله بن جعفر عن ابى هاشم الجعفري قال دخلت على ابى الحسن عليه السلام فقال يابا هاشم كلم هذا الخادم بالفارسية فانه يزعم انه يحسنها فقلت للخادم زانويت چيست فلم يجبنى فقال عليه السلام يقول ركبتك ثم قلت نافت چيست فلم يجبنى فقال يقول سرتك.

2 – It has been narrated to us by Abdullah Bin Ja'far, from Abu Hashim Al-Ja'fary who said:

'I came to Abu Al-Hassan^asws. He^asws said: 'O Abu Hashim, speak to this servant in Persian, for he thinks he is good at it'. I said to the servant, '*Zanooit Cheeast*'. He did not answer me. He^asws said: 'He says, "Your knee"'. Then I said, '*Naafat Cheeast*'. He did not answer me. He^asws said: 'He said, "Your navel'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن اخى مليح قال حدثنى فرقد قال كنت عند ابى عبد الله عليه السلام وقد بعث غلاما اعجميا فرجع إليه فجعل بغير الرسالة فلا يخبرنا حتى ظننت انه سيغضب فقال له تكلم باى لسان شئت فانى افهم عنك.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from lAl-Nazar Bin Suweyd, from Yahya Al-Halby, from the brother of Maleeh, from Fardaq who said:

'I was with Abu Abdullah^asws and he^asws had sent a non-Arab boy who had returned back to him^asws for he had gone without the letter. He^asws did not tell us until I thought that he^asws was unhappy. He^asws said to him: 'You can speak in any language that you so wish, for I^asws will understand it from you'.

(4) حدثنا محمد بن جزك عن ياسر الخادم قال كان لابي الحسن غلمان في البيت سقلابيه روم وكان أبو الحسن عليه السلام قريبا منهم فسمعهم بالليل يراطنون بالسقلابيه والرومية ويقولون انا كنا نفتصد في كل سنة وليس نفصدها هنا فلما كان من الغد وجه عليه السلام إلى بعض الاطباء فقال له افصد لهذا عرق كذا ولهذا عرق كذا ثم قال يا ياسر لاتفتصد انت فافتصدت فورمت يدى فاحضرت فقال لى يا ياسر مالك فاخبرته فقال الم انهك عن ذلك هلم يدك فمسح يده عليها فبرأ عليها قال أو وضع واوصاني ان لا اتعشى فكنت بعد ذلك ما شاء الله اتعشى ثم اغافل فاتعشى فيضرب على عليه السلام.

4 – It has been narrated to us by Muhammad Bin Jazak, from Yaaser Al-Khadam who said:

'There were Saqalabiyya (Rome) servants in the house of Abu Al-Hassan^asws, and Abu Al-Hassan^asws was close to them'. He^asws heard them at night discussing in Saqalaniyya (a language), and in Roman, and they were saying, 'We used to have cupping done every year, and we have not done it this year over here'. When it was

the morning, he[asws] directed them to one of the doctors. He[asws] said to him: 'Do the cupping in this vein for him, and in this vein for him'. Then he[asws] said: 'O Yaaser, will you not get the cupping done?' I stretched my hand for the cupping to be done. My hand had swollen. He[asws] said to me: 'What is the matter with you?' I informed him[asws]. He[asws] said: 'Don't, I[asws] forbid you from that. Straighten your hand'. He[asws] wiped his[asws] hand over his hand, and freed him from that. He[asws] said: 'Wait for a while and do not drink, for a while, and after that, what Allah[azwj] so Desires, drink'. Then I forgot about it, I drank. He[asws] (reminded me) by hitting me'.

وروى يعقوب بن يزيد عن ابن ابى عمير عن رجاله عن ابى عبد الله عليه السلام يرفع الحديث إلى الحسن بن على عليه السلام انه قال ان لله مدينتين احديهما بالمشرق والاخرى بالمغرب عليهما سوران من حديد وعلى كل مدينة الف الف مصراع من ذهب وفيها سبعون الف الف لغة يتكلم كل لغة بخلاف لغة صاحبه وانا اعرف جميع اللغات وما فيهما وما بينهما وما عليها حجة غيرى والحسين اخى.

And it has been reported by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from one of his men, from Abu Abdullah[asws], narrating a Hadeeth with an unbroken chain going up to Al-Hassan Bin Ali[asws] that he[asws] said that: 'Allah[azwj] has two cities, one of them is in the East, and one in the West. In both of them are fences of iron, and in each of the cities are thousands and thousands of shutters of gold, and in them seventy thousand languages are spoken, each language being different from the other, and I[asws] understand all those languages, and what is in them, and what is between them, and there is no Proof other than me[asws], and my brother Al-Husayn[asws]'.

(5) حدثنا احمد بن محمد بن الحسين عن ابيه بهذا الاسناد مثله.

5 – It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn, from his father, by this chain, similar to it.

(6) حدثنا محمد بن الحسين عن صفوان عن داود بن فرقد قال ذكر قتل الحسين وامر على بن الحسين لما ان حمل إلى الشام فرفعنا إلى السجن فقال اصحابي ما احسن بنيان بهذا الجدار فطراطن اهل الروم بينهم فقالوا مافى هؤلاء صاحب دم ان كان الا ذلك يعنونى فمكثنا يومين ثم دعانا واطلق عنا.

6 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Dawood Bin Farqad who said:

'I mentioned the killing of Al-Husayn[asws], and Ali[asws] Bin Al-Husayn[asws] said, 'When I[asws] was taken to Syria, to be placed in the prison, one of my[asws] companions said, 'The construction of this wall is not good'. The Romans discussed it among them. They said, 'There is none among these, the owner of the blood (to make a claim for them), if it were to fall down', and they meant me[asws]'. They kept us there for two days, then called us, and moved us to another prison'.

(7) حدثنا محمد بن عبد الجبار عن ابى عبد الله البرقى عن فضاله بن ايوب عن رجل من المسامه اسمه مسمع ولقبه كردين عن ابى عبد الله عليه السلام قال دخلت عليه وعنده اسماعيل قال ونحن إذ ذاك ناتم به بعد ابيه فذكر في حديث طويل انه سمع رجل ابا عبد الله عليه السلام خلاف ما ظن فيه قال فاتيت رجلين من اهل الكوفه كانا يقولان به فاخبرتهما فقال واحد منهما سمعت واطعت ورضيت وسلمت وقال الآخر واهوى بيده إلى جيببه؟ فشقته ثم قال لا والله لاسمعت ولا اطعت ولا رضيت حتى اسمعه منه ثم قال خرج متوجها إلى ابى عبد الله عليه السلام قال وتبعته فلما كنا بالباب فاستاذنا فاذن لى فدخلت قبله ثم اذن له فدخل فلما دخل قال له أبو عبد الله عليه السلام يا فلان ايريد كل امرى منكم ان يؤتى صحف منشرة ان الذى اخبرك به فلان الحق قال جعلت فداك انى اشتهى ان اسمعه منك قال ان فلانا امامك وصاحبك من بعدى يعنى ابا الحسن عليه السلام فلا يدعيها فيما بينى وبينه الا كالب مفتر فالتفت إلى الكوفه وكان يحسن كلام النبطية وكان صاحب قبالات فقال لى درفه فقال أبو عبد الله عليه السلام ان درفه بالنبطية خذها اجل فخذها فخرجنا من عنده.

7 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barq, from Fazaalah Bin Ayub, from a man from Al-Masaamah who was called with the title of Kardeyn, who has said:

'When I came to Abu Abdullah[asws] and in his presence was Ismail. He said, his father had mentioned in a lengthy Hadeeth that he had heard from a man, from Abu Abdullah[asws], different to what we used to think about it'. He said: 'Bring the two men from Al-Kufa who said that they informed you'. He said, 'One of them, I heard and I obeyed, and was happy, and I greeted him, and the other one said, indicating with his hand that he is leaving, then said, 'No, by Allah[azwj], I have not heard, nor will I follow, nor am I happy until I hear it from him[asws]. Then he went out in the direction to Abu Abdullah[asws]. I followed him. When we reached the door, I asked for permission. He[asws] gave me permission. I entered before he did. Then he[asws] permitted him and he entered. When he entered, Abu Abdullah[asws] said to him: 'O so and so, do you want every command of mine[asws] to you, you should be given a Parchment for it which would explain to you that such and such is the truth?' He said, 'May I be sacrificed for you[asws], I desired to hear it from you[asws]'. He[asws] said: 'So and so is your Imam[asws] and your Master[asws] from after me[asws], meaning Abu Al-Hassan[asws]. No one will claim it between me[asws] and him[asws] except for a deceptive dog'. He turned towards Al-Kufa, and he was trying to master the language of Al-Nabatiyya as if it was his. He said to me, '*Darfa'hu*' (accept). Abu Abdullah[asws] said: '*In Darfa'hu*', in Al-Nabatiyya. 'Accept it'. He accepted it. We went out from his[asws] presence'.

(13) باب في الائمة عليهم السلام انهم يقرؤن الكتب التى نزلت على الانبياء باختلاف السنتهم التورية والانجيل وغير ذلك

CHAPTER 13 – REGARDING THE IMAMS^asws, THEY^asws RECITE THE BOOKS WHICH DESCENDED UPON THE PROPHETS^as IN DIFFERENT LANGUAGES, THE TORAH, THE EVANGEL AND OTHER THAN THAT

(1) حدثنا موسى بن عمر عن الميثمى عن سماعة عن شيخ من اصحابنا عن ابى جعفر عليه السلام قال جئنا نريد الدخول عليه فلما صرنا بالدهليز سمعنا قرائة بالسريانية بصوت حسن يقرأ ويبكى حتى ابكى بعضنا.

1 – It has been narrated to us by Musa Bin Umra, from Al-Maysami, from Sama'at, from a Sheykh from our companions, who has narrated the following:

'Abu Ja'far^asws, said, 'We went intending to see him^asws. When we passed by the hallway, we heard a recitation in Assyrian (language) in a beautiful voice. He^asws was reciting and weeping, to the extent that some of us also started crying'.

(2) حدثنا ابراهيم عن الحسن بن ابراهيم عن يونس بن عبد الرحمن عن هشام بن الحكم في حديث بريهة النصراني انه جامع هشام حتى لقى موسى بن جعفر عليه السلام فقال يا بريهة كيف علمك بكتابك قال انا عالم قال كيف ثقتك بتأويله قال ما اوثقني بعلم فيه قال فابتدأني موسى بقرائة الانجيل فقال بريهة والمسيح لقد كان يقراها هكذا وما قرأ هذه القرائة الا المسيح ثم قال بريهة انى لقد كنت اطلب منذ خمسين سنة فاسلم على يديه.

2 – It has been narrated to us by Ibrahim, from Al-Hassan Bin Ibrahim, from Yunus Bin Abdul Rahman, from Hashaam Bin Al-Hakam, who has narrated:

A Hadith regarding the Hadeeth of Bureyha the Christian; He got together with him until he met Musa Bin Ja'far^asws. He^asws said: 'O Bureyha, how is your knowledge of your Book?' He said, 'I know it'. He^asws asked: 'How confident are you of its interpretation?' He said, 'What it holds me by the knowledge'. He said, 'Musa^asws began by reciting the Evangel'. Bureyha said, 'And the Messiah^as used to recite like this, and no one has recited it by this recitation except for the Messiah^as'. Then Bureyha said, 'I have been seeking this for fifty years. I embraced Islam at his^asws hands'.

(3) حدثنا محمد بن الحسين عن احمد بن الحسن الميثمى عن ابان بن عثمان عن موسى التميرى قال جئت إلى باب ابى جعفر عليه السلام لاستاذن عليه فسمعنا صوتا حزينا يقرأ بالعبرانية فبكينا حيث سمعنا الصوت وظننا انه بعث إلى رجل من اهل الكتاب يستقرأ فاذن لنا فدخلنا عليه فلم نر عنده احدا فقلنا اصلحك الله سمعنا صوتا بالعبرانية فظننا انك بعثت إلى رجل من اهل الكتاب تستقرأه قال لا ولكن ذكرت مناجات اليا لربه فبكيت من ذلك قال قلنا وما كان مناجاته جعلني الله فداك قال جعل يقول يا رب اتراك معذبي بعد طول صلوتى لك وجعل يعدد اعماله فأوحى الله إليه انى لست اعذبك قال فقال يا رب وما يمنعك ان لا تقول لا بعد نعم وانا عبدك وفى قبضتك قال فأوحى الله إليه انى إذا قلت قولا وفيت به.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ahmad Bin Al-Hassan Al-Maysami, from Abaan Bin Usman, from Musa Al-Tameyri who said:

'We came to the door of Abu Ja'far^asws to seek permission to see him^asws. We heard a grieving voice reciting in Hebrew. We wept when we heard the voice, and we thought that he'^asws was discussing with a man from the People of the Book, and he^asws is reciting to them. We got the permission, and we came up to him^asws. We did not see any one with him^asws. We said, 'May Allah^azwj Keep you well, we heard a voice in Hebrew. We thought that you^asws were in discussion with a man from the People of the Book, reciting to them'. He^asws said: 'No, but I^asws remembered the whispering (Munajaat) of Ilyas^as to his^as Lord^azwj. I^asws wept from that. We said, 'May Allah^azwj Make us to be sacrificed for you^asws, what was the whispering (Munajaat)?' He^as went and said: 'O Lord^azwj, Do You^azwj See Yourself^azwj Punishing me^as after my^as lengthy Prayers to You^azwj? And he^as went on to number his^as deeds. Allah^azwj Revealed unto him^as: "I^azwj will not Punish you^as". He^as said: 'O Lord^azwj, and what

Prevents You[azwj] that You[azwj] Say “No”, after having Said “Yes”, and I[as] am Your[azwj] servant, and in Your[azwj] Custody?’ He[azwj] Said: “If I[azwj] Say a Word, I[azwj] Fulfil it’.

(14) باب في الائمة انهم يعرفون منطق الطير

CHAPTER 14 – REGARDING THE IMAMS[asws], THEY[asws] UNDERSTAND THE SPEECH OF THE BIRDS

(1) حدثنا يعقوب بن يزيد عن الحسن بن على بن الوشا عمن رواه عن الميثمى عن منصور عن الثمالى قال كنت مع على بن الحسين عليه السلام في داره وفيها عصافير وهن يصحن فقال لى اتدرى ما يقلن هؤلاء قلت لا ادرى قال يسبحن ربهن ويطلبن رزقهن.

1 – It has been narrated to us by Yaqoub bin Yazeed, from Al-Hassan Bin Ali Bin Al-Washa, from Al-Maysami, from Mansour, from Al-Thumaly who said:

'I was with Ali[asws] Bin Al-Husayn[asws] in his[asws] house, and in it were sparrows, and they were shouting. He[asws] said to me: 'Do you know what they are saying?' I said, 'No, I don't know'. He[asws] said: 'They are glorifying their Lord[azwj], and seeking their sustenance'.

(2) حدثنا محمد بن اسماعيل عن على بن الحكم عن مالك بن عطية عن ابى حمزة الثمالى قال كنت مع على بن الحسين فانتشرت العصافير وصوتت فقال يا باحمزة اتدرى ما تقول قلت لا قال تقدس ربها وتسئل قوت يومها قال ثم قال يابا حمزة علمنا منطق الطير واوتينا من كل شئ.

2 – It has been narrated to us by Muhammad Bin Ismail, from Ali Bin Al-Hakam, from Malik Bin Atiya, from Abu Hamza Al-Thumalyy who said:

'I was with Ali[asws] Bin Al-Husayn[asws]. The sparrows spread out and shouted. He[asws] said: 'O Abu Hamza, do you know what they are saying?' I said, 'No'. He[asws] said: 'They are extolling the Holiness of their Lord[azwj], and are asking for strength for their daily food'. Then he[asws] said: 'O Abu Hamza, ***[27:16] we have been taught the language of birds, and we have been given all things***'.

(3) حدثنا احمد بن محمد عن محمد بن خلف عن بعض رجاله عن ابى عبد الله عليه السلام قال فتلا رجل عنده هذه الاية علمنا منطق الطير واوتينا من كل شئ فقال أبو عبد الله عليه السلام ليس فيها من انما هي واوتينا كل شئ.

3 – It has been narrated to us by Ahmad bin Muhammad, from Muhammad Bin Khalaf, from one of his men, who has narrated:

'Abu Abdullah[asws] said, 'A man recited this Verse ***[27:16] we have been taught the language of birds, and we have been given all things***, Abu Abdullah[asws] said: 'There is nothing regarding it for anyone, but it is (for us[asws]) '***and we[asws] have been Given all things***'.

(4) حدثنا احمد بن محمد عن احمد بن يوسف عن داود الحداد عن فضيل بن يسار عن ابى عبد الله عليه السلام قال كنت عنده إذ نظرت إلى زوج حمام عنده فهدر الذكر على الانثى فقال لى اتدرى ما يقول قلت لا قال يقول يا سكنى وعرسي ما خلق احب إلى منك الا ان يكون مولاى جعفر بن محمد صلى الله عليه وآله

4 – It has been narrated to us by Ahmad Bin Muhammad, from Ahmad Bin Yunus, from Dawood Al-Hadaad, from Fazeyl Bin Yasaar, who has said:

Abu Abdullah[asws] said, 'I was with him[asws] when I looked at a couple of pigeons which were with him[asws]. The male pigeon cooed to the female pigeon. He[asws] said to me: 'Do you know what he said?' I said, 'No'. He[asws] said: 'it (the male pigeon) said, 'O one who co-habits with me and is wedded to me, there is no creature more beloved to me than you, except that for my master Ja'far Bin Muhammad[asws]'.

(5) حدثنا احمد بن محمد عن محمد بن الحسين عن محمد بن على عن على بن محمد الحناط عن عاصم عن محمد بن مسلم عن ابى جعفر عليه السلام قال كنت عنده يوما إذ وقع عليه زوج ورشان فهدرا فرد عليهما أبو جعفر كلاهما ساعة ثم نهضا فلما صارا على الحايط هدد الذكر على الانثى ساعة ثم نهضا فقلت جعلت فداك ما حال الطير فقال يابن مسلم

5 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Al-Husayn, from Muhammad Bin Ali, from Ali Bin Muhammad Al-Hanaat, from Aasim, from Muhammad Bin Muslim, who has said:

'I was with Abu Ja'far[asws] one day, when there happened to be a pair of 'Warshaan' (birds) cooing. Abu Ja'far[asws] answered them both for an hour, and then they flew away. When they settled on the wall, the male bird cooed to the female bird, then they flew away. I said, 'May I be sacrificed for you[asws], what is the situation with the birds?' He[asws] said: 'O Ibn Muslim, Allah[azwj] Created all things from clay, or the animals or a thing in which is a soul, it listens to us[asws], and is obedient from the son of Adam[as]. This *Al-Warshaan* (The male bird) was harbouring evil thoughts about her, and she swore that she was not unfaithful to it'. She said, 'Will you be happy with Muhammad Bin Ali[asws] (as a mediator)?' He was happy with that, and I[asws] informed him, that he is being unjust to her. I[asws] ratified her'.

(6) وعنه عن الحسين بن على النعمان عن يحيى بن زكريا عن عمرو الزيات عن محمد بن سماعة عن النضر بن شعيب عن محمد بن مسلم قال سمعت ابا جعفر عليه السلام يقول انا علمنا منطق الطير واوتينا من كل شئ.

6 – And from him, from Al-Husayn Bin Ali Al-No'man, from Yahya Bin Zakariya, from Amro All Ziyaat, from Muhammad Bin Sama'at, from Al-Nazar Bin Shuayb, from Muhammad Bin Muslim who said:

'I heard Abu Ja'far[asws] say: '***[27:16] we have been taught the language of birds, and we have been given all things***'.

(7) حدثنا احمد بن محمد عن بعض اصحابنا قال اهدى إلى ابى عبد الله عليه السلام فاخته وورشان وطير راعبي فقال أبو عبد الله عليه السلام اما الفاخته فتقول فقدتكم فقدتكم فافقدوها قبل ان تفقدكم فامر بها فذبحت واما الورشان فيقول قدستم قدستم فوهبه لبعض اصحابه والطير الراعبى يكون عندي اسر به.

7 – It has been narrated to us by Ahmad Bin Muhammad, from one of our companions who said:

'I gifted to Abu Abdullah[asws] a dove, 'Warshaan' and a pigeon. Abu Abdullah[asws] said: 'As for the dove, she is saying 'I will destroy you, I will destroy you'. Destroy her before she destroys you. He[asws] gave the order for it. It was slaughtered. He[asws] said: 'And as for the 'Warshaan', he is saying, 'You are holy, you are holy'. He[asws] gifted it to one of his[asws] companions. He[asws] said: 'The pigeon is with me[asws]. I[asws] get happiness from it'.

(8) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن الحلبي عن ابن مسكان عن ابى احمد عن شعيب بن الحسن قال كنت عند ابى جعفر عليه السلام جالسا نسمع صوتا من الفاخته فقال تدرون ما تقول قال تقول فقدتكم فافقدوها قبل ان تفقدكم.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bi Suweyd, from Al-Halby, from Ibn Muskaan, from Abu Ahmad, from Shuayb Bin Al-Hassan who said:

'I was seated in the presence of Abu Ja'far[asws] when we heard a voice from the dove. He[asws] said: 'Do you know what she is saying? She is saying, 'I will destroy you'. Destroy her before she destroys you'.

(9) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين اللؤلؤي عن احمد بن الحسن الميثمى عن صالح عن ابى حمزة قال كنت عند على بن الحسين وعصافير على الحايط قبالته يصحن فقال يابا حمزة اتدرى ما يقلن قال يتحدثن ان لهن وقت يسالن فيه قوتهن يا ابا حمزة لاتنامن قبل طلوع الشمس فانى اكرهها لك ان الله يقسم في ذلك الوقت ارزاق العباد وعلى ايدينا يجريها.

9 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Hassan Al-Lu'lui, from Ahmad Bin Al-Hassan Al-Maysami, from Saleh, from Abu Hamza who said:

'I was in the presence of Ali Bin Al-Husayn, and there were sparrows on the wall, across from the courtyard. He[asws] said: 'O Abu Hamza, do you know what they are saying? They are saying that there is a time for them in which to ask in strength. O Abu Hamza, do not sleep before sunrise, for I[asws] dislike that for you. Allah[azwj] Divides in that time the sustenance of the servants, and on our[asws] hands, He[azwj] Makes it to flow'.

(10) حدثنا محمد بن الحسين عن داود بن فرقد عن عبد الله بن فرقد كان أبو عبد الله عليه السلام يسير ونحن معه قال فمر غراب فنعق فقال أبو عبد الله مت جوعا والله ما تعلم شيئا الا انه علمه الا انا اعلم بالله منك.

10 – It has been narrated to us by Muhammad Bin Al-Husayn, from Dawood Bin Farqad, from Abdullah Bin Farqad who said:

'Abu Abdullah[asws] was travelling, and we were with him[asws]. A crow passed by and cawed. Abu Abdullah[asws] said: 'It will die of starvation, and Allah[azwj] did not Teach anything except that I[asws] came to know of it. By Allah[azwj], I[asws] am more knowledgeable than you'.

(11) حدثنا موسى بن جعفر عن محمد بن عبد الجبار عن عيسى بن عمرو عن ابى شعيب عن محمد بن مسلم عن ابى جعفر عليه السلام قال سمعته يقول انا علمنا منطق الطير واوتينا من كل شئ.

11 – It has been narrated to us by Musa Bin Ja'far, from Muhammad Bin Abdul Jabbar, from Isa Bin Amro, from Abu Shuayb, from Muhammad Bin Muslim who has said:

'I heard Abu Ja'far[asws] say: '***[27:16] we have been taught the language of birds, and we have been given all things***'.

(12) حدثنا عبد الله بن محمد عمن رواه عن محمد بن عبد الكريم عن عبد الله بن عبد الرحمن عن ابان بن عثمان عن زراره عن ابى عبد الله عليه السلام قال قال امير المؤمنين عليه السلام لابن عباس ان الله علمنا منطق الطير كما علمه سليمان بن داود ومنطق كل دابة في بر أو بحر.

12 - It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Abdul Kareem, from Abdullah Bin Abdul Rahmaan, from Abaan Bin Usmaan, from Zarara, who has said:

Abu Abdullah[asws] said: 'Amir-ul-Momineen[asws] said to Ibn Abbas that: 'Allah[azwj] has Taught us[asws] the language of the birds as He[azwj] had Taught Suleiman Bin Dawood[as], and the language of every animal, in the land or sea'.

(13) حدثنا احمد بن ابى عبد الله البرقى عن النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن ابى احمد عن سعد بن الحسن قال كنت عند ابى جعفر عليه السلام جالسا فسمع صوت فاختته قال اتدرون ما تقول هذه قلنا لا والله ما ندرى قال تقول فقدتكم فافقدوها قبل ان تفقدكم.

13 – It has been narrated to us by Ahmad Bin Abu Abdullah Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Abu Ahmad, from Sa'd Bin Al-Hassan who said:

'I was seated in the presence of Abu Ja'far[asws]. I heard the voice of the dove. He[asws] said: 'Do you know what she is saying? We said, 'No, by Allah[azwj], we do not know'. He[asws] said: 'She is saying, 'I will destroy you'. Destroy her before she destroys you'.

(14) حدثنا محمد بن اسماعيل عن عبد الرحمن بن ابى نجران قال روى يحيى بن عمر عن ابيه عن ابى شيبه عن محمد بن مسلم عن ابى جعفر عليه السلام قال سمعته يقول انا علمنا منطق الطير واوتينا من كل شئ.

14 – It has been narrated to us by Muhammad Bin Ismail, from Abdul Rahmaan Bin Abu Najraan, from Yahya Bin Umar, from his father, from Abu Shayba, from Muhammad Bin Muslim, who has said:

'I heard Abu Ja'far[asws] say: '***[27:16] we have been taught the language of birds, and we have been given all things***'.

(15) حدثنا احمد بن محمد عن سعيد بن جناح عن ابن ابى عمير عن حفص بن البخترى عن بعض اصحابنا عن ابى جعفر عليه السلام قال سمعت فاختته يصيح من دار ابى عبد الله عليه السلام فقال اتدرون ما تقول هذا الفاختته قال قلت لاقال تقول فقدتكم اما انا لنفقدنها قبل ان تفقدنا قال فامر بها فذبحت.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Saeed Bin Janaah, from Ibn Abu Umeyr, from Hafs Bin Al-Bakhtary, from one of our companions, who has said:
Abu Ja'far[asws] said, 'I heard a dove shouting from the house of Abu Abdullah[asws]. He[asws] said: 'Do you know what this dove said?' I said, 'No'. He[asws] said: 'She said, 'I will destroy you'. But, we should destroy her before she destroys us'. He[asws] gave the order for it. I slaughtered her'.

(16) حدثنا احمد بن الحسين عن احمد بن ابراهيم عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام قال مر أبو جعفر عليه السلام بالهجين ومعه أبو امية الانصاري زميله في محمله قال فبينا هو كذلك إذ نظر إلى ورشان في جانب المحمل معه فرفع أبو اميه يده ليذبه عنه فقال يابا اميه ان هذا طاير جاء يستجير باهل البيت وانى دعوت الله فانصرفت حية وكانت تأتيه كل سنة فتأكل فراخه.

16 – It has been narrated to us by Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has said:
Abu Abdullah[asws] has said that Abu Ja'far[asws] passed by Al-Hajeen, and with him[asws] was Abu Ameet Al-Ansary, his[asws] colleague in his[asws] howdah[1]. He saw a "*Warshaan*" (bird) on the side of the howdah. He raised his hand in order to send it away from him[asws]. He[asws] said: 'O Abu Ameet, this bird sought refuge with the People[asws] of the Household, and I[asws] supplicated to Allah[azwj] to return the snake which comes to it every year to eat its nestlings'.

(17) حدثنا على بن اسماعيل عن محمد بن عمرو الزيات عن ابيه الفيض بن المختار قال سمعت ابا عبد الله عليه السلام يقول ان سليمان بن داود قال علمنا منطق الطير و اوتينا من كل شئ وقد والله علمنا منطق الطير وعلم كل شئ

17 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from his father Al-Fayz Bin Al-Mukhtar who said:
'I heard Abu Abdullah[asws] say that: 'Suleiman Bin Dawood[as] was Taught the language of the birds and was Given from all things, and, by Allah[azwj] we[asws] know the language of the birds and have been Given all things'.

(18) حدثنا احمد بن موسى عن محمد بن الحسين عن النضر بن شعيب عن عمرو بن خليفة عن شيبه عن الفيض عن محمد بن مسلم قال سمعت ابا جعفر عليه السلام يقول يا ايها الناس علمنا منطق الطير واوتينا من كل شئ ان هذا لهو الفضل المبين

18 – It has been narrated to us by Ahmad Bin Musa, from Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Amro Bin Khalifa, from Shayba, from AL-Fayz, from Muhammad Bin Muslim who said:
'I heard Abu Ja'far[asws] say: 'O you people! "***[27:16] And Sulaiman was Dawood's heir, and he said: O men! we have been taught the language of birds, and we have been given all things; most surely this is manifest Grace***".

(19) حدثنا احمد بن موسى عن محمد بن احمد المعروف بغزال عن محمد بن الحسين عن سليمان من ولد جعفر بن ابى طالب قال كنت مع ابى الحسن الرضا عليه السلام في حايط له إذ جاء عصفور فوقع بين يديه واخذ يصبح ويكثر الصياح ويضطرب فقال لى يا فلان اتدرى ما تقول هذا العصفور قلت الله ورسوله وابن رسوله اعلم قال انها تقول ان حية تريد اكل فراخي في البيت فقم فخذ تيك النبعة وادخل البيت واقتل الحية قال فاخذت النبعة وهى العصا ودخلت البيت وإذا حية تحول في البيت فقتلتها.

19 – It has been narrated to us by Ahmad Bin Musa, from Muhammad Bin Ahmad Al-Marouf Bagzaal, from Muhammad Bin Al-Husayn, from Suleyman, from a son of Ja'far Bin Abu Talib who said:
'I was with Abu Al-Hassan Al-Reza[asws] at one of his[asws] walls when a sparrow came up. It settled in front of him[asws], and he[asws] grabbed it. It became restless and was

[1] Carriage on the back of elephant/camel

shouting. He[asws] said to me: ‘Do you know what this sparrow is saying?’ I said, ‘Allah[azwj] and His[azwj] Messenger[saww] and the son[asws] of His[azwj] Messenger[saww] know’. He[asws] said: ‘She is saying that a snake wants to eat her chicks in the house. Get up, take a stick and enter the house, and kill the snake’. I grabbed hold of a stick, and it was like a staff, and entered the house, and there was snake slithering in the house. I killed it’.

(20) حدثنا احمد بن محمد عن الحسن بن على بن فضال عن ثعلبة عن سالم مولى ابان بياع الزطى قال كنا في حايط لابي عبد الله عليه السلام ونفر معى قال فصاحت العصافير فقال اتدرى ما تقول فقلنا جعلنا الله فداك لا ندري ما تقول قال تقول اللهم انا خلق من خلقك لابد لنا من رزقك فاطعمنا واسقنا.

20 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Tha’albat, from Saalim Mowla who said:

‘I was in the courtyard of Abu Abdullah[asws], and there were a number (of people) with me. The sparrows started screaming. He[asws] said: ‘Do you know what they are saying?’ We said, ‘May Allah[azwj] Make us to be sacrificed for you[asws], we do not know what they say’. He[asws] said: ‘They said, ‘Our Allah[azwj], we are creatures from Your[azwj] creatures, it is a must for us to be fed and watered’.

(21) حدثنا احمد بن محمد عن الحسين بن سعيد عن البرقى عن النضر بن سويد عن يحيى الحلبي عن بن مسكان عن عبد الله بن فرقد قال خرجنا مع ابى عبد الله متوجهين إلى مكة حتى إذا كنا بسرف استقبله غراب ينعق في وجهه فقال مت جوعا ما تعلم شيئا الا ونحن نعلمه الا انا اعلم بالله منك فقلنا هل كان في وجهه شئ قال نعم سقطت ناقة بعرفات.

21 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Abdullah Bin Farqad who said:

‘We went out with Abu Abdullah[asws] towards Mecca until we were met with a crow cawing in his[asws] face. He[asws] said: ‘It will die of starvation. Nothing has been Taught except that we[asws] know of it, but I[asws], by Allah[azwj] am more knowledgeable than any one of you’. We said, ‘Did it say something in your[asws] face?’ He[asws] said: ‘Yes. A camel has fallen in Arafaat’.

(22) حدثنا احمد بن محمد عن بكر بن صالح عن محمد بن ابى حمزة عن عمر بن محمد الاصبهاني قال اهديت لاسماعيل بن ابى عبد الله عليه السلام صلصلا فدخل أبو عبد الله عليه السلام فلما راه قال ما هذا الطير المشوم اخرجوا فانه يقول فقدتكم فافقدوه قبل ان يفقدكم.

22 – It has been narrated to us by Ahmad Bin Muhammad, from Bakr Bin Saaleh, from Muhammad Bin Abu Hamza, from Umar Bin Muhammad Al-Asbahany who said:

‘I gifted to Ismail, the son of Abu Abdullah[asws] “*Salsala*” (a bird). Abu Abdullah[asws] came up. When he[asws] saw it, he[asws] said: ‘What is this evil bird? Get it out, for it is saying ‘I will destroy you’. Destroy it before it destroys you’.

(23) حدثنا احمد بن محمد عن الحسين بن سعيد والبرقي عن النضر بن سويد عن يحيى الحلبي عن عبد الله بن مسكان عن داود بن فرقد عن على بن سنان قال كنا عند ابى عبد الله عليه السلام فسمع صوت في الدار فقال اين هذه التى اسمع صوتها قلنا هي في الدار اهديت لبعضهم فقال أبو عبد الله عليه السلام له اما لنفقدنك قبل ان تفقدنا قال ثم امر بها فاخرجت من الدار.

23 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed and Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Dawood Bin Farqad, from Ali Bin Sinan who said:

‘I was in the presence of Abu Abdullah[asws]. He[asws] heard a sound in the house. He[asws] said: ‘Where is sound which I[asws] heard, coming from?’ We said, ‘It is in the house, a gift from one of us’. Abu Abdullah[asws] said to him: ‘We should destroy it before it destroys us’. Then he[asws] gave the order for it. I got rid of it from the house’.

(24) وعنه عن الجامورانى عن الحسن بن على بن ابى حمزة عن محمد بن سيف التميمي عن محمد بن جعفر عن ابيه قال قال رسول الله صلى الله عليه وآله استوصوا بالصائنات خيرا يعنى الخطاف فانه انس طير الناس بالناس ثم قال رسول الله صلى الله عليه وآله اتدرون ما تقول الصائنية إذا ترنمت تقول بسم الله الرحمن الرحيم الحمد لله رب العالمين حتى تقرأ ام الكتاب فإذا كان في آخر ترنمها قالت ولا الضالين.

24 – And from him, from Al-Jamourany, from Al-Hassan Bin Ali Bin Abu Hamza, from Muhammad Bin Sayf Al-Tamimy, from Muhammad Bin Ja'far, from his father who said:

'The Messenger of Allah[saww] said: 'Treat the swallow in a good manner for it loves the people and is loved by the people'. Then the Messenger of Allah[saww] said: 'Do you know what the swallow says when it chants? It recites "In the Name of Allah[azwj] the Beneficent, the Merciful. Praise be to the Lord[azwj] of the worlds", until it recites the 'Mother of the Book' (*Surah Al-Fatiha*). When it gets to the end of it, it says "And not of those who have gone astray" (*Wa la Zalleeen*)'.

(25) حدثنا عبد الله بن محمد عن محمد بن ابراهيم عن عمر عن بشير عن على بن ابى حمزة قال دخل رجل من موالى ابى الحسن عليه السلام فقال جعلت فداك احب ان تتغذى عندي فقام أبو الحسن عليه السلام حتى مضى معه ودخل البيت فإذا في البيت سرير فقعد على السرير وتحت السرير زوج حمام فهدر الذكر على الانثى وذهب الرجل ليحمل الطعام فرجع وابو الحسن عليه السلام يضحك فقال اضحك الله سنك بم ضحكت فقال ان هذا الحمام هدر على هذه الحمامة فقال له يا سكنى وعرسي والله ما على وجه الارض احد احب إلى منك ماخلا هذا القاعد على السرير قال قلت جعلت فداك وتفهم كلام الطير فقال نعم علمنا منطق الطير واوتينا من كل شئ.

25 - It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Umar, from Basheer, from Ali Abu Hamza who said:

'A man from the friends of Abu Al-Hassan[asws] came up and said, 'May I be sacrificed for you[asws], I would love it if you[asws] could partake a meal with me'. Abu Al-Hassan[asws] stood up until he [asws] went with him and entered the house. In the house there was a bed. He[asws] sat on top of the bed, and under the bed was a pair of pigeons. The male pigeon cooed to the female, and the man went out to get the food. When he returned, Abu Al-Hassan[asws] was smiling. He said, 'May Allah[azwj] keep you[asws] smiling all your[asws] life'. He[asws] said that: 'This pigeon cooed to the female pigeon. He said to her, 'O my co-habiting one, o my bride, by Allah[azwj], there is none on the face of the earth more beloved to me than you, except for this one[asws] sitting on the bed'. I said, 'May I be sacrificed for you[asws], and you[asws] can understand the speech of the birds?' He[asws] said: 'Yes, '***[27:16] we have been taught the language of birds, and we have been given all things***'.

(15) باب في الائمة عليهم السلام انـهم يعرفون منطق البهائم ويعرفونـهم ويجيبونـهم إذا دعوهم

CHAPTER 15 – REGARDING THE IMAMS[asws], THEY[asws] RECOGNISE THE SPEECH OF THE ANIMALS, AND THEY RECOGNISE THEM[asws], AND THEY ANSWER IF THEY[asws] CALL THEM

(1) حدثنا احمد بن الحسن عن على بن فضال عن ابيه واحمد بن محمد عن الحسن بن على بن فضال عن عبد الله بن بكير عن زرارة عن ابى عبد الله عليه السلام قال ان ناصحا كان لرجل من الناس فلما اسن قال بعض اصحابه لو نحرتموه فجاء البعير إلى رسول الله صلى الله عليه وآله فجعل يرغو فارسل رسول الله صلى الله عليه وآله فجعل يرغو إلى صاحبه فلما جاء قال له النبي صلى الله عليه وآله ان هذا يزعم انه كان لكم شابا حتى هرم وانه قد نفعكم وانكم اردتم نحره قال فقال صدق فقال رسول الله صلى الله عليه وآله وسلم لا تنحروه ودعوه قال فتركوه.

1 – It has been narrated to us by Ahmad Bin Alhassan from Ali Bin Fazaal, from his father and Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, from Zarara, who has said:

Abu Abdullah[asws] having said: 'There was a camel belonging to a man from the people. One of his companions said that we should slaughter it. The camel went to the Messenger of Allah[saww] and started to growl. The Messenger of Allah[saww] sent it away. It went to growl to his[saww] companion. When it went, the Prophet[saww] said to him that: 'This one thinks that it was young for you and would have benefitted you, and you intend to slit its throat'. He said, 'True'. The Messenger of Allah[saww] said: 'Do not slaughter it, and call it'. They left it alone'.

(2) حدثنا محمد بن الحسين عن العباس بن معروف عن ابى القاسم الكوفى عن محمد بن الحسن بن محمد بن عمران عن زرعة عن سماعة عن ابى بصير عن رجل قال خرجت مع على بن الحسين عليه السلام إلى مكة فلما رحلنا عن الابواء كان على راحلته وكنت امشى فراى غنما وإذا نعجة قد تخلفت عن الغنم وهى تثفو ثفاء شديدا و تلتفت وإذا سخلة خلفها تثقو وتشتد في طلبها وكلما قامت السخلة اثقلت النعجه فتبعتها السخلة فقال على عليه السلام يا عبد العزيز اتدرى ما قالت النعجة قال قلت لا والله ما ادرى قال فانها قالت الحقى بالغنم فان اختها عام اول تخلفت في هذا الموضع فاكله الذئب.

2 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Abbas Bin Marouf, from Abu Al-Qasim Al-Kufy, from Muhammad Bin Al-Hassan Bin Muhammad Bin Umran, from Zara'at, from Sama'at, from Abu Baseer, from a man who said:

'I went out along with Ali Bin Al-Husayn[asws] to Mecca. When we left for Al-Abwaa, and he[asws] was on a camel and I was walking, he[asws] saw some sheep and there was a ewe which had lagged behind the sheep, and it was bleating intensely and there was a young calf behind her bleating, seeking her. Whenever the sheep bleated, the calf followed her. Ali[asws] said: 'O Abdul Aziz, do you know what the sheep has said?' I said, 'No, by Allah[azwj], I do not know'. He[asws] said: 'She said to the ewe to catch up, for her sister lagged behind in this place and the wolf ate her'.

(3) حدثنا احمد بن محمد عن الحسن بن على بن فضال عن عبد الله بن بكير عن بعض اصحابنا عن ابى عبد الله عليه السلام قال ان الذئاب جائت إلى النبي صلى الله عليه واله تطلب ارزاقها فقال لاصحابه ان شئتم صالحتها على شئ تخرجوه إليها ولا يتزرأ من اموالكم شيئا وان شئتم تركتموها قالوا بل تتركها كما هي تصيب منا ما اصابت ونمنعها ما استطعنا.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Fazaal, from Abdullah Bin Bakeyr, from one of our companions, who has said:

Abu Abdullah[asws] has said that: 'The wolves came up to the Prophet[saww] seeking their sustenance. He[saww] said to his[saww] companions: 'If you desire its good on something, bring it out to her, and do not bear from your wealth anything and that if you like, conceal it'. They said, 'But, leave it as it is affecting us and we prevent her in accordance with our abilities'.

(4) حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن ابى الجارود عن على بن ثابت عن جابر بن عبد الله الانصاري قال بينا نحن قعود مع رسول الله صلى الله عليه واله إذ اقبل بعير حتى برك ورغا وتسافلت دموعه على عينيه فقال رسول الله صلى الله عليه وآله لمن هذا البعير فقيل لفلان الانصاري قال على به قال فاتى به فقال له بعيرك هذا يشكوك قال ويقول ماذا يارسول الله صلى الله عليه واله قال تزعم انك تستكده وتجوعه قال صدق يارسول الله صلى الله عليه واله ليس لنا ناضح غيره وانا رجل معيل قال فهو يقول لك استكدبى واشبعني فقال يارسول الله صلى الله عليه وآله نخفف عنه ونشبعه قال فقام البعير فانصرف.

4 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ibn Sinan, from Abu Al-Jaroud, from Ali Bin Saabit, who has said:

Jabir Bin Abdullah Al-Ansary says, 'We were seated with the Messenger of Allah[saww] when a camel turned up in front of us foaming at the mouth and tears in its eyes. The Messenger of Allah[saww] said: 'To whom does this camel belong?' It was said, 'To so and so, from the Helpers'. He[saww] said: 'Bring him here'. He was brought to him[saww]. He[saww] said to him: 'This camel of yours is complaining about you'. He said, 'What is that complaint, O Messenger of Allah[saww]?' He[saww] said: 'It is alleging that you hardly feed him, and are starving him'. He said, 'It is true, O Messenger of Allah[saww], there is no camel for us other than it, and I am the breadwinner'. He[saww] said: 'And he is saying to you, 'Feed me soon'. He said, 'O Messenger of Allah[saww], we will loosen him, and we will feed him'. The camel stood up and left'.

(5) وعنه بهذا الاسناد عن ابى الجارود عن عدى بن ثابت عن جابر بن عبد الله الانصاري قال بينا نحن يوما من الايام عند رسول الله صلى الله عليه وآله قعود إذ اقبل بعير حتى برك ورغا وتسيل ودموعه قال لمن هذا البعير قالوا لفلان قال على به فقال له بعيرك هذا يزعم انه ربا صغيركم وكد على كبيركم ثم اردتم ان تنحروه قالوا يارسول الله صلى الله عليه وآله لنا وليمة فاردنا ان ننحره قال فدعوه إلى قال فتركوه فاعتقه رسول الله صلى الله عليه وآله فكان ياتي دور الانصار مثل السائل يشرف على الحجر فكان العواتق يحيين حتى يجئ فيقلن هذا عتيق رسول الله صلى الله عليه وآله فسمن حتى تضايق به جلده.

5 – And from him, by this chain, from Abu Al-Jaroud, from Uday Bin Saabit, from Jabir Bin Abdullah Al-Ansary who said:

'In one of the days we were seated in the presence of the Messenger of Allah[saww], when a camel, over in front of us, foaming at the mouth and tears flowing'. He[saww] said: 'To whom does this camel belong?' They said, 'So and so'. He[saww] said: 'Bring him to me[saww]'. He[saww] said to him: 'This camel of yours alleges that it fed your young ones and toiled for your older ones, and then you intend to slaughter it'.

He said, 'O Messenger of Allah[saww], there is a wedding feast for us that we intend to slaughter it for'. He[saww] said: 'Call it here''. He left it alone. The Messenger of Allah[saww] emancipated it. It used to come in the circle of the Helpers like a beggar, and they quarantined it with stones. The people used to come and say that 'This is the emancipated one of the Messenger of Allah[saww]'. It became fat until its skin bothered it'.

(6) حدثنا يعقوب بن يزيد عن عبد الحميد بن سالم العطار عن هارون بن خارجة أو غيره عن ابى عبد الله عليه السلام قال قالت الناقة لرسول الله صلى الله عليه وآله لا والله لا ازلت خفا عن خف ولو قطعت اربا اربا.

6 – It has been narrated to us by Yaqoub Bin Yazeed, from Abdul Hameed Bin Saalim Al-Ataar, from Haroun Bin Kharijat, or someone else, who has said:

Abu Abdullah[asws] has said: 'The camel said to the Messenger of Allah[saww]: 'No, by Allah[azwj], I[asws] will not cease carrying your[saww] burden even if they cut me into pieces and pieces'.

(7) حدثنا محمد بن الحسين عن عبد الرحمن بن هاشم البجلى عن سالم بن سلمة عن ابى عبد الله عليه السلام قال كان على بن الحسين عليه السلام مع اصحابه في طريق مكة فمر ثعلب وهم يتغدون فقال لهم على بن الحسين عليه السلام هل

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Hashim Al-Bajaly, from Saalim Bin Salmat, who said:

Abu Abdullah[asws] said: 'Ali Bin Al-Husayn[asws] was with his[asws] companions in a road to Mecca. A fox passed by and they fed it. Ali[asws] Bin Al-Husayn[asws] said to them, and they were partaking a meal. Ali[asws] Bin Al-Husayn[asws] said to them, 'Would you promise me in the name of Allah[azwj] that if I call it you will not scare it away. He[asws] took an oath for it and then called it, until it came. He[asws] said: 'O fox, come'. The fox approached until it was in front of him[asws]. He[asws] gave it some food. The fox ate it. He[asws] said: 'If you promise me that you will not scare it, it will come even close so that you could feed it, but one of them made it nervious and it ran away. Imam[asws] then asked who was among you who did this? A man said, O son of the Holy Prophet[saww], it was me who forgot about the promise, and I ask for forgiveness from Allah[azwj], at that Imam[asws] became silent'.

(8) حدثنا احمد بن الحسن عن احمد بن ابراهيم عن عبد الله بن بكير عن عمر بن ربوية عن سليمان بن خالد عن ابى عبد الله عليه السلام قال كان معنا أبو عبد الله البلخى و معه إذا هو بظبى تثفو (تثغو خ ل) وتحرك ذنبه فقال أبو عبد الله عليه السلام افعل ان شاء الله ثم اقبل علينا فقال علمتم ما قال الظبى قلنا الله ورسوله وابن رسوله اعلم فقال انه اتانى فاخبرني ان بعض اهل المدينة نصب شبكة لانثاه فاخذها ولها خشفان لم ينهضا ولم يقويا للرعى قال فتسألني ان اسالهم ان يطلوقها وضمن لى ان إذا رضعت خشفها حتى يقويا ان يردها عليهم قال فستحلفته فقال برئت من ولايتكم اهل البيت ان لم أو وانا فاعل ذلك ان شاء الله فقال البلخى سنة فيكم كسنة سليمان.

8 – It has been narrated to us by Ahmad Bin Al-Hassan, from Ahmad Bin Ibrahim, from Abdullah Bin Bakeyr, from Umar Bin Rabuwiya, from Suleyman Bin Khalid, who said:

Abu Abdullah[asws] said, 'There was with us Abu Abdullah Al-Balkhy, and we were with him[asws]. There was a gazelle which was saying something and moving its tail. Abu Abdullah[asws] said: 'I[asws] shall do it, Allah[azwj] Willing'. Then he[asws] addressed us saying: 'Do you know that the gazelle said?' We said, 'Allah[azwj], and His[azwj] Messenger[saww], and the son[asws] of His[azwj] Messenger[saww] know'. He[asws] said: 'It came up to me[asws] and informed me[asws] that one of the people of Al-Madina set up a net and trapped them. He took her two babies, who cannot feed themselves and are not strong enough for pasturing. She asked me[asws] to ask them to give the babies back to it, and gave me a guarantee that she will suckle the babies until they are strong enough, and will return them back'. He[asws] said: 'You swear on it'. He said, 'I would be away from your[asws] Wilayah, the People[asws] of the Household, if I do not. I will do that, Allah[azwj] Willing'. Al-Balkhy said: 'Your[asws] Sunnah is like the Sunnah of Suleiman[as]'.

(9) حدثنا الحسين بن محمد القاسانى عن ابن الاحوص داود بن اسد المصرى عن محمد بن الحسن بن جميل قال حدثنى احمد بن هارون بن موفق مولى ابى الحسن قال اتيت ابا الحسن لاسلم عليه فقال لى اركب ندور في اموالنا فاتيت فازة لى قد ضربت على جدول ماء كان عنده خضرة فاستنزه ذلك فضربت له الفازة فجلست حتى اتى على فرس له فقبلت فخذه ونزل فامسكت ركابه واهويت لاخذ العنان فابى واخذه هو فاخرجه من راس الدابة وعلقه في طنب من اطناب الفازة فجلس وسئلني عن مجيئي وذلك عند المغرب فاعات بمجيئى من القصر إلى ان حمحم الفرسى فضحك عليه السلام ونطق بالفارسية واخذ يعرفها فقال اذهب فبل فرفع راسه فنزع العنان ومر يتخطى الجداول والزرع إلى مراح حتى بال ورجع فنظر إلى فقال انه لم يعط داود وآل داود شيئا الا وقد اعطى محمد وآل محمد اكثر منه.

9 – It has been narrated to us by Al-Husayn Bin Muhammad Al-Qasany, from Ibn Al-Haws Dawood Bin Asad Al-Misry, from Muhammad Bin Al-Hassan Jameel, from Ahmad Bin Haroun Bin Mowfaq, who has narrated the following:

A slave of Abu Al-Hassan[asws] says that I came to Abu Al-Hassan[asws] and greeted him[asws]'. He[asws] said to me: 'Lets move so that we take a look at our properties'. Thus, I went there and put my stuff in my tent and cleaned a place and installed a new tent for him[asws] near a spring. Imam came shortly riding on a horse. I kissed Imam's feet and held the foothold of the saddle and leaned forward in order to hold the rein by Imam did not allow me to do it and dismounted without taking help and removed and placed the saddle in one corner of the tent.

He[asws] then asked me about my affairs, it was time near to Maghrib prayers, until a little girl brought a Persian looking goat. Imam[asws] started talking to her in Persian language and told her to take it away for uniration behind the woods, she returned back after relieving the goat, by pulling its rein. Imam[asws] looked at me and says: We[asws] have been given more than whatever was given to Dawood[as] and the children of Dawood[as]'.

(10) حدثنا الحسن بن على ومحمد بن احمد بن محمد بن الحسين عن محمد بن على وعلى بن محمد الحناط عن محمد بن سكن عن عمرو بن شمر عن جابر عن ابى جعفر قال بينا على بن الحسين مع اصحابه إذا قبل ظبية من الصحراء حتى قامت حذاه وصوتت فقال بعض القوم يابن رسول الله صلى الله عليه وآله ما تقول هذه الظبية قال يزعم ان فلان القرشى اخذ خشفها بالامس وانها لم ترضعه من امس شيئا فبعث إليه على بن الحسين عليه السلام ارسل إلى بالخشف فلما رات صوتت وضربت بيديها ثم ارضعته قال فوهبه على بن الحسين عليه السلام لها وكلمها بكلام نحوا من كلامها وانطلقت في الخشف معها فقالوا يابن رسول الله صلى عليه وآله ما الذي قال قال دعت الله لكم وجزاكم بخير.

10 – It has been narrated to us by Al-Hassan Bin Ali, and Muhammad Bin Ahmad Bin Muhammad Bin Al-Husayn, from Muhammad Bin Ali and Ali Bin Muhammad Al-hanaat, from Muhammad Bin Sakan, from Amro Bin Shimr, who has said:

Jabir narrates Abu Ja'far[asws] has said: 'Ali[asws] Bin Husayn[asws] was explaining something to his[asws] companions when a gazelle came up from the desert until it stood and started ululating. Some of the group said, 'O son of the Messenger of Allah[saww], what is this gazelle saying?' He[asws] said: 'It is alleging that one of the Qureishi captured her baby yesterday and that she has not fed her anything since yesterday'. Ali[asws] Bin Al-Husayn[asws] sent to him a message to bring the baby to him[asws]. When it heard the voice of the baby she started striking the ground with her hands, then she suckled it. Ali[asws] Bin Al-Husayn[asws] gifted the baby to its mother, and spoke to her in a language similar to its language, and she rushed away with the baby. They said, 'O son[asws] of the Messenger of Allah[saww], what did this one say?' He[asws] said: 'She supplicated to Allah[azwj] for you all and for a good reward for you all'.

(11) حدثنى السندي بن محمد بن عن ابان بن عثمان قال حدثنى عمرو بن صهبان عن عبد الله بن الفضل الهاشمي عن جابر بن بن عبد الله قال لما اقبل رسول الله صلى الله عليه واله من غزوة ذات الرقاع وهى غزوة بنى ثعلبه عطفان حتى إذا كان قريبا من المدينة إذا بعير حل يرقل حتى انتهى إلى رسول الله صلى الله عليه واله فوضع جرانه على الارض ثم خرخر فقال رسول الله صلى الله عليه وآله هل تدورن ما يقول هذا البعير قال الله ورسوله اعلم قال انه اخبرني ان صاحب عمل عليه حتى إذا اكبره وادبره واهزله اراد ان ينحره ويبيع لحمه

11 – It has been narrated to me Al-Sanady Bin Muhammad, from Abaan Bin Usmaan, from Amro Bin Sahbaan, from Abdullah Bin Al-Fazl Al-Hashamy, from Jabir Bin Abdullah who said:

'When the Messenger of Allah[saww] came back from the expedition of *Dhaat Al-Raqa'a*, and it was an expedition to the Clan of Tha'albah, until he[saww] was near Al-Madina, a camel came over until it ended up to the Messenger of Allah[saww]. It placed itself near to him[saww] on the ground, then started making sounds '*Kharrr Kharrr*". The Messenger of Allah[saww] said: 'Do you know what the camel said?' They said, 'Allah[azwj] and His[azwj] Messenger[saww] know'. He[saww] said: 'It has informed me[saww] that its master made it work until it grew up, and now he wants to slaughter it and sell its meat'.

ثم قال رسول الله صلى الله عليه وآله يا جابر اذهب به إلى صاحبه فأتيني به فقلت لا اعرف صاحبه قال هو يدلك قال فخرجت معه حتى انتهيت إلى بني واقف فدخل في زقاق فإذا بمجلس فقالوا يا جابر كيف تركت رسول الله وكيف تركت المسلمين قلت صالحون ولكن ايكم صاحب هذا البعير قال بعضهم انا فقلت اجب رسول الله صلى الله عليه واله قال مالي قال استعدى عليك بعيرك

Then the Messenger of Allah[saww] said: 'O Jabir, go with it to its owner. Bring him to me[saww]'. I said, 'I do not know its owner'. He[saww] said: 'It will show you'. I went out with it until I ended up with the Clan of Waqaf. I entered into an alleyway and there was a gathering. They said, 'O Jabir, how was the Messenger of Allah[saww] when you left him[saww], and how were the Muslims when you left them?' I said, 'They are all good, but is any of you the owner of this camel?' One of them said, 'I am'. I said, 'You have to answer to the Messenger of Allah[saww]'. He said, 'What about?' I said, 'He[saww] has been antagonised by your camel'.

قال فجئت انا وهو والبعير إلى رسول الله صلى الله عليه وآله فقال ان بعيرك اخبرني انك عملت عليه حتى إذا اكبرته وادبرته واهزلته اردت نحره وبيع لحمه قال الرجل قد كان ذلك يارسول الله صلى الله عليه وآله قال بعه مني قال بل هو لك يارسول الله قال بل بعه مني فاشتريه رسول الله صلى الله عليه وآله ثم ضرب على صفحته فتركه رعى في ضواحي المدينة فكان الرجل منا إذا اراد الروحة و الغدوة منحه رسول الله صلى الله عليه وآله فقال جابر رايته وقد ذهب عنه دبره وصلح.

I, and him, and the camel went to the Messenger of Allah[saww]. He[saww] said: 'Your camel has informed me[saww], that you have made her work until it has grown up, and travelled with it, now you intend to slaughter it and sell its meat'. The man said, 'Such is the case, O Messenger of Allah[saww]'. He[saww] said: 'Sell it to me[saww]'. He said, 'But it is for you, O Messenger of Allah[saww]'. He[saww] said: 'Sell it to me'. The Messenger of Allah[saww] bought it, then patted it and left it to pasture on the outskirts of Al-Madina. The man from among us, followed its trail, and intended to bring it back to the Messenger of Allah[saww]. And Jabir says I went behind it and showed my affection to it (as a camel liberated by the Prophet[saww])'.

(12) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن هشام الجوالقى عن محمد بن مسلم قال كنت مع ابى جعفر عليه السلام بين مكه والمدينة و انا اسير على حماري وهو على بغلته إذ اقبل ذئب من راس الجبل حتى انتهى إلى ابى جعفر عليه السلام فجلس البغلة ودنا الذئب حتى وضع يده على قربوس السرج ومد عنقه إلى اذنه وادنى أبو جعفر اذنه منه ساعة ثم قال امض فعلت فرجع مهرولا قال قلت جعلت فداك لقد رايت عجبا قال وتدرى ما قلت قال قلت الله ورسوله وابن رسوله اعلم قال انه قال لى يابن رسول الله صلى الله عليه وآله ان زوجتى في ذلك الجبل وقد تعسر عليها ولادتها فادع الله ان يخلصها ولا يسلط احدا من نسلى على احد من شيعتكم قلت فقد فعلت.

12 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Hashaam Al-Jawalqy, from Muhammad Bin Muslim who said:

'I was with Abu Ja'far[asws] between Mecca and Al-Madina, and I was travelling on my donkey and he[asws] was on a mule. A wolf came down from the top of the mountain until it ended up to Abu Ja'far[asws]. He[asws] made the mule to sit down, and the wolf approached until its hand was on the horn of the saddle, and extended its neck to his[asws] ear, and Abu Ja'far[asws] lowered his[asws] ear for it for a while. Then, he[asws] said: 'Go!' The wolf went, but came rushing back'. I said, 'May I be sacrificed for you[asws], I saw a wonder'. He[asws] said: 'And do you know what it said?' I said, 'Allah[azwj], and His[azwj] Messenger[saww], and the son[asws] of His[azwj] Messenger[saww] know'. He[asws] said: 'It said to me[asws], 'O son[asws] of the Messenger of Allah[saww], my wife is in that mountain, the birth of her baby has become difficult for her. Supplicate to Allah[azwj] that He[azwj] should Finish it from her, and I shall not empower any of my offspring on any of your[asws] Shiites'. And it did that (as he has come back to report it)'.

(13) حدثنا احمد بن موسى الخشاب عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام قال كان رسول الله صلى الله عليه وآله يوما قاعدا في اصحابه إذ مر به بعير فجاء حتى ضرب بجرانه الارض ورغا فقال رجل من القوم يا رسول الله صلى الله عليه وآله اسجد لك هذا البعير فنحن احق ان نفعل فقال رسول الله صلى الله عليه وآله لا بل اسجدوا لله ان هذا الجمل جاء يشكوا اربابه وزعم انهم انتجوه صغيرا فلما كبر وقد اعتملوا عليه وصار عودا كبيرا ارادوا نحره فشكى ذلك

13 – It has been narrated to us by Ahmad Bin Musa Al-Khashaab, from Abdul Rahmaan Bin Kaseer, who has said:

Abu Abdullah[asws] has said: 'One day the Messenger of Allah[saww] was seated among his[saww] companions when a camel passed. It came over and made itself fall on the ground near to him[saww], foaming at the mouth. A man from the group said, 'O Messenger of Allah[saww], the camel is prostrating to you[saww]. We are more worthy of carrying out this act'. The Messenger of Allah[saww] said: 'No, but prostrate yourselves to Allah[azwj]. This camel has come complaining about its owner, and it alleging when he was young it had fed him (its milk) and now that he has grown up, he wants to slaughter it. That is its complaint'.

فدخل رجلا من القوم ما شاء الله ان يدخله من الانكار لقوم النبي صلى الله عليه وآله فقال رسول الله صلى الله عليه وآله لو امرت شيئا يسجد الاخر لامرت المراة ان تسجد لزوجها

A man from the group said, 'He[saww] has denied the people what Allah[azwj] Desires the people (to do)'. The Messenger of Allah[saww] said: 'If I[saww] were to order a thing to prostrate to another, I[saww] would order the woman to prostrate to her husband'.

ثم انشا أبو عبد الله عليه السلام يحدث فقال ثلثة من البهائم تكلموا على عهد رسول الله صلى الله عليه وآله الجمل والذئب والبقرة فالجمل فكلامه الذى سمعت واما الذئب فجاء إلى النبي صلى الله عليه وآله فشكا إليه الجوع فدعا اصحابه فكلم فيه فتنحوا فقال رسول الله صلى الله عليه واله لاصحاب الغنم افرضوا للذئب شيئا فتنحوا ثم جاء الثانية فشكا إليه الجوع فدعاهم فتنحوا فقال رسول الله صلى الله عليه وآله للذئب اختلس أي خذ ولو ان رسول الله صلى الله عليه وآله فرض للذئب شيئا ما زاد عليه شيئا حتى تقوم الساعه واما البقرة فانها امنت بالنبي صلى الله عليه وآله ودلت عليه وكان في نخل ابى سالم فقال يا ذريح تعمل على نجيح صالح يصيح بلسان عربي فصيح بان لا اله الا الله رب العالمين محمد رسول الله صلى الله عليه وآله سيد النبيين وعلى سيد الوصيين.

Then Abu Abdullah[asws] explained the occurrences. He[asws] said: 'Three from the animals spoke in the era of the Messenger of Allah[saww] – The camel, the cow, and the wolf. As for the camel, it spoke as you have just heard, and as for the fox, it came to the Prophet[saww], complaining to him[saww] about the hunger. He[saww] called his[saww] companions and spoke to them about it. They tended it. The Messenger of Allah[saww] said: 'It is necessary for the owners of the sheep to give something to the fox. They tended it'. Then a second one came up, complaining to him[saww] about the hunger. He[saww] called them. They tended it. The Messenger of Allah[saww] said to the fox: 'Take whatever you can, and if the Messenger of Allah[saww] necessitates to the fox anything, nothing can be increased for it until the Establishment of the Hour'. And as for the cow, it believed in the Prophet[saww], and showed it to him[saww], and it was in the Palm (farm) of Abu Saalim. He[asws] said: 'O Zareeh, it was working on the plantation, and it shouted in eloquent Arabic language, 'There is no God but Allah[azwj], the Lord[azwj] of the worlds, Muhammad[saww], the Messenger[saww] of Allah[azwj], is the chief of the Prophets[as], and Ali[asws] is the chief of the successors[as]'.

(14) حدثنا عبد الله بن محمد عن محمد بن ابراهيم قال حدثنى بشير وابراهيم بن محمد عن ابيه عمن حمران بن اعين قال كان أبو محمد على بن الحسين عليه السلام قاعدا في جماعة من اصحابه إذا جائته ظبية فتبصبصت وضربت بيدها فقال أبو محمد اتدرون ما تقول الظبية قالوا لا قال تزعم ان فلان بن فلان رجلا من قريش اصطاد خشفا لها في هذا اليوم وانما جائت إلى تسئلنى ان اسئله ان تضع الخشف بين يديها فترضعه فقال على بن الحسين لاصحابه قوموا إليه فقاموا باجمعهم فاتوه فخرج إليهم قال فداك ابى وامى ما حاجتك فقال اسالك بحقى عليك الا اخرجت إلى هذه الخشف التى

14 – It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Basheer and Ibrahim Bin Muhammad, from his father, from Hamraan Bin Ayn who said:
'Abu Muhammad Ali Bin Al-Husayn[asws] was seated among a group of his[asws] companions when a female gazelle came up. She started making sounds and striking the ground with her hands. Abu Muhammad[asws] said: 'Do you know what this female gazelle is saying?' They said, 'No'. He[asws] said: 'She is alleging that, one of the men from the Qureish hunted her baby and trapped it on this day, and it has come to me[asws], asking me[asws] that I[asws] should ask him to place the baby in front of her, so that she can suckle it'. Ali Bin Al-Husayn[asws] said to his[asws] companions: 'Let us arise and go to him together. They came to him. He came out to them. He said, 'May my father and my mother be sacrificed for you[asws], what is your[asws] need?' He[asws] said: 'I[asws] ask you, with my[asws] right over you, to bring out this baby to this gazelle, which you hunted today'.

He brought it out and placed it in front of its mother. She suckled it. Then, Ali[asws] Bin Al-Husayn[asws] said: 'I[asws] ask you, O so and so, to endow this baby to me[asws]'. He said, 'I have done so'. He[asws] sent the baby with the gazelle. The gazelle went away, making sounds and waving her tail. Ali[asws] Bin Al-Husayn[asws] said: 'Do you know what the gazelle said?' They said, 'No'. He[asws] said: 'May Allah[azwj] Return all that you have lost, and Forgive (the Shias of) Ali[asws] Bin Al-Husayn[asws], as he[asws] has returned to me my child'.

(15) حدثنا احمد بن الحسن بن على بن فضال عن عبد الله بن بكير عن زراره قال سمعت ابا جعفر عليه السلام يقول كانت لعلى بن الحسين ناقة حج عليها اثنين وعشرين حجة ما قرعها بمقرعة قط قال فجائتني بعد موته فما شعرت بها حتى جائنى بعض الموالى فقال ان الناقة قد خرجت فاتت قبر على بن الحسين فبركت عليه ودلكت بجرانها وترغوا فقلت ادركوها فجاؤني بها قبل ان يعلموا بها أو يروها فقال أبو جعفر عليه السلام رات القبر قط.

15 – It has been narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, from Zarara who said:
'I heard Abu Ja'far[asws] say: 'Ali[asws] Bin Al-Husayn[asws] used to have a she-camel on which he[asws] had performed twenty two Pilgrimages, without having hit it with a stick at all. She came to me[asws] after his[asws] death, and told me[asws] what she felt about it, until one of my[asws] friends came to me[asws]. He said, 'The she-camel had gone out. She came to the grave of Ali[asws] Bin Al-Husayn[asws]. She knelt to him[asws], and rubbed herself against his[asws] grave, and rolled on the ground'. I[asws] said: 'I[asws] am aware of it. She had come to me[asws] with it (told me[asws] about it), before you came to know about it, or saw it'. Abu Ja'far[asws] said: 'She had not seen the burial at all' (she did not know where he[asws] was buried).

(16) حدثنا احمد بن محمد عن البرقى عن ابن ابى عمير وابراهيم ابن هاشم عن ابن ابى عمير عن حفص بن البخترى عمن ذكره عن ابى جعفر عليه السلام قال لما مات على بن الحسين عليه السلام كانت ناقة له في الرعى جائت حتى ضربت بجرانها على القبر وتمرغت عليه وان ابى كان يحج عليها ويعتمر وما قرعها قرعة قط.

16 – It has been narrated to us by Ahmad Bin Muhammad, from Al-barqy, from Ibn Abu Umeyr and Ibrahim Ibn Haashim, from Ibn Abu Umeyr, from Hafs Bin Al-Bakhtary, who has said:
Abu Ja'far[asws] has said: 'When Ali[asws] Bin Al-Husayn[asws] was martyred, he[asws] had a she-camel in the pasture (grasing). She came until she fell besides his[asws] grave, and rolled over on the ground, and that my[asws] father[asws] had performed Pilgrimage on it,

and the lesser Pilgrimage (Umrah), and she started hitting her head against a tree at several times (until giving up its life)'.

(16) باب الائمة انهم يعرفون منطق المسوخ ويعرفونهم

CHAPTER 16 – REGARDING THE IMAMS^asws^, THEY^asws^ RECOGNISE THE SPEECH OF THE METAMORPHOSED ONES, AND THEY^asws^ RECOGNISE THEM

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن على عن كرام بن كرام عن عبد الله بن طلحة قال سئلت ابا عبد الله عليه السلام عن الوزغ فقال هو رجس وهو مسخ وإذا قتلته فاغتسل ثم قال ان ابى كان قاعدا في الحجر ومعه رجل يحدثه فإذا وزغ يولول بلسانه فقال ابى للرجل اتدرى ما يقول هذا الوزغ فقال الرجل لاعلم لى بما يقول قال فانه يقول الله لئن ذكرت عثمانا لاسبن عليا عليه السلام ابدا حتى تقوم من هيهنا.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Ali, from Karaam Bin Karaam, from Abdullah Bin Talha who said:

'I asked Abu Abdullah^asws^ about the lizard. He^asws^ said: 'It is unclean and it is a metamorphosed (transformed) one. If you were to kill it, wash yourself (bathe)'. Then he^asws^ said that: 'My^asws^ father^asws^ was sitting in the chamber and with him^asws^ was a man he^asws^ was narrating to. There was a lizard which was ululating in its language. My^asws^ father^asws^ said to the man: 'Do you know what he is saying, this lizard?' The man said, 'I don't know what he is saying'. He^asws^ said: 'He is saying, 'By Allah^azwj^, if he mentions Usman (in a bad way), I shall keep on verbally abusing Ali^asws^ until he gets up from here'.

(2) حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن فضيل الاعور قال حدثنى بعض اصحابنا قال كان رجل عند ابى جعفر عليه السلام عن هذه العصابه يحادثه في شئ من ذكر عثمان فإذا وزغ قد قرقر من فوق الحايط فقال أبو جعفر عليه السلام اتدرى ما يقول قلت لاقال يقول لتكفن عن ذكر عثمان أو لاسبن عليا عليه السلام.

2 – Narrated Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ibn Sinan, from Fazeyl Al-Awr, from one of his companions who said:

'There was a man in the presence of Abu Ja'far^asws^, from this group, narrating something and Usman was mentioned. There was a lizard uttering from the top of the wall. Abu Ja'far^asws^ said: 'Do you know what he said?' I said, 'No'. He^asws^ said: 'He said that stop from mentioning Usman (in a bad way) of he will verbally abuse Ali^asws^'.

(17) باب في الائمة عليهم السلام انهم المتوسمون في الارض وهم الذين ذكر الله في كتابه يعرفون الناس بسيماهم

CHAPTER 17 – REGARDING THE IMAMS[asws], THEY[asws] ARE THE DISTINGUISHING ONES (AL-MUTAWASSAMUN) IN THE EARTH, AND THE ONES ABOUT WHOM[asws] ALLAH[azwj] HAS MENTIONED IN HIS[azwj] BOOK THAT THEY[asws] RECOGNISE THE PEOPLE BY THEIR MARKS

(1) حدثنى السندي بن الربيع عن الحسن بن على بن فضلا عن على بن رئاب عن ابى بكر الحضرمي عن ابى جعفر عليه السلام قال ليس مخلوق الا وبين عينيه مكتوب انه مؤمن أو كافر وذلك محجوب عنكم وليس بمحجوب من الائمة من آل محمد صلى الله عليه آله ليس يدخل عليهم احد الا عرفوه هو مؤمن أو كافر ثم تلا هذه الاية ان في ذلك لايات للمتوسمين فهم المتوسمون.

1 – It has been narrated to me Al-Sandy Bin Al-Rabi'e, from Al-Hassan Bin Ali Bin Fazla, from Ali Bin Ra'ib, from Abu Bakr Al-Hazramy, who has said:

Abu Ja'far[asws] has said: 'There is no creature except that between his eyes is written whether he is a believer or an infidel, and that is veiled from you all, but it is not veiled from the Imams[asws] from the Progeny[asws] of Muhammad[saww]. No one comes to them[asws] but they[asws] recognise whether he is a believer or an infidel'. Then he[asws] recited this Verse ***[15:75] Surely, in this are signs for those who distinguish (the marks)***. They[asws] are the distinguishing ones[asws]'.

(2) حدثنا ابراهيم بن هاشم عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال بينا امير المؤمنين عليه السلام في مسجد الكوفة إذ جائت امرأة تستعدى على زوجها فقلت لزوجها عليها فغضبت فقالت والله ما الحق فيما قضيت وما تقضى بالسوية ولاتعدل في الرعية ولاقضيتك عند الله بالمرضية فنظر إليها مليا ثم قال لها كذبت يا جرية يا بذية يا سلسلع أي التى لا تحبل من حيث تحبل النساء قالت فولت المراة هاربة تولول وتقول ويلى ويلى لقد هتكت يابن ابى طالب عليه السلام سرا كان مستورا

2 – It has been narrated to us by Ibrahim Bin Hashaam, from Amro Bin Shimr, from Jabir, who has said:

Abu Ja'far[asws] says that 'Amir-ul-Momineen[asws] was explaining (something) in the Mosque of Kufa when a woman came up who had antagonised her husband, saying that her husband was angry with her. He[asws] told her that her husband was right in being angry with her. She said, 'By Allah[azwj], there is no truth in your[asws] judgement, you[asws] have not judged equitably, nor have you[asws] done justice among your[asws] citizens, and I will drag you[asws] for Judgement before Allah[azwj] until I am satisfied'.

He[asws] looked at her carefully, then said to her: 'You are lying, O audacious, O evil-tongued, O "Salsala"[2]'. The woman shrieked and ran away, and was saying, 'Woe is unto me, woe is unto me, the son[asws] of Abu Talib[as] has violated my secret which had remained covered'.

قال فلحقها عمرو بن حرث فقال لها يا امة لقد استقبلت عليا عليه السلام بكلام سررتني ثم انه نزعك بكلمة فوليت عنه هاربة تولولين قال ان عليا عليه السلام والله اخبرني بالحق وبما اكتمه من زوجي منذ ولى عصمتي ومن ابوى

Amro Bin Haris ran after her and said to her, 'O mother, you have confronted Ali[asws] with words that have made me happy, then he[asws] removed you with words, due to which you invoked woe upon yourself, and ran away shrieking'. She said, 'Ali[asws]

[2] Meaning the one who does not get impregnated from where women get impregnated from.

informed me with the truth which I had kept concealed from my husband since he became the guardian of my protection, and from my father'.

فرجع عمرو إلى امير المؤمنين عليه السلام فاخبره بما قالت له المرأة وقال له فبما تقول ما نعرفك بالكهانة قال له يا عمرو ويلك انها ليست بالكهانة شئ ولكن الله خلق الارواح قبل الابدان بالفى عام فلما ركب الارواح في ابدانها كتب بين اعينهم مؤمن ام كافر وما هم به مبتلون وماهم عليه من سئ من اعمالهم و حسنه وفى قدر اذن الفارة ثم انزل بذلك قرانا على نبيه فقال ان في ذلك لايات للمتوسمين وكان رسول الله صلى الله عليه وآله هو المتوسم ثم انا من بعده والائمة من ذريتي من بعدى هم المتوسمون فلما تأملتها عرفت ما عليها بسيماها.

Amro returned to Amir-ul-Momineen[asws]. He informed him[asws] of what the woman had said to him, and he said to him[asws], 'By what did you speak, by fortune-telling?' He[asws] said to him: 'Woe be unto you, O Amro, it was not a thing by fortune-telling, but, Allah[azwj] Created the spirits before the bodies by two thousand years. When He[azwj] Mounted the spirits into their bodies, He[azwj] Wrote between their eyes whether he was a believer or an infidel, and what they will be plagued by it, and what they will have to them from evil of their deeds and good, even smaller than a rat's ear. Then He[azwj] Sent down with that the Quran upon His[azwj] Prophet[saww]:"***[15:75] Surely in this are signs for those who distinguish (the marks)***", and the Messenger of Allah[saww] was the recogniser, then I[asws] am from after him[saww], and the Imams[asws] from my[asws] progeny[asws] from after me[asws], they[asws] are the recognisers. When I[asws] contemplated on her, I[asws] recognised what it was with her by her mark'.

(3) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن اسباط بياع الرطى عن ابى عبد الله عليه السلام قال كنت عنده فسأله رجل من اهل هيت عن قول الله تعالى ان في ذلك لايات للمتوسمين وانها لسبيل مقيم قال نحن المتوسمون والسبيل فينا مقيم.

3 – It has been narrated to us by Yaqoub bin Yazeed, from Ibn Abu Umeyr, from Asbaat Al-Raaty, who has said:

'I was with Abu Abdullah[asws] when a man from the people of Hayt (a town near Euphrates) asked him[asws] about the Statement of Allah[azwj] ***[15:75] Surely, in this are signs for those who distinguish (the marks) [15:76] And surely it is on a way (Path) that still exists***. He[asws] said: 'We[asws] are the distinguishing ones and the Deliverence is from us[asws]'.

(4) حدثنا العباس بن معروف عن حماد عيسى عن ربعى عن محمد بن مسلم عن ابى جعفر عليه السلام في قول الله عزوجل ان في ذلك لايات للمتوسمين قال هم الائمة قال رسول الله صلى الله عليه وآله اتقوا فراسة المؤمن فانه ينظر بنور الله في قوله ان في ذلك لايات للمتوسمين.

4 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Hamaad Isa, from Rabi'e, from Muhammad Bin Muslim, who has said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] Mighty and Majestic ***[15:75] Surely, in this are signs for those who distinguish (the marks)***, said: 'They[asws] are the Imams[asws]. The Messenger of Allah[saww] said: 'Fear of the intuition of the believer, for he looks by the Light of Allah[azwj], regarding His[azwj] Statement ***[15:75] Surely, in this are signs for those who distinguish (the marks)***'.

(5) حدثنا يعقوب بن يزيد عن زياد القندى ومحمد بن عيسى عن زياد القندى عن ابن اذينه عن معروف بن خربوز عن ابى جعفر عليه السلام في قول الله عزوجل ان في ذلك لايات للمتوسمين قال ايانا عنا.

5 – It has been narrated to us by Yaqoub Bin Yazeed, from Ziyaad Al-Qindy and Muhammad Bin Isa, from Ziyad Al-Qindy, from Ibn Azina, from Ma'rouf Bin Kharbouz, who has said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] Mighty and Majestic ***[15:75] Surely in this are signs for those who distinguish (the marks)***, said: 'It refers to us[asws]'.

(6) حدثنا محمد بن الحسين عن على بن اسباط عن ابى عبد الله قال سال عن قول الله عزوجل ان في ذلك الايات للمتوسمين وانها لبسبيل مقيم قال نحن المتوسمون والسبيل فينا مقيم.

6 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Asbaat, who has said:
'I asked about the Statement of Allah[azwj] Mighty and Majestic ***[15:75] Surely, in this are signs for those who distinguish (the marks) [15:76] And surely it is on a way (Path) that still exists***, Abu Abdullah[asws] said: 'We[asws] are the distinguishing ones and the Deliverence is from us[asws]'.

(7) حدثنا عباد بن سليمان عن محمد بن سليمان عن هارون بن جهم عن محمد بن مسلم عن ابى جعفر عليه السلام قال بينا امير المؤمنين عليه السلام جالس في المسجد الكوفة وقد احتبا بسيفه والقى ترسه خلف ظهره إذ اتته امراة تستعدى على زوجها فقضى للزوج عليها فغضبت فقال والله ما هو كما قضيت والله وما تقضى بالسوية ولا تعدل في الرعية ولاقضيتنا عند الله بالمرضية قال فغضب امير المؤمنين فنظر إليها مليا ثم قال كذبت يا جرية يابذية يا سلسع يا سلفع يا التى لا تحيض مثل النساء قال فولت هاربة وهى تقول ويلى ويلى

7 – It has been narrated to us by Abaad Bin Suleyman, from Muhammad Bin Suleyman, from Haroun Bin Jahm, from Muhammad Bin Muslim, who has said:
Abu Ja'far[asws] says that Amir-ul-Momineen[asws] was seated, explaining something in the Masjid of Al-Kufa, and he[asws] had chosen to keep his[asws] sword and placed its holder behind his[asws] back, when a woman came up who had antagonised her husband. He[asws] issued a judgement in favour of the husband against her. She got angry and said, 'By Allah[azwj], it is not as you[asws] have judged. By Allah[azwj], you[asws] have not judged equitably, nor have you[asws] done justice among the citizens, and I will get our judgement with Allah[azwj] until I am satisfied. Amir-ul-Momineen[asws] got annoyed (with her remarks). He[asws] looked at her carefully, then said: 'You are lying, O audacious one, O evil-tongued, O "Salsala"[3], O "Salaf"[4]'. She ran away shrieking, and she was saying, 'Woe be unto me, woe be unto me'.

فتبعها عمرو بن حريث فقال يا امة الله قد استقبلت ابن ابى طالب عليه السلام بكلام سررتني به ثم نزعك بكلمة فوليت منه هاربة تولولين قال فقالت يا هذا ان ابن ابى طالب عليه السلام اخبرني و الله بما هو في لا والله ما رايت حيضا كما تراه المراة قالت فرجع عمرو بن حريث إلى امير المؤمنين فقال له يابن ابى طالب عليه السلام ما هذا التكهن قال ويلك يابن حريث ليس هذا منى كهانة ان الله تبارك وتعالى خلق الارواح قبل الابدان بالفى عام ثم كتب بين اعينها مؤمن أو كافر ثم انزل بذلك قرانا على محمد ان في ذلك لايات للمتوسمين فكان رسول الله صلى الله عليه وآله من المتوسيمن وانا بعده والائمة من ذريتي.

Amro Bin Hareys followed her. He said, 'O maid-servant of Allah[azwj], you have welcomed the son[asws] of Abu Talib[as] with words which made me happy, then he removed you by words. You invoked woe upon yourself due to it, and ran away shrieking'. She said, 'O this son[asws] of Abu Talib[as] informed me, by Allah[azwj], by what he[asws] said. No, by Allah[azwj], I have not seen menstruation like the women see'. Amro Bin Hareys returned to Amir-ul-Momineen[asws]. He said to him[asws], 'O son[asws] of Abu Talib[as], what is this fortune-telling?' He[asws] said: 'Woe be unto you, O son of Hareys. This is nor fortune-telling from me[asws]. Allah[azwj] Blessed and High Created the spirits before the bodies by two thousand years, then Wrote between their eyes, 'believer' or 'infidel'. Then He[azwj] Sent that down with the Quran upon Muhammad[saww]:"***[15:75] Surely in this are signs for those who distinguish (the marks)***". The Messenger

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[3] Meaning the one who does not get impregnated from where women get impregnated from.

[4] One who does not menstruate like the women.

of Allah[saww] from the recognisers, and I[asws] am such after him[saww], and the Imams[asws] from my[asws] progeny[asws]'.

(8) حدثنا ابراهيم بن هاشم عن ابى سليمان الديلمى عن معاوية الدهنى عن ابى عبد الله عليه السلام في قول الله عزوجل يعرف المجرمون بسيماهم فيؤخذ بالنواصى والاقدام فقال يا معاوية ما يقولون في هذا قال قلت يزعمون ان الله تبارك وتعالى يعرف المجرمون بسيماهم يوم القيمة فيأمر بهم فيؤخذ بنواصيهم واقدامهم ويلقون في النار قال فقال لى و كيف يحتاج الجبار تبارك وتعالى إلى معرفة خلق انشأهم وهو خلقهم قال فقلت فما ذاك جعلت فداك قال ذلك اوقد قام قائمنا اعطاء الله السيما فيأمر بالكافر فيوخذ بنواصيهم و اقدامهم ثم يخبط بالسيف خبطا.

8 - Muhammad Bin Hassan Al-Saffar, from Ibrahim Bin Hashim, from Muhammad Bin Suleyman Al-Daylami, from his father Suleyman, from Muawiya Al-Dahny, who has said:

Abu Abdullah[asws], regarding the Statement of Allah[azwj], Blessed and High ***[55:41] The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet,*** said: 'O Muawiya, what are they saying about this?' I said, 'They claim that Allah[azwj] Blessed and High will Recognise the criminals by their marks on the Day of Judgement. He[azwj] will Order them to be seized by their forelocks and their feet, to be flung into the Fire.' He[asws] said to me: 'And how does the need arise for Allah[azwj], the Compeller, the Blessed and High to recognise the creation that He[azwj] Himself[azwj] Created?'

I said, 'May I be sacrificed for you[asws], and what is that?' He [asws] said: 'That is **when Al-Qaim[asws] makes the stand**, Allah[azwj] will Give him[asws] the Sign. He[asws] will order the infidels to be seized by their forelocks and their feet, then he[asws] will mark them by the sword.'

(9) حدثنا بعض اصحابنا عن محمد بن الحسين عن محمد بن مسلم وابراهيم عن ايوب عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال قال امير المؤمنين عليه السلام ان الله تبارك وتعالى خلق الارواح قبل الابدان بالفى علم فلما ركب الارواح في ابدانها كتب بين اعينهم مومن أو كافر وماهم به مبتلون وماهم علهى من سيئ اعمالهم وحسنه في قدر اذن الفاره ثم انزل بذلك قرانا على نبيه فقال ان في ذلك لايات للمتوسمين وكان رسول صلى الله عليه وآله هو المتوسم وانا بعده والائمة من ذريتي هم المتوسمون.

9 – It has been narrated to us by one of our companions, from Muhammad Bin Al-Husayn, from Muhammad Bin Muslim, and Ibrahim from Ayub, from Amro Bin Shimr, from Jabir, who has said:

Abu Ja'far[asws] says that Amir-ul-Momineen[asws] said that Allah[azwj] Blessed and High created the souls before He[azwj] Created the bodies by two thousand years. When He[azwj] Installed the souls in their bodies, Wrote between their eyes, 'Believer' or 'Infidel', and this is what they will be invalidated by and what their deeds will be distinguished by and be Rewarded accordingly. They will be Permitted the luxuries. Then He[azwj] Sent that down on His[azwj] Prophet[saww]. He[azwj] Said: "***[15:75] Surely, in this are signs for those who distinguish (the marks)***", and the Messenger of Allah[saww] was the Distinguishing one, and I[asws] after him[saww], and the Imams[asws] from my[asws] progeny are the Distinguishing ones'.

(10) حدثنا محمد بن الحسين عن عمرو بن عثمان عن ابى جميلة عن جابر عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله اتقوا من فراسة المؤمن فانه ينظر بنور الله ثم تلا ان في ذلك لايات للمتوسمين.

10 – It has been narrated to us by Muhammad Bin Al-Husayn, from Amro Bin Usman, from Abu Jameela, from Jabir, who has said:

Abu Ja'far[asws] says that the Messenger of Allah[saww] said: 'Fear the intuition of the believer, for he looks by the Light of Allah[azwj]'. Then he[asws] recited "***[15:75] Surely in this are signs for those who distinguish (the marks)***".

(11) حدثنا أبو طالب عن حماد بن عيسى عن محمد بن مسلم عن ابى جعفر عليه السلام في قول الله تعالى ان في ذلك لايات للمتوسمين قال هم الائمة قال رسول الله صلى الله عليه وآله اتق فراسة المؤمن فانه ينظر بنور الله لقول الله ان في ذلك لايات للمتوسمين.

11 – It has been narrated to us by Abu Talib, from Hamaad Bin Isa, from Muhammad Bin Muslim, who said:

Abu Ja'far[asws], regarding the Statement of Allah[azwj] "***[15:75] Surely in this are signs for those who distinguish (the marks)***", having said: 'They[asws] are the Imams[asws]. The Messenger of Allah[saww] said: 'Fear the instuition of the believer for he looks by the Light of Allah[azwj], the Statement of Allah[azwj] "***[15:75] Surely, in this are signs for those who distinguish (the marks)***".

(12) حدثنا سلمة بن الخطاب عن يحيى بن ابراهيم قال حدثنى اسباط بن سالم قال كنت عند ابى عبد الله عليه السلام فدخل عليه رجل من اهل بيته فقال اصلحك الله قول الله في كتابه ان في ذلك لايات للمتوسمين قال نحن المتوسمون والسبيل فينا مقيم.

12 – It has been narrated to us by Salmat Bin Al-Khataab, from Yahya Bin Ibrahim, from Asbaat Bin Saalim who said:

'I was with Abu Abdullah[asws]. A man from his[asws] family came up to him[asws] and said, 'May Allah[azwj] Keep you[asws] well, the Statement of Allah[azwj] in His[azwj] Book "***[15:75] Surely, in this are signs for those who distinguish (the marks)***"?' He[asws] said: 'We[asws] are the Distinguishing ones, and the Deliverence is from us[asws]'.

(13) حدثنا أبو الفضل العلوى عن سعيد بن عيسى الكبرى قال حدثنا ابراهيم بن الحكم بن ظهير بن ابيه عن شريك بن عبد الله عن عبد الاعلى التغلبي عن ابى وقاص عن سلمان الفارسى رضى الله عنده قال سمعت امير المؤمنين عليه السلام يقول في قول الله عزوجل ان في ذلك لايات للمتوسمين فكان رسول الله صلى الله عليه وآله يعرف الخلق بسيماهم وانا بعده المتوسم و الائمة من ذريتي المتوسمون إلى يوم القمية.

13 – It has been narrated to us by Abu Al-FazaAl-Al-Alawy, from Saeed Bin Isa Al-Kabary, from Ibrahim Bin Al-hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al-Taghluby, from Abu Waqaas, from Salmaan Al-Farsy[ar] who said:

'I[ar] heard Amir-ul-Momineen[asws] say, regarding the Statement of Allah[azwj] Mighty and Majestic "***[15:75] Surely, in this are signs for those who distinguish (the marks)***": 'The Messenger of Allah[saww] used to recognise the people by their marks, and I[asws] after him[saww] am the Distinguishing one, and the Imams[asws] from my[asws] progeny are the Distinguishing ones[asws], up to the Day of Judgement'.

(14) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن الحرث بن حصين عن الاصبغ بن نباته قال كنا وقوفا على راس امير المؤمنين عليه السلام بالكوفة وهو يعطى العطا في المسجد إذا جائته امراء فقالت يا امير المؤمنين عليه السلام اعطيت العطا جميع الاحياء الا هذا الحى من مراد لم تعطهم شيئا فقال لها اسكتي يا جرية يابذية يا سلفع يا سلق أو يامن لا تحيض كما تحيض النساء قال فولت ثم خرجت من المسجد فتبعها عمرو بن حريث فقال ايتها المرأة قد قال على عليه السلام ما قال فقالت والله ما كذب وان كان ما رماني به لفى وما اطلع على احد الا الله الذى خلقني وامى التى ولدتني فرجع عمرو بن حريث فقال يا امير المؤمنين تبعت المراء فسألتها عن ما رميتها في بدنها فاقرت بذلك كله فمن اين علمت ذلك فقال ان رسول الله صلى الله عليه واله علمني الف باب من الحلال والحرام مما كان ومما كائن إلى يوم القيمة كل باب يفتح الف باب حتى علمت علم المنايا والبلايا والقضايا وفصل الخطاب وحتى علمت المذكرات من النساء والمؤنثين من الرجال.

14 – It has been narrated to us by Ibrahim Bi Is'haq, from Abdullah Bin Hamaad, from Al-Hars Bin Haseyn, from Al-Asbagh Bin Nabata who said:

'I was standing near Amir-ul-Momineen[asws] in Al-Kufa, and he[asws] was distributing gifts in the Masjid when a woman came over. She said, 'O Amir-ul-Momineen[asws], you[asws] gifting the gifts to all the living beings except for the live ones of the Clan of Murad, you are giving them nothing'. He[asws] said to her: 'Be silent, O audacious one,

O evil-tongued, O one who does not menstruate like the women menstruate. She wailed, and then went out from the Masjid. Amro Bin Hareys followed her. He said, ‘O woman, Ali[asws] has said that which he[asws] should not have said’. She said, ‘By Allah[azwj], he[asws] did not lie, and that what he[asws] threw at me is what is not known to anyone except for Allah[azwj] Who[azwj] Created me, and my mother who bore me’.

Amro returned. He said, ‘O Amir-ul-Momineen[asws], I followed the woman, and I asked her about what you[asws] threw at her regarding her body. She accepted all of that. From where did you[asws] get this knowledge?’ He[asws] said that: ‘The Messenger of Allah[saww] made known to me[asws] a thousand doors from the Permissibles and the Prohibitions, from what has transpired and from what is yet to happen up to the Day of Judgement. Each of the doors opens a thousand doors, to the extent that I[asws] know the knowledge of the deaths, and the afflictions, and the judgements, and the intricacies of the speech, and to the extent that I[asws] know the masculine from the women and the feminine from the men’.

(15) حدثنا احمد بن الحسين عن احمد بن ابراهيم عن الحسن بن البرا عن على بن حسان عن عبد الكريم يعنى ابن كثير قال حججت مع ابى عبد الله عليه السلام فلما صرنا في بعض الطريق صعد على جبل فاشرف فنظر إلى الناس فقال ما اكثر الضجيج واقل الحجيج فقال له داود الرقى يابن رسول الله صلى الله عليه وآله هل يستجيب الله دعاء هذا الجمع الذى ارى قال ويحك يا ابا سليما ان الله لا يغفر ان يشرك به الجاحد لولاية على كعابد وثن

15 – It has been narrated to us by Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Al-Hassan Bin Al-Baraa, from Ali Bin Hasaan, from Abdul Kareem, meaning Ibn Kaseer who said:

‘I performed a Pilgrimage with Abu Abdullah[asws], when we were in one of the roads, he[asws] climbed on the mountain and surveyed and looked at the people. He[asws] said: ‘There is more noise than there are pilgrims. Dawood Al-Raqy said to him[asws]: ‘O son of the Messenger of Allah[saww], will Allah[azwj] Answer the supplication of this gathering which I see?’ He[asws] said: ‘Woe be unto you O Abu Suleiman. Allah[azwj] does not Forgive the ones who associated partners with Him[azwj], the opponent of the Wilayah of Ali[asws] is like an idol worshipper’.

قال قلت جعلت فداك هل تعرفون محبكم ومبغضكم قال ويحك يابا سليمان انه ليس من عبد يولد الا كتب بين عينيه مؤمن أو كافر ان الرجل ليدخل الينا بولايتنا وبالبرائة من اعدائنا فترى مكتوبا بين عينيه مؤمن أو كافر وقال الله عزوجل ان في ذلك لايات للمتوسمين نعرف عدونا من ولينا.

I said, ‘May I be sacrificed for you[asws], are you[asws] recognising the ones who love you[asws] and those who hate you[asws]?’ He[asws] said: ‘Woe be unto you, O Abu Suleiman. There is no servant who is born, but it is written between his eyes ‘Believer’, or ‘Infidel’. The man, we[asws] let him come to us[asws] with our[asws] Wilayah and keep away from our[asws] enemies, for we[asws] see the writing between his eyes ‘Believer’, or ‘Infidel’, and Allah[azwj] Mighty and Majestic has Said regarding that “***[15:75] Surely, in this are signs for those who distinguish (the marks)***”. We[asws] recognise our[asws] enemies from our[asws] friends’.

(16) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن غير واحد منهم عن بكار كردم وعيسى بن سليمان عن ابى عبد الله عليه السلام قال سمعناه وهو يقول جائت امراة شنيعة إلى امير المؤمنين عليه السلام وهو على المنبر وقد قتل اباها واخاها فقالت هذا قاتل الا حبه فنظر إليها فقال لها يا سلفع يا جرية يابذية يا التى لا تحيض كما تحيض النساء يا التى على هنها شئ بين مدلى قال فمضت وتبعها عمرو بن حريث لعنه الله وكان عثمانيا فقال لها ايتها المرائة ما تزال يسمعنا ابن ابى طالب عليه السلام العجايب فما ندري حقها من باطلها وهذ دارى فادخلي فان لى امهات حتى ينظرن حقا ام باطلا واهب لك شيئا قال فدخلت فامر امهات اولاده فنظرن فإذا شئ على ركبها مدلى فقالت يا ويلها اطلع منها على بن ابى طالب عليه السلام على شئ لم يطلعه عليه الا امير وقابلتي قال فوهب لها عمرو بن حريث شيئا.

16 – It has been narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from another one from them, from Bakaar Kardam, and Isa Bin Suleman, who has said:

Abu Abdullah[asws] said, 'I heard him[asws] and he[asws] was saying: 'A woman came and was saying horrible things to Amir-ul-Momineen[asws], and he[asws] was on the pulpit, and that he[asws] had killed (in a battle) her father and her brothers. She said, 'This is a killer, and I do not like him'. He[asws] looked at her. He[asws] said: 'O evil-tongued, O audacious, O one who does not menstruate like the women menstruate, O one who has something dangling between her legs'. She went away, and Amro Bin Hareys followed her, may Allah[azwj] Curse him, and he was a supporter of Usmaan.

He said to her, 'O you woman, I don't stop hearing strange things from the son[asws] of Abu Talib[as]. We do not know its truth from its falsehood, and this is my house. Enter it, and I have mothers, so that they may look and see whether it is true or false, and I will gift you something'. She entered. He told the mothers of the children to take a look at her. There was something dangling between her legs. She said, 'Oh woe it is that Amir-ul-Momineen[asws] knew about something that no one knew about, and I accept it'. Amro Bin Hareys gifted her something'.

(17) حدثنا ابراهيم بن هاشم عن سليمان الديلمى عن معاوية الدهنى عن ابى عبد الله عليه السلام في قول الله تعالى يعرف المجرمون بسيماهم فيؤخذ بالنواصى والاقدام فقال يا معاوية ما يقولون في هذا قلت يزعمون ان الله تباك وتعالى يعرف المجرمون بسيماهم في القيمة فيأمر بهم فيؤخذ بنواصيهم واقدامهم فيلقون في النار فقال لى وكيف يحتاج الجبار تبارك وتعالى إلى معرفة خلق انشاهم وهم خلقه فقلت جعلت فداك وما ذلك قال لو قام قائمنا اعطاه الله السيماء فيأمر بالكافر فيؤخذ بنواصيهم واقدامهم ثم يخبط بالسيف خبطا.

17 - Muhammad Bin Hassan Al-Saffar, from Ibrahim Bin Hashim, from Muhammad Bin Suleyman Al-Daylami, from his father Suleyman, from Muawiya Al-Dahny, who has said:

Abu Abdullah[asws], regarding the Statement of Allah[azwj], Blessed and High ***[55:41] The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet,*** has said: 'O Muawiya, what are they saying about this?' I said, 'They are claiming that Allah[azwj] Blessed and High will Recognise the criminals by their marks on the Day of Judgement. He[azwj] will Order for them to be seized by their forelocks and their feet, to be flung into the Fire.' He[asws] said to me: 'And how does the need arise for Allah[azwj], the Compeller, the Blessed and High to recognise the creation that He[azwj] Himself[azwj] Created?' I said, 'May I be sacrificed for you[asws], and what is that?' He [asws] said: 'That is **when Al-Qaim[asws] makes the stand**, Allah[azwj] will Give him[asws] the Sign. He[asws] will order the infidels to be seized by their forelocks and their feet, and then he[asws] will mark them by the sword.'

(18) حدثنا الحسين بن على الدينورى عن محمد بن الحسين قال حدثنى ابراهيم بن غياث عن عمرو بن ثابت عن ابن ابى حبيب عن الحرث الاعور قال كنت ذات يوم مع امير المؤمنين في مجلس القضاء إذا قبلت امراء مستعدية على زوجها فتكلمت بحجتها وتكلم الزوج بحجته فوجت القضاء عليها فغضبت غضبا شديدا ثم قالت والله يا امير المؤمنين عليه السلام لقد حكمت على بالجور وما بهذا امرك الله تعالى فقال لهايا سلفع يا مهيع يا قردع بل حكمت عليك بالحق الذى علمته فلما سمعت عنه هذا الكلام ولت هاربة ولم ترد عليه جوابها

18 – It has been narrated to us by Al-Husayn Bin Ali Al-Daynowry, from Muhammad Bin Al-Husayn, from Ibrahim Bin Ghayaas, from Amro Bin Saabit, from Ibn Abu Habeeb, from Al-Hars Al-Awr who said:

'One day I was with Amir-ul-Momineen[asws] in a session of the judgements when a woman approached alleging claims against her hustband. She presented her arguments and the husband presented his arguments. He[asws] issued the judgement in his favour. She got angry with an extreme anger, and then she said, 'By Allah[azwj],

O Amir-ul-Momineen[asws], you[asws] have judged with an unjust judgement, and this is not what Allah[azwj] has Ordered you[asws] to do'. He [asws] said to her: 'O evil-tongued, O audacious one, but I[asws] have ruled to you with the truth, which you know about'. When she heard these words from him[asws], she wailed and ran away, and did not respond with an answer to him[asws].

فاتبعها عمرو بن حريث فقال لها والله يا امة الله لقد سمعت منك اليوم عجبا وسمعت امير المؤمنين عليه السلام قال لك قولا فقمت من عنده هاربة ما رددت عليه حرفا فاخبريني عافاك الله الذى ما قال لك حتى لم تقدري ان تردين عليه حرفا قالت يا عبد الله لقد اخبرني بامر ما يطلع عليه الا الله تبارك وتعالى وانا وما قمت من عنده الا مخافة ان يخبرني باعظم مما رماني به فصبرت على واحدة كان اجمل من ان اصبر على واحدة بعدها اخرى

Amro Bin Hareys followed her. He said to her, 'By Allah[azwj], O maid servant of Allah[azwj], I have heard from you, today, a strange thing, and I heard Amir-ul-Momineen[asws] say to you certain words. You stood up and left from him[asws] in a hurry and did not respond with a single word to him[asws]. May Allah[azwj] Keep you healthy; inform me about what he[asws] said which made you unable to respond to him a single word'. She said, 'O servant of Allah[azwj], he[asws] informed me of a matter which no one knew of except Allah[azwj] Blessed and High, and I did not stand up and leave from him[asws] except in fear that he[asws] might inform me of something greater that what he[asws] threw at me. Being patient over one issue is more beautiful than being patient over another one after that'.

فقال لها عمرو فاخبريني عافاك الله ما الذي قال لك قالت يا عبد الله انه قال لى ما اكره وبعد فانه قبيح ان يعلم الرجل مافى النساء من العيوب فقال لها والله ما تعرفني ولا اعرفك لعلك لا تراني ولا اراك بعد يومى هذا فقال عمرو فلما راتنى قد الححت عليها قال اما قوله بى يا سلفع فوالله ما كذب على انى لا احيض من حيث تحيض النساء واما قوله يا مهيع فانى والله صاحبة النساء وما انا بصاحبة الرجال واما قوله يا قردع فانى المخربة بيت زوجي وما ابقى عليه

Amro said to her, 'May Allah[azwj] Keep you healthy, inform me of what he[asws] said to you'. She said, 'O servant of Allah[azwj], he[asws] said to me that which I abhor, for it is ugly that the man should know of the fault that is in the woman'. He said to her, 'By Allah[azwj] You do not know me, and I do not know you, and you will not see me and I will not see you after this day. After insistence from Amro she said, 'As for his[asws] words, "*O Salaf*", By Allah[azwj], Ali[asws] did not lie, for I do not menstruate from where the women menstruate, and as for his[asws] words, "O Mahyi", by Allah[azwj] I keep friendship with the women and I do not keep friendship with the men, and as for his[asws] words, "*O Qard'a*", for I have spoiled the house of my husband and do not remain with him'.

فقال لها ويحك ما علمه بهذا تراه ساحرا أو كاهنا أو مخدوما اخبرك بما فيك وهذا علم كثيرفقالت له بئس ما قلت له يا عبد الله ليس هو بساحر ولا كاهن ولا مخدوم ولكنه من اهل بيت النبوة وهو وصى رسول الله صلى الله عليه واله ووارثه وهو يخبر الناس بما القى إليه رسول الله صلى الله عليه واله ولكنه حجة الله على هذا الخلق بعد نبينا

He said to her, 'Woe be unto you, who he[asws] has made known of what is within you, is what you have seen of sorcery, or fortune-telling, or deception, and this is a lot of knowledge'. She said to him, 'Evil it is of what you are saying about him[asws], O servant of Allah[azwj]. He[asws] is not a magician, nor a fortune-teller, nor a deceiver, but he[asws] is from the People[asws] of the Household of the Prophet[saww], and he[asws] is the successor[asws] of the Messenger of Allah[saww], and his[azwj] inheritor, and he[asws] informs the people of what has come from to him[asws] from the Messenger of Allah[saww], but he[asws] is the Proof of Allah[azwj] on His[azwj] Creatures after our Prophet [saww]'.

قال واقبل عمرو بن حريث إلى مجلسه فقال له امير المؤمنين يا عمرو بما استحلك ان ترميني بما رميتني به قال اما والله لقد كانت المراة احسن قولا في منك ولاقفن انا وانت من الله موقفا فانظر كيف تخلص من الله فقال يا امير المؤمنين عليه

Amro Bin Hareys returned to his[asws] session. Amir-ul-Momineen[asws] said to him: 'O Amro, what have you permitted yourself to throw are me[asws] with what you threw at me[asws]?' He said, 'But, by Allah[azwj], the woman said better things than you did, and I[asws] shall stand with you in front of Allah[azwj] and I[asws] will see how you can finished from this from Allah[azwj]'. He said, 'O Amir-ul-Momineen[asws], I am repentant to Allah[azwj], and to you[asws] from what happened. Forgive me and Allah[azwj] will Forgive you[asws]'. He[asws] said: 'No, by Allah[azwj], I[asws] will not forgive you this sin until I[asws] and you pause in front of the One Who[azwj] does not do Injustice to you at all'.

نادر من الباب

RARE FROM THE CHAPTER

(1) حدثنا الحسن بن على بن عبد الله عن عيسى بن هشام عن سليمان عن ابى عبد الله قال سأله رجل عن الامام هل فوض الله إليه كمافوض إلى سليمان فقال نعم وذلك انه ساله رجل من مسألة فأجاب وسأله رجل اخر عن تلك المسألة فاجابه بغير جواب الاول ثم سئله اخر عنها فاجابه بغير جواب الاولين ثم قال هذا عطاؤنا فامنن أو اعط بغير حساب هكذا في قرائة على عليه السلام

1 – It has been narrated to us by Al-Hassan Bin Ali Bin Abdullah, from Isa Bin Hashaam, from Suleyman, who has said:

'A man asked Abu Abdullah[asws] about the Imam[asws], has Allah[azwj] Authorised him[asws] as He[azwj] has Authorised Suleyman[as]?' He[asws] said: 'Yes'. And that he[asws] had been asked a question from a man. He[asws] answered him, and another man asked about that issue. He[asws] answered him different from the first answer. Then another one asked him[asws]. He[asws] answered him differently to the first two. Then he[asws] said: ***"[38:39] This is Our free gift, therefore give freely or withhold, without reckoning"*** Thus recited Ali Bin Abu Talib[asws]' (the above Verse).

قال قلت اصلحك الله فحين اجابهم بهذا الجواب يعرفهم الامام قال سبحان الله اما تسمع قول الله تعالى في كتابه ان في ذلك لايات للمتوسمين وهم الائمة وانها لبسبيل مقيم لا يخرج منها ابدا ثم قال نعم ان الامام إذا نظر إلى رجل عرفه وعرف لونه وان سمع كلامه من خلف حايط عرفه وعرف ما هو لان الله يقول ومن آياته خلق السموات والارض واختلاف السنتكم والوانكم ان في ذلك لايات للعالمين فهم العلماء وليس يسمع شيئا من الانس الا عرفه ناج أو هالك فلذلك يجيبهم بالذى يجيبهم به.

I said, 'May Allah[azwj] Keep you[asws] well. When you[asws] answered that person with this answer, did you[asws] know him?' He[asws] said: 'Glory be to Allah[azwj], have you not heard the Statement of Allah[azwj] in His[azwj] Book "***[15:75] Surely in this are signs for those who distinguish (the marks)***"? And they[asws] are the Imams [asws], and they[asws] are with the Way, not coming out of it, ever'. Then he[asws] said: 'Yes, the Imam[asws], if he[asws] looks at a man, he[asws] recognises him even if he[asws] hears his speech from behind a wall. He[asws] recognises him, and recognises what he is, because Allah[azwj] Says: ***[30:22] And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know***, for they[asws] are the knowledgeable ones, and they[asws] do not listen to anything from the humans, but they[asws] recognise whether he is a rescued one or a perished one. That is the reason why he[asws] answers them by what he[asws] answers them by'.

(18) باب في الامام انه لا يحتاج من معرفة اصحابه إلى احد ولا يقبل قول احد فيهم لمعرفة فيهم

CHAPTER 18 – REGARDING THE IMAM[asws], HE[asws] DOES NOT NEED THE UNDERSTANDING OF ANY ONE HIS[asws] COMPANIONS AND DOES NOT ACCEPT THE WORDS OF ANY ONE REGARDING THEM FOR RECOGNISING THEM

(1) حدثنا الحسن بن على عن احمد بن هلال عن على بن الحكم عن ضريس الكناسى قال كنا عند ابى عبد الله مع جماعة من اصحابنا إذ دخل عليه رجل اعرفه فذكر رجلا من اصحابنا ولمن عند ابى عبد الله عليه السلام ولم يجبه بشئ فظن الرجل ان ابا عبد الله عليه السلام لم يسمع فاعاد ايضا فلم يلتفت إليه فظن الرجل انه لم يسمع فاعاد الثالثة فرد أبو عبد الله عليه السلام يده إلى لحية الرجل فقبض عليها فهزها ثلثا حتى ظننت ان لحيته قد صارت في يده وقال له ان كنت لا اعرف الرجل الا بما ابلغ عنهم فبئس النسب نسبي ثم ارسل لحيته من يده ونفخ ما بقى من الشعر في كفه

1 – It has been narrated to us by Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Ali Bin Al-hakam, from Zareys Al-Kunasy who said:

'I was in the presence of Abu Abdullah[asws] along with a group from our companions when a man known to him[asws] came up. He mentioned a man from our companions in the presence of Abu Abdullah[asws]. He[asws] did not answer him anything. The man thought that Abu Abdullah[asws] did not hear him. He repeated it. He[asws] did not turn towards him. The man thought that he[asws] did not hear him again. He repeated it for the third time. Abu Abdullah[asws] responded by grabbing his beard and shook it three times. We thought that his beard would probably end up in his[asws] hand. He[asws] said to him: 'If I[asws] were to understand the man by what has reached to me[asws] about him, then my[asws] perception would classify him as an evil one'.

(2) حدثنا على بن اسماعيل عن محمد بن عمرو الزيات عن محمد بن حمزة عن على بن حنظلة قال بينا انا عند ابى عبد الله عليه السلام إذ دخل رجل فغمز اناسا من الشيعة فاعرض عنه أبو عبد الله عليه السلام بوجهه قال ثم اقبل أبو عبد الله عليه السلام بيده اليسرى لحيته حتى ظننت انها ستبقى في يده ثم قال ان كنت انا اتولى الرجل وابرء منهم على ما يبلغني عنهم لبئست النسبة نسبتى.

2 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from Muhammad Bin Hamza, from Ali Bin Hanzala who said:

'I was in the presence of Abu Abdullah[asws] when a man came up. He mocked a person from the Shiites. Abu Abdullah[asws] frowned at him with his[asws] face. Then Abu Abdullah[asws] grabbed his beard with his[asws] left hand until we thought that it would end up remaining in his[asws] hand. Then he[asws] said: 'If I[asws] were to take the man as a support and keep away from them based on what reaches to me[asws] from them, the perception of mine[asws] would classify you as an evil one'.

(3) حدثنا احمد بن محمد عن محمد بن سنان عن داود بن فرقد انه سمع ابا عبد الله عليه السلام يقول انا اهل بيت إذا علمنا من احد خيرا لم تزل ذلك عنه منا اقاويل الرجال.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Dawood Bin Farqad, who has said:

Abu Abdullah[asws] say: 'The People[asws] of the Household, when we[asws] come to know good from one, we[asws] do not cease to hold that perception about him regardless of what people say'.

(4) حدثنا يعقوب بن يزيد عن محمد بن سنان عمن ذكره عن ابى عبد الله عليه السلام قال كنا عنده فتناول رجل من اهل الكناسه رجلا من اصحابنا قال فصد وجهه عنه قال غمز الثانية فقال أبو عبد الله عليه السلام ان كنت انما اتول الرجل وابراء منهم باقاويل الناس فبئست النسبة هذا ثم اخذ بلحيته فهزها هزا شديدا قال ثم بقى في راحته شيئا فنفخه.

4 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Sinan, who has said:

There was a man in the presence of Abu Abdullah[asws] from the people of Al-Kanaasah who looked mockingly at a man from our companions who was bleeding in his face. He[asws] turned his[asws] face away from him. He ogled and winked for a second time. Abu Abdullah[asws] said: 'If I[asws] were to stay away from them based on the support of the words of the people, my[asws] perception would classify you as an evil one'. Then he[asws] grabbed his beard and shook it severely. Then, whatever of the hair that remained his[asws] hand, he[asws] blew them away'.

(19) باب ما جاء عن الائمة من احاديث رسول الله التى صارت إلى العامة وما خصوا به من دونهم

CHAPTER 19 – WHAT WENT FROM THE IMAMS[asws] FROM THE HADEETH OF THE MESSENGER OF ALLAH[saww] WHICH WENT TO THE GENERAL-(PUBLIC), AND WHAT IS SO SPECIAL-ABOUT THESE FROM THE OTHERS

(1) حدثنا الحسن بن على بن النعمان عن ابيه على بن النعمان عن ابن مسكان عن محمد بن مسلم عن ابى جعفر عليه السلام قال سمعته يقول ان رسول الله صلى الله عليه وآله وسلم انال في الناس وانال وانال وانا اهل البيت معاقل العلم وابواب الحكم و ضياء الامر.

1 – It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from his father Ali Bin Al-No'man, from Ibn Muskaan, from Muhammad Bin Muslim, who has said:

'I heard Abu Ja'far[asws] say: 'The Messenger of Allah[saww] preached people, and gave to us[asws], and we[asws] gave, and we[asws] the People of the Household[asws] are the strongholds of the knowledge and the doors of the wisdom, and the clarifiers of the Commands'.

(2) حدثنا يعقوب بن يزيد عن زياد القندى عن هشام بن سالم قال قلت لابي عبد الله عليه السلام جعلت فداك عند العامة من احاديث رسول الله شئ يصح فقال نعم ان رسول الله انال وانال وانال وعندنا معاقل العلم وفصل مابين الناس.

2 – It has been narrated to us by Yaqoub Bin Yazeed, from Ziyad Al-Qindy, from hashaam Bin Saalim who said:

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], the Hadeeth of the Messenger of Allah[saww] with the general public, (some) things are true'. He[asws] said: 'Yes, the Messenger of Allah[saww] preached them, and gave to us[asws], and we[asws] gave, and with us[asws] is the stronghold of the knowledge, and it is separate from what is between the people'.

(3) حدثنا الحسن بن على بن النعمان واحمد بن محمد عن على بن النعمان عن ابن مسكان عن محمد بن مسلم قال قال أبو جعفر عليه السلام ان رسول الله صلى الله عليه وآله انال في الناس فانال وانال اهل البيت اعرف الامر واواخيه وضياؤه.

3 – It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, and Ahmad Bin Muhammad, from Ali Bin Al-No'man, from Ibn Muskaam, from Muhammad Bin Muslim who said:

'Abu Ja'far[asws] said: 'The Messenger of Allah[saww] preached people. He[saww] gave to us[asws], and the People[asws] of the Household gave the understanding of the Commands, and its perspectives, and its clarifications'.

(4) حدثنا محمد بن عيسى عن النضر بن سويد عن الحسن بن يحيى قال سمعت ابا عبد الله عليه السلام يقول انا اهل البيت عندنا معاقل العلم واثار النبوة وعلم الكتاب و فصل مابين ذلك.

4 – It has been narrated to us by Muhammad Bin isa, from Al-Nazar Bin Suweyd, from Al-Hassan Bin Yahya who said:

I heard Abu Abdullah[asws] say: 'We[asws], the People[asws] of the Household, with us[asws] is the stronghold of the knowledge, and the effects of the Prophet-hood, and knowledge of the Book, and it is separate from what is with the people'.

(5) حدثنا محمد بن عيسى عن ابى عبد الله المؤمن عن ابن مسكان وابى خالد وابى ايوب الخزاز عن محمد بن مسلم قال قال أبو جعفر عليه السلام ان رسول الله صلى الله عليه وآله انال في الناس وانال وعندنا عرى الامر وابواب الحكمة ومعاقل العلم وضياء الامر واواخيه فمن عرفنا نفعته معرفته وقبل منه عمله ومن لم يعرفنا لم تنفعه معرفته و لم يقبل منه عمله.

5 – It has been narrated to us by Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Ibn Muskaan and Abu Khalid and Abu Ayub Al-Khazaaz, from Muhammad Bin Muslim who said:

'Abu Ja'far^asws said: 'The Messenger of Allah^saww preached people, and gave to us^asws, and with us^asws matters are exposed, and are doors of the wisdom, and the stronghold of the knowledge, and clarification of the Commands, and their perspectives. The one who recognises us^asws, his understanding will benefit him and his deeds will be Accepted from him, and one who does not recognise us^asws, his understanding will not benefit him, and his deeds will not be Accepted from him'.

(6) حدثنا محمد بن عبد الجبار عن عبد الله الحجال عن على بن حماد جميعا عن محمد بن مسلم قال قال أبو عبد الله عليه السلام ان رسول الله صلى الله عليه وآله قد انال وانال وانال يشير كذا وكذا وعندنا اهل البيت اصول العلم وعراه وضياؤه واواخيه.

6 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Abdullah Al-Hajaal, from Ali Bin Hamaad together, from Muhammad Bin Muslim who said:

'Abu Abdullah^asws said: 'The Messenger of Allah^saww gave (some) to the people, and gave (all of the Knowledge) to us^asws, and gave such and such pointers, and with us^asws, the People^asws of the Household is the origin of the knowledge, and its exposition, and its clarification, and its perspectives'.

(7) حدثنا محمد بن عبد الجبار عن ابى عبد الله البرقى عن فضالة بن ايوب عن ابن مسكان عن ابى حمزة الثمالى قال خطب امير المؤمنين بالناس ثم قال ان الله بعث محمدا بالرسالة وانبأه بالوصى وانال في الناس وانال وفينا اهل البيت معاقل العلم و ابواب الحكمة وضياؤه وضياء الامر فمن يحبنا منكم نفعه ايمانه ويقبل عمله ومن لم يحبنا منكم لم ينفعه ايمانه ولا يتقبل عمله.

7 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat Bin Ayub, from Ibn Muskaan, from Abu Hamza Al-Thumalyy who said:

'Amir-ul-Mo'mineen^asws was giving a sermon to the people, then said that: 'Allah^azwj Sent Muhammad^saww with the Prophet-hood, and informed him^saww of the successors^asws, and he^saww gave in the people and gave to us^asws, and within us^asws, the People^asws of the Household is the stronghold of the knowledge, and the doors of the wisdom, and its clarification, and the clarification of the Commands. The ones of you who love us^asws, it will benefit his faith, and his deeds will be accepted, and the ones of you who do not love us, it will not benefit his faith, nor will his deeds be accepted'.

(8) حدثنا محمد بن عبد الجبار عن البرقى عن فضاله عن ابن مسكان عن محمد بن مسلم قال قال أبو جعفر ان رسول الله صلى الله عليه وآله انال في الناس وانال وفينا اهل البيت عرى الايمان واواخيه وضياؤه.

8 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaala, from Ibn Muskaan, from Muhammad Bin Muslim who said:

'Abu Ja'far^asws said: 'The Messenger of Allah^saww preached people, and gave to us^asws, and within us^asws, the People^asws of the Household is exposition of the faith, and its perspectives, and its clarification'.

(9) حدثنا محمد بن الحسين عن جعفر بن بشير عن ابى كهمش عن الحكم ابى محمد عن عمرو عن القاسم بن عروة عن امير المؤمنين عليه السلام قال صعد على منبر الكوفه فحمد الله واثنى عليه وشهد بشهادة الحق ثم قال ان الله بعث محمدا صلى الله عليه وآله بالرسالة واختصه بالنبوة وانبائه بالوحى وانال الناس وانال وفينا اهل البيت معاقل العلم وابواب الحكم وضياء الامر فمن يحبنا اهل البيت ينفعه ايمانه ويقبل منه عمله ومن لايحبنا اهل البيت فلا ينفعه ايمانه ولا يقبل منه عمله ولو صام النهار وقام الليل.

9 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Abu Khamsh, from Al-Hakam Abu Muhammad, from Amro, from Al-Qasim Bin Urwat, who said:

Amir-ul-Momineen^asws said when he^asws ascended on the pulpit of Kufa. He^asws Praised Allah^azwj and Commended Him^azwj, and bore witness the witness of the truth, then said that: 'Allah^azwj Sent Muhammad^saww with the Prophet-hood, and Informed him^saww by way of Revelation, and he^saww gave the people, and gave to us^asws, and

within us[asws], the People[asws] of the Household is the stronghold of the knowledge, and doors of the wisdom, and the clarification of the Commands. The one who loves us[asws], the People[asws] of the Household, his faith will benefit him, and his deeds will be Accepted from him, and one who does not love us[asws], the People (a.s) of the Household, his faith will not benefit him, and his deeds will not be Accepted from him, even if he Fasts during the day and stands (in Prayer) during the night'.

(10) حدثنا الحسن بن على عن الحسين وانس عن مالك بن عطية عن ابى حمزة عن ابى المفضل قال قال امير المؤمنين عليه السلام ان الله بعث محمدا صلى الله عليه وآله بالنبوة واصطفاه بالرسالة فانال في الاسلام وانال وعندنا اهل البيت مفاتح العلم وابواب الحكم وضياء الامر وفصل الخطاب فمن يحبنا اهل البيت ينفعه ايمانه ويقبل منه عمله ومن لم يحبنا اهل البيت لم ينفعه ايمانه ولم يقبل منه عمله وان اداب الليل والنهار لم يزل.

10 – It has been narrated to us by Al-Hassan Bin Ali, from Al-Husayn and Anas, from Malik Bin Atiya, from Abu Hamza, from Abu Al-MufazzAl-who said:

'Amir-ul-Momineen[asws] said that: 'Allah[azwj] Sent Muhammad[saww] with the Prophet-hood, and Chose him[saww] for the Message. He[saww] gave in the Islam, and gave to us[asws], and within us[asws], the People[asws] of the Household are the keys of the knowledge, and doors of the wisdom, and the clarification of the Commands, and the conciseness of the speech. The one who loves us[asws] the People[asws] of the Household, his faith will benefit him, and his deeds will be Accepted from him, and one who does not loves us[asws], the People[asws] of the Household, his faith will not benefit him, and his deeds will not be Accepted from him, even if he performs them day and night, non-stop'.

(11) حدثنا يعقوب بن يزيد عن ابن ابى عمر عن هشام بن سالم عن محمد بن مسلم قال قلت لابي عبد الله عليه السلام انا نجد الشئ من احاديثنا في ايدى الناس قال فقال لى لعلك لا ترى ان رسول الله صلى الله عليه وآله انال وانال ثم اومى بيده عن يمينه وعن شماله ومن بين يديه ومن خلفه وانا اهل البيت عندنا معاقل العلم وضياء الامر وفصل مابين الناس.

11 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umar, from Hashaam Bin Saalim, from Muhammad Bin Muslim who said:

'I said to Abu Abdullah[asws], we find things from our Hadeeth in the hands of the people'. He[asws] said to me: 'Perhaps you don't see that the Messenger of Allah[saww] gave and gave, then quenched me[asws] (i.e. gave me[asws] knowledge) by his[saww] hand from his[saww] left, and his[saww] right, and from his[saww] front and from his[saww] back, and we[asws] the People[asws] of the Household, with us[asws] is the stronghold of the knowledge, and the clarification of the Commands, and it is different from what is between the people'.

(12) حدثنا عبد الله بن محمد بن عيسى عن ابيه عن عبد الله بن المغيرة عن ابن مسكان عن ابى حمزة الثمالى قال خطب امير المؤمنين عليه السلام فحمد الله واثنى عليه ثم قال ان الله اصطفى محمدا صلى الله عليه وآله بالرسالة وانبأه بالوحى وانال في الناس وانال وفينا اهل البيت معاقل العلم وابواب الحكمة وضياء الامر فمن يحبنا منكم نفعه ايمانه ويقبل منه عمله ومن لم يحبنا منكم لم ينفعه ايمانه ولا يقبل منه عمله.

12 – It has been narrated to us by Abdullah Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al-Mugheira, from Ibn Muskaan, from Abu Hamza Al-Thumalyy who said:

'Amir-ul-Momineen[asws] gave a sermon. He[asws] Praised Allah[azwj] and then said that: 'Allah[azwj] Chose Muhammad[saww] with the Prophet-hood, and Informed him[saww] by Revelation, and he[saww] preached people, and he[saww] gave to us[asws], and with us[asws], the People[asws] of the Household, is the stronghold of the knowledge, and the doors of the wisdom, and the clarification of the Commands. The ones from you who love us[asws], his faith will benefit him and his deeds will be accepted from him, and the ones of you who do not love us[asws], his faith will not benefit him, nor will his deeds be accepted from him'.

(13) حدثنا ابراهيم بن هاشم عن النضر بن سويد عن هشام بن سالم عن الحسين الاخمسى قال سمعت ابا عبد الله عليه السلام يقول انا اهل البيت عندنا معاقل العلم واثار النبوة وعلم الكتاب وفصل مابين الناس.

13 – It has been narrated to us by Ibrahim bin haashim, from Al-nazar Bin Suweyd, from Hashaam Bin Saalim, fro Al-Husayn Al-Akhmasy who said:

'I heard Abu Abdullah^asws say: 'We^asws, the People^asws of the Household, with us^asws is the stronghold of the knowledge, and the effects of the Prophet-hood, and knowledge of the Book, and it is separate from that which is between the people'.

(14) حدثنا احمد بن محمد عن الربيع بن محمد عن النضر بن سويد عن هشام بن سالم عن الحسين بن يحيى عن ابى خالد مثل ذلك.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Rabi'e Bin Muhammad, from Al-Nazar Bin Suweyd, from Hashaam Bin Saalim, from Al-Husayn Bin Yahya, from Abu Khalid, similar to that'.

(20) باب في الائمة عليهم السلام من يشبهون ممن مضى قبلهم.

CHAPTER 20 – REGARDING THE IMAMSasws, THE ONES WHO RESEMBLE THEMasws ARE FROM THOSE WHO WERE BEFORE THEMasws

(1) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ابى خالد عن حمران قال قلت لابي عبد الله عليه السلام جعفر عليه السلام مامن موضع العلماء قال مثل ذى القرنين وصاحب سليمان وصاحب داود.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Abu Khalid, from Hamraan who said:

'I said to Abu Abdullah Ja'farasws: 'Who were in place of the knowledgeable onesasws?' Heasws said: 'The likes of Zulqarnayn, and the companion of Suleymanas and companion of Dawoodas'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن الحرث بن المغيره عن حمران قال قال لى أبو جعفر عليه السلام ان عليا عليه السلام كان محدثا قلت فنقول انه نبى قال فحرك يده هكذا ثم قال أو كصاحب سليمان أو كصاحب موسى أو كذى القرنين أو ما بلغكم انه قال وفيكم مثله.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Al-Hars Bin Al-Mugheira, from Hamraan who said:

'Abu Ja'farasws said to me: 'Aliasws was a *Muhaddith*'. I said, 'We are saying that heasws was a Prophetas'. He asws moved hisasws hand like this, then said: 'Like the successor of Suleymanas, or like the successor of Musaas, or like Zulqarnayn, or what has reached you from what heasws has said, and among you the like of theseas'.

(3) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن ابن اذينه عن بريد بن معاوية عن ابى جعفر عليه السلام وابى عبد الله عليه السلام قال قلت له ما منزلكم ممن تشبهون ممن مضى فقال كصاحب موسى وذى القرنين كانا عالمين ولم يكونا نبيين.

3 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya, who has said:

I said to Abu Ja'farasws and Abu Abdullahasws, 'What is yourasws status from the ones who resembled youasws from the past?' Heasws said: 'Like the successor of Musaas, and Zulqarnayn, who were two knowledgeable ones, and were not Prophetsas'.

(4) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن صفوان بن يحيى عن الحرث بن المغيرة النضري عن حمران بن اعين قال اخبرني أبو جعفر عليه السلام ان عليا كان محدثا فقال اصحابنا ما صنعت شيئا الا سئلته من يحدثه فقضى انى لقيت ابا جعفر عليه السلام فقلت الست اخبرتني ان عليا عليه السلام كان محدثا قال بلى قلت من كان يحدثه قال ملك قلت فاقول انه نبى أو رسول قال لا بل قل مثله مثل صاحب سليمان وصاحب موسى ومثله مثل ذى القرنين اما سمعت ان عليا عليه السلام سئل عن ذى القرنين انبيا كان قال لا ولكن كان عبدا احب الله فاحبه وناصح الله فنصحه فهذا مثله.

4 – It has been narrated to us by Ibrahim Bin Hashaam, from Abu Abdullah Al-Barqy, from Safwaan Bin Yahya, from Al-Hars Bin Al-Mugheira Al-Nazary, from Hamraan Bin Ayn who said:

'Abu Ja'farasws informed me that Aliasws was a *Muhaddith*. Our companions did not make anything of it except ask himasws as to who narrated to himasws. I decided to meet Abu Ja'farasws. I said, 'Did youasws nor inform me that Aliasws was a *Muhaddith*?' Heasws said: 'Yes'. I said, 'Who was the one narrating to himasws?' Heasws said: 'Angel'. I said, 'I am saying that heasws was a Prophetas or a Messengeras'. Heasws said: 'No, but say that hisasws example is like the example of the successor of Suleymanas, and successor of Musaas, and hisasws example is like the example of Zulqarnayn'. I said, 'But I have heard that Aliasws was asked about Zulqarnayn, heasws gave the news that he was a Prophetas'. He asws said: 'No, but he was a servant who loved Allahazwj and was Loved by Allahazwj and Allahazwj Advised himasws to be a mentor. This is its example'.

(5) حدثنا احمد بن محمد عن الحسن بن محبوب عن هشام بن سالم عن عمار قال قلت لابي عبد الله عليه السلام ما منزلتهم انبياءهم قال لا ولكنهم علماء كمنزلة ذى القرنين في علمه وكمنزلة صاحب موسى وكمنزلة صاحب سليمان.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hashaam Bin Saalim, from Amaar who said:

'I said to Abu Abdullah[asws], 'What is their[asws] status, are they[asws] Prophets[as]?' He[asws] said: 'No, but they[asws] are knowledgeable ones, of the status of Zulqarnayn regarding his knowledge, and of the status of the successor of Musa[as], and of the status of the successor of Suleyman[as]'.

(6) حدثنا على بن اسماعيل عن صفوان عن الحرث بن المغيرة عن حمران قال قلت لابي جعفر عليه السلام الست اخبرتني ان عليا عليه السلام كان محدثا قال بلى قلت من يحدثه قال ملك يحدثه قلت اقول انه نبى أو رسول قال لا بل مثله مثل صاحب سليمان و مثل صاحب موسى ومثل ذى القرنين اما بلغك ان عليا عليه السلام سئل عن ذى القرنين فقالوا كان نبيا قال لا بل كان عبدا احب الله فاحبه وناصح الله فناصحه فهذا مثله.

6 – It has been narrated to us by Ali Bin Ismail, from Safwaan, from Al-Hars Bin Al-Mugheira, from Hamraan who said:

'I said to Abu Ja'far[asws], 'Did you[asws] not inform me that Ali[asws] was a *Muhaddith*?' He[asws] said: 'Yes'. I said, 'Who It has been narrated to him[asws]?' He[asws] said: 'Angel It has been narrated to him[asws]'. I said, 'I say he[asws] is a Prophet[as] or a Messenger[as]'. He[asws] said: 'No, but his[asws] example is the example of the successor of Suleyman[as], and the example of companion of Musa[as], and the example of Zulqarnayn. As for that which has reached you that Ali[asws] was asked about Zulqarnayn, he[asws] said that he was a Prophet[as], say no, but he[asws] was a servant who loved Allah[azwj] and was loved by Him[azwj], and Allah[azwj] Advised him[asws] to be a mentor. This is its example'.

(7) حدثنا محمد بن الحسين عن صفوان بن يحيى عن الحرث عن حمران بن اعين قال قلت لابي جعفر عليه السلام الست حدثتني ان عليا عليه السلام كان محدثا قال بلى قلت من يحدثه قال قلت فاقول انه نبى أو رسول قال لا بل مثله مثل صاحب سليمان ومثل صاحب موسى ومثل ذى القرنين اما بلغك ان عليا عليه السلام سئل عن ذى القرنين فقالوا كان نبيا قال لا بل كان عبدا احب الله فاحبه وناصح الله فنصحه فهذا مثله.

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Al-Hars, from Hamraan Bin Ayn who said:

'I said to Abu Ja'far[asws], 'Did you[asws] not inform me that Ali[asws] was a Muhaddith?' He[asws] said: 'Yes'. I said, 'Who was narrating to him[asws]?' He[asws] said: 'Angel'. I said, 'I say that he[asws] is either a Prophet[as] or a Messenger[as]'. He[asws] said: 'No, but his[asws] example is the example of the successor of Suleyman[as], and the example of successor of Musa[as], and example of Zulqarnayn. As for that which has reached you that Ali[asws] was asked about Zulqarnayn, he[asws] said that he was a Prophet[as], say no, but he[asws] was a servant who loved Allah[azwj] and was loved by Him[azwj], and Allah[azwj] Advised him[asws] to be a mentor. This is its example'.

تم الجزو السابع من كتاب بصائر الدرجات والحمد الله حمد الشاكرين و يتلوه الجزو الثامن.

THIS COMPLETES PART SEVEN OF THE BOOK BASAAIR AL-DARAJAAT, AND THE PRAISE IS DUE TO ALLAH[azwj], PRAISE OF THE THANKFUL, AND WILL BE FOLLOWED BY PART EIGHT

BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD[asws]
BY

ABU JA'FAR MUHAMMAD BIN AL-HASSAN BIN AL-FAROOKH AL-SAFFAAR
Companion of Imam Hassan Al-Askari[asws]

" الجزء الثامن "

Part Eight

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(1) باب في الفرق بين الانبياء والرسل والائمة عليهم السلام ومعرفتهم وصفتهم وامر الحديث

CHAPTER 1 – REGARDING THE DIFFERENCE BETWEEN THE PROPHETS[as] AND THE RASOOLS[as] AND THE IMAMS[asws], AND THEIR[as] RECOGNITION, AND THEIR[as] QUALITITES AND THE MATTER OF THE HADEETH

(1) حدثنا محمد بن يحيى العطار عن محمد بن الحسن بن فروخ الصفار عن العباس بن معروف عن القاسم بن عروه عن بريد العجلى قال سئلت ابا عبد الله عليه السلام عن الرسول والنبى والمحدث قال الرسول الذى تأتيه الملائكة ويعاينهم وتبلغه عن الله تبارك وتعالى والنبى الذى يرى في منامه فهو كما رأى والمحدث الذى يسمع كلام الملائكة وينقر في اذنه وينكت في قلبه.

1 – It has been narrated to us by Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan bin Faroukh Al-Safaar, from Al-Abbas Bin Marouf, from Al-Qasim Bin Urwah, from Bureyd Al-Ajaly who said:

'I asked Abu Abdullah[asws] about the Rasool[as], and the Nabi[as], and the Muhaddith. He[asws] said: 'The Rasool[as] is the one to whom[as] come the Angels, and he[as] sees them with his[as] eyes, and the information reaches to him[as] from Allah[azwj] Blessed and High; and the Nabi[as] is the one who[as] sees in his[as] dream, as if he[as] sees him with his[as] eyes; and the Muhaddith is the one who[asws] hears the speech of the Angels, and they whisper in his[asws] ears, and they imprint in his[asws] heart'.

(2) حدثنا احمد بن محمد عن احمد بن محمد بن ابى نصر عن تغلب عن زرارة قال سألت ابا جعفر عليه السلام عن قول الله عزوجل وكان رسولا نبيا قلت ما هو الرسول من النبي قال النبي هو الذى يرى في منامه ويسمع الصوت ولا يعاين الملك والرسول يعاين الملك ويكلمه قلت فالامام ما منزلته قال يسمع الصوت ولايرى ولا يعاين ثم تلا وما ارسلنا من قبلك من رسول ولا نبى ولا محدث.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Taghlub, from Zarara who said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] Mighty and Majestic ***[19:51] and he was a Rasool, a Nabi***. I said, 'What is (the difference between) the Rasool[as] from the Nabi[as]?' He[asws] said: 'The Nabi[as] is the one who[as] sees in his[as] dream and he[as] hears the voice but does not see the Angel; and the Rasool[as] sees the Angel and speaks to him'. I said, 'What is his[as] status?' He[asws] said: 'He[as] hears the voice, but does not see in his[as] dream, nor does he[as] see (whilst awake)'. Then he[asws] recited ***[22:52] And We did not send before you any Rasool or a Nabi or Muhaddith***'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن فضال عن ابن بكير عن زرارة قال سئلت ابا جعفر عليه السلام عن الرسول والنبى والمحدث فقال الرسول الذى يأتيه الملك فيحدثه ويكلمه كما يحدث احدكم صاحبه والنبى الذى يؤتى في منامه نحو رؤيا ابراهيم قال قلت وما علم ان الذى رأى في منامه انه حق قال بينه الله حتى يعلم انه حق وينزل عليه وقد كان رسول الله صلى الله عليه وآله نبيا والمحدث يسمع الصوت ولايرى شيئا.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Fazaal, from Ibn Bakeyr, from Zarara who said:

'I asked Abu Ja'far[asws] about the Rasool[as], and the Nabi[as], and the Muhaddith[asws]'. He[asws] said: 'The Rasool[as] is the one to whom[as] comes the Angel. He narrates to him[as] and he speaks to him[as] just like one of you narrates to his companion; and the Nabi[as] is the one whom[as] he comes in his[as] dream, something like the dream of Ibrahim[as]'. I said, 'And what makes him know that, that which he[as] has seen in his[as] dream, is true?' He[asws] said: 'Allah[azwj] Makes him[asws] to know that it is true, and he descends upon him[as], and the Rasool Allah[saww] was a Nabi[as] as well as the Muhaddith[asws], he[asws] hears the voice and sees something'.

(4) حدثنا ابراهيم بن هاشم قال اخبرنا اسماعيل بن مهران قال كتب الحسن بن العباس بن المعروف إلى الرضا عليه السلام جعلت فداك اخبرني ما الفرق بين الرسول و النبي والامام قال فكتب أو قال الفرق بين الرسول والنبى والامام هو ان الرسول الذى ينزل عليه جبرئيل فيريه ويسمع كلامه والنبى الذى ينزل عليه جبرئيل وربما نبى في منامه نحو رؤيا ابراهيم والنبى ربما يسمع الكلام وربما يرى الشخص ولم يسمع الكلام والامام هو الذى يسمع ولايرى الشخص.

4 – It has been narrated to us by Ibrahim Bin hashim, from Ismail Bin Mahraan who said:

'Al-Hassan Bin Al-Abbas Bin Al-Marouf wrote to Al-Reza[asws], 'May I be sacrificed for you[asws]. Inform me, what is the difference between the Rasool[as] and the Nabi[as] and the Imam[asws]'. He said that he[asws] wrote, or said: 'The difference between the Rasool[as] and the Nabi[as], and the Imam[asws] is that the Rasool[as] is the one upon whom Jibraeel descends. He[as] sees him, and he[as] hears his speech; and the Nabi[as] is the one to whom Jibraeel descends, but gives the news in his[as] dream, something like the dream of Ibrahim[as], and the Nabi[as] sometimes also hears the speech and sometimes he[as] sees it in person and he[as] does not hear the speech; and the Imam[asws] is the one who hears and sees the person'.

(5) حدثنا احمد بن محمد عن الحسين سعيد عن فضاله عن الحرث البصري قال اتانا الحكم بن عيينه قال ان على بن الحسين قال ان علم على كله في آية واحدة قال فخرج حمران بن اعين ليسئله فوجد على بن الحسين قد قبض فقال لابي جعفر عليه السلام ان الحكم بن عيينة حدثنا ان على بن الحسين قال ان علم على عليه السلام كله في آية واحدة قال أبو جعفر عليه السلام وما تدرى ما هو قال قلت لا قال هو قول الله تبارك وتعالى وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Saeed, from Fazaala, from Al-Hars Al-Basry who said:

'Al-Hakam Bin Ayna came to us. He said that Ali[asws] Bin Al-Husayn[asws] said that the knowledge of Ali[asws], all of it is in one Verse. Hamraan Bin Ayn went out to question him[asws]. He found that Ali[asws] Bin Al-Husayn[asws] had passed away. He said to Abu Ja'far[asws] that, 'Al-Hakam Bin Ayyna has narrated to us that Ali[asws] Bin Al-Husayn[asws] said that the knowledge of Ali[asws], all of it is in one Verse'. Abu Ja'far[asws] said: 'And have you realised which one it is?' I said, 'No'. He[asws] said: 'It is the Statement of Allah[azwj], Blessed and High ***[22:52] And We did not send before you any Rasool or Prophet or Muhaddith***'.

(6) حدثنا يعقوب بن يزيد عن محمد بن الحسين عن حماد بن عيسى عن حريز عن زرارة عن ابى جعفر عليه السلام قال الانبياء على خمسة انواع منهم من يسمع الصوت مثل صوت السلسلة فيعلم ماعنى به ومنهم من ينباء في منامه مثل يوسف وابراهيم ومنهم من يعاين ومنهم من ينكت في قلبه ويوقر في اذنه.

6 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Hamaad Bin Isa, from Hareyz, from Zarara, who has said:

Abu Ja'far[asws] said: 'The Al-Abnia[as] are of five types. Among them[as] is one who[as] hears the voice like the voice of the buzzing. He[as] know the meaning of it. And among them[as] is one who[as] is given the news in his[as] dream, similar to Yusuf[as] and Ibrahim[as]. And among them[as] is one who[as] sees with his[as] eyes. And among them[as] is one who gets it imprinted in his[asws] heart, and whispered into his[asws] ears'.

(7) حدثنا محمد بن حسن عن جعفر بن بشير عن ابن بكير عن زرارة عن ابى عبد الله عليه السلام قال سألته عن الرسول فقال الرسول الذى يعاين ملكا يجيئه برسالة عن ربه فتكلمه كما يكلم احدكم صاحبه والنبى لايعاين ملكا انما ينزل عليه الوحى ويرى في منامه قلت ما علمه إذا رأى في منامه ان هذا حق قال يبينه الله حتى يعلم ان ذلك حق والمحدث يسمع الصوت ولايرى شيئا.

7 – It has been narrated to us by Muhammad Bin Hassan, from Ja'far Bin Basheer, from Ibn Bakeyr, from Zarara, who said:

'I asked Abu Abdullah[asws] about the Rasool[as]'. He[asws] said: 'The Rasool[as] is the one who[as] sees with his[as] eyes the Angel. He[as] answers to the Message from his[as] Lord[azwj].

He[as] speaks to him just like one of you speaks to his companion. And the Nabi[as] does not see and an Angel with his[as] eyes, but rather the Revelation descends upon him[as], and he[as] sees him in his[as] dream'. I said, 'What makes him[as] to know that what he[as] has seen in his[as] dream, is true'. He[asws] said: 'Allah[azwj] Shows it to him[as] until he[asws] realises that that is truth. And the Muhaddith[asws], he[asws] hears the voice and sees something'.

(8) حدثنا احمد بن محمد عن الحجال عن ثعلبة عن زرارة قال سألت ابا جعفر عليه السلام عن قول الله تبارك وتعالى وكان رسولا نبيا من الرسول من النبي قال هو الذى يرى في منامه ويعاين الملك قلت فيكون نبى غير رسول قال نعم هو الذى يرى في منامه ويسمع الصوت ولا يعاين قلت فالامام ما منزلته قال يسمع الصوت ولا يرى ولا يعاين ثم تلى وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hajaal, from Tha'albat, from Zarara who said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] Blessed and High ***[19:51] and he was a Rasool, a Nabi***, who is a Rasool[as] and who is a Nabi[as]?' He[asws] said: 'He[as] is the one who sees in his[as] dream and he[as] sees the Angel with his[as] eyes'. I said, 'Is a Nabi[as] other than a Rasool[as]?' He[asws] said: 'Yes, he[as] is the one who[as] sees in his[as] dream and he[as] hears the voice, but does not see with his[as] eyes'. I said, 'What is the status of the Imam[asws]?' He[asws] said: 'He[asws] hears the voice but not in his[asws] dream, and sees with his[asws] eyes'. Then he[asws] recited ***[22:52] And We did not send before you any Rasool or Prophet or Muhaddith***'.

(9) حدثنا احمد بن محمد عن الحسن بن محبوب عن الاحول قال سمعت زرارة يسأل ابا جعفر عليه السلام قال اخبرني عن الرسول والنبى والمحدث فقال أبو جعفر عليه السلام الرسول الذى يأتيه جبرئيل قبلا فيراه ويكلمه فهذا الرسول واما النبي فانه يرى في منامه على نحو ما راى ابراهيم ونحوه ما كان راى رسول الله صلى الله عليه وآله من اسباب النبوة قبل الوحى حتى اتاه جبرئيل من عند الله بالرسالة كان محمدا صلى الله عليه وآله حين جمع له النبوة و جائته الرسالة من عند الله يجيئه بها جبرئيل ويكلمه بها قبلا ومن الانبياء من جمع له النبوة ويرى في منامه يأتيه الروح فيكلمه ويحدثه من غير ان يكون راه في اليقظة واما المحدث فهو الذى يحدث فيسمع ولا يعاين ولا يرى في منامه.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-Ahowl who said:

'I heard Zarara asked Abu Ja'far[asws], 'Inform me about the Rasool[as], and the Nabi[as], and the Muhaddith. Abu Ja'far[asws] said: 'The Rasool[as] is the one to whom comes Jibraeel in front of him[as]. He[as] sees him and he[as] speaks to him. This is the Rasool[as]. And as for the Nabi[as], he[as] sees in his[as] dream, something like what Ibrahim[as] saw, and something like what the Rasool Allah[saww] saw from the causes of the Prophet-hood before the Revelation, until Jibraeel came to him from Allah[azwj] with the Message. The Prophet-hood was gathered for Muhammad[saww], and the Message Came to him[saww] from Allah[azwj]. Jibraeel came with it, and he[saww] spoke to him, in front of him[saww].

And from the Nabi[as]. And from the Anbia[1][as] is one for whom[as] is gathered the Prophet-hood, and he[as] sees in his[as] dream. The Spirit comes to him[as]. It speaks to him[as] and it narrates to him[as] in a state which is other than wakefulness. And as for the Muhaddith, he[asws] is the one to whom it occurs. He[asws] hears, and sees with his[asws] eyes, and also through the dreams'.

[1] Plural of Nabi

(10) حدثنا على بن حسان بن ابن بكير عن زرارة قال سئلت ابا جعفر عليه السلام من الرسول من النبي من المحدث فقال الرسول الذى يأتيه جبرئيل فيكلمه قبلا فيراه كما يرى احدكم الذى يكلمه فهذا الرسول والنبى الذى يؤتى في النوم نحو رؤيا ابراهيم ونحو ما كان ياخذ رسول الله صلى الله عليه وآله من السبات إذا اتاه جبرئيل في النوم فهكذا النبي ومنهم من يجتمع له الرسالة والنبوة فكان رسول الله صلى الله عليه وآله رسولا يأتيه جبرئيل قبلا فيكلمه ويراه ويأتيه في النوم واما المحدث فهو الذى يسمع كلام الملك فيحدثه من غير ان يراه ومن غير ان يأتيه في النوم.

10 – It has been narrated to us by Ali Bin Hasaan Bin Ibn Bakeyr, from Zarara who said:
'I asked Abu Ja'far[asws], 'Who is the Rasool[as], and who is the Nabias, and who is the Muhaddith?'
He[asws] said: 'The Rasool is the one to whom[as] comes Jibraeel. He[as] speaks to him, in front of him[as]. He[as] sees him just as one of you sees the one whom he speaks to. This is the Rasool. And the Nabias is the one to whom[as] comes in his[as] sleep, something like the dream of Ibrahim[as], and something like what the Rasool Allah[saww] took from the sleep, if Jibraeel came to him[saww] in the sleep. This is the Nabias, and among them[as] is one for whom[as] is gathered the Message and the Prophet-hood.

The Rasool Allah[saww] was a Rasool[as]. Jibraeel came to him[saww] in front of him[saww]. He[saww] spoke to him, and he[saww] saw him, and he also came to him[saww] in the sleep. And as for the Muhaddith, he[asws] is the one who[asws] hears the speech of the Angel. It occurs to him[asws] in either state of seeing it or in the sleep'.

(11) حدثنا احمد بن الحسن بن على بن فضال عن على بن يعقوب الهاشمي عن هارون بن مسلم عن بريد عن ابى جعفر عليه السلام وابى عبد الله عليه السلام في قوله وما ارسلنا من قبلك من رسول ولا نبي ولا محدث قلت جعلت فداك ليس هذه قرائتنا فما الرسول والنبى والمحدث قال الرسول الذى يظهر له الملك فيكلمه والنبى يرى في المنام وربما اجتمعت النبوة والرسالة لواحد والمحدث الذى يسمع الصوت ولا يرى الصورة قال قلت اصلحك الله كيف يعلم ان الذى رأى في المنام هو الحق وانه من الملك قال يوقع علم ذلك حتى يعرفه.

11 – It has been narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Yaqoub Al-Hashamy, from Haroun Bin Muslim, from Bureyd, who has said:
Abu Ja'far[asws] and Abu Abdullah[asws] regarding His[azwj] Statement ***[22:52] And We did not send before you any Rasool or Prophet or Muhaddith***, I said, 'May I be sacrificed for you[asws], this is not our reading ***[22:52] And We did not send before you any Rasool or Prophet or Muhaddith***'.

He[asws] said: 'The Rasool[as] is the one to whom[asws] the Angel appears. He[as] speaks to him. And as for the Nabi[as], he[as] sees in the dream and perhaps the Prophet-hood and the Message is gathered into one. And the Muhaddith is the one who[asws] hears the voice, and sees the image'. I said, 'May Allah[azwj] Keep you[asws] well, how does he[asws] know that, that which he[asws] sees in the dream, it is the truth, and that he is from the Angels?' He[asws] said: 'The knowledge of that occurs to him[asws] until he[asws] recognises it'.

(12) حدثنا احمد بن الحسن بن على بن فضال عن ابيه عن عبد الله بن بكير عن زرارة قال سألت ابا عبد الله عليه السلام عن الرسول وعن النبي وعن المحدث فقال الرسول الذى يعاين الملك ياتيه بالرساله من ربه يقول يا مرك كذا وكذا والرسول يكون نبيا مع الرسالة والنبى لايعاين الملك ينزل عليه النبأ على قلبه فيكون كالمغمى عليه فيرى في منامه قلت فما علمه ان الذى يرى في منامه حق قال يبينه الله حتى يعلم ان ذلك حق ولا يعاين الملك والمحدث الذى يسمع الصوت ولايرى شاهدا.

12 – It has been narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from his father, from Abdullah Bin Bakeyr, from Zarara who said:
'I asked Abu Abdullah[asws] about the Rasool[as], and about the Nabi[as], and about the Muhaddith. He[asws] said: 'The Rasool[as] is the one who sees with his[as] eyes the Angel coming with the Message from his[as] Lord[azwj] saying that He[azwj] has Ordered you[as]

such and such, and the Rasool[asws] is a Nabi[as] with the Message. And the Nabi[as] does not see the Angel with his[as] eyes. The News descends upon his[as] heart and it makes him to be like unconscious, and he[as] does not see the Angel with his[as] eyes. And the Muhaddith is the one who[asws] hears the voice as well as sees, as a witness'.

(13) حدثنا عبد الله بن محمد عن ابراهيم بن محمد قال حدثنا اسماعيل بن يسار عن على بن جعفر الحضرمي عن زرارة بن اعين قال سألته عن قوله تعالى وما ارسلنا من قبلك من رسول ولا نبي ولا محدث قال الرسول الذى ياتيه جبرئيل قبلا فيكلمه ويراه كما يرى احدكم صاحبه واما النبي فهو الذى يؤتى في منامه مثل رؤيا ابراهيم ونحو ماكان يأتي محمدا صلى الله عليه وآله ومنهم من تجمع له الرسالة والنبوة وكان محمد صلى الله عليه وآله ممن جمعت له النبوة والرسالة واما المحدث فهو الذى يسمع كلام الملك ولايرى ولا يأتيه في المنام.

13 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Ja'far Al-Hazramy, from Zarara Bin Ayn who said:

'I asked about the Statement of the High[azwj] ***[22:52] And We did not send before you any Rasool or Prophet or Muhaddith***, he[asws] said: 'The Rasool[saww] is the one to whom[asws] comes Jibraeel in front of him[as]. He[as] speaks to him, and he[as] sees him just as one of you sees his companion. And as for the Nabi[as], he[as] is the one to whom[as] he comes in his[as] dream, like the dream of Ibrahim[as], and something like what came to Muhammad[saww], and among them is one for whom[asws] is gathered the Message and the Prophet-hood, and Muhammad[saww] was from those for whom[saww] was gathered the Prophet-hood and the Message. And as for the Muhaddith, he[asws] is the one who[asws] hears the speech of the Angel as well as sees it, and he comes to him in the dream'.

(14) حدثنا على بن اسماعيل عن صفوان بن يحيى عن ابى الحسن الرضا عليه السلام قال كان أبو جعفر عليه السلام محدثا

14 – It has been narrated to us by Ali Bin Ismail, from Safwaan Bin Yahya, who has said:

Abu Al-Hassan Al-Reza[asws] has said that Abu Ja'far[asws] was a Muhaddith'.

(15) وبهذا الاسناد قال قال أبو عبد الله عليه السلام كان الحسن والحسين عليهما السلام محدثين.

15 – And by this chain:

Abu Abdullah[asws] that Al-Hassan[asws] and Al-Husayn[asws] were both Muhaddith'.

(16) حدثنا عبد الله عن ابراهيم بن محمد الثقفى قال اخبرنا اسماعيل بن يسار حدثنى على بن جعفر الحضرمي عن سليم الشامي انه سمع عليا عليه السلام يقول انى واوصيائى من ولدى مهديون كلنا محدثون فقلت يا امير المؤمنين من هم قال الحسن و الحسين عليهما السلام ثم ابني على بن الحسين عليهم السلام قال وعلى يومئذ رضيع ثم ثمانية من بعده واحدا بعد واحد وهم الذين اقسم الله بهم فقال ووالد وما ولد اما الوالد فرسول الله صلى الله عليه وآله وما ولد يعنى هؤلاء الاوصياء قلت يا امير المؤمنين عليه السلام تجمع امامان قال لا الا واحد هما مصمت لا ينطق حتى يمضى الاول

16 – It has been narrated to us by Abdullah, from Ibrahim Bin Muhammad Al-Thaqafy, from Ismail Bin Yasaar, from Ali Bin Ja'far Al-Hazramy, from Suleym Al-Shamy, who has said:

He heard Ali[asws] say: 'I[asws] and my[asws] successors[asws] from my[asws] sons[asws] are guides called Muhaddith'. I said, 'O Amir-ul-Momineen[asws], who are they[asws]?'

He[asws] said: 'Al-Hassan[asws], and Al-Husayn[asws], then his[asws] son[asws] Ali[asws] Bin Al-Husayn[asws]', who[asws] on that day was an infant, 'then eight from after him[asws], one after the other, and they[asws] are the ones by whom[asws] Allah[azwj] Swore Saying ***[90:3] And the begetter and whom he begot***. As for ***the begetter***, he[saww] is the Rasool Allah[saww], ***and whom he begot*** means all these successors[asws]. I said, 'O Amir-ul-Momineen[asws], can there be two Imams[asws] together?' He[asws] said: 'No, except one of the two will be silent. He[asws] will not speak until the first one passes away'.

قال سليم الشامي سألت محمد بن ابى بكر قلت كان على عليه السلام محدثا قال نعم قلت وهل يحدث الملائكة الا الانبياء قال اما تقراء وما ارسلنا من قبلك من رسول ولا نبى ولا محدث قلت فامير المؤمنين عليه السلام محدث قال نعم وفاطمة كانت محدثة ولم تكن نبية.

Suleym Al-Shamy said, 'I asked Muhammad Bin Abu Bakr. I said, 'Ali[asws] was a Muhaddith?' He said, 'Yes'. I said, 'And do the Angels narrate on the Prophets[as]?' He said, 'Have you not read ***[22:52] And We did not send before you any Rasool or Prophet or Muhaddith***?' I said, 'So, Amir-ul-Momineen[asws] was a Muhaddith?' He said, 'Yes, and Fatima[asws] was a Muhaddithat, and she[asws] was not a Prophetess'.

(17) حدثنا أبو محمد عن عمران بن موسى بن جعفر عن على بن اسباط عن محمد بن الفضيل عن ابى حمزة الثمالى قال سمعت ابا جعفر عليه السلام يقول وما ارسلنا من قبلك من رسول ولا نبي ولا محدث الا إذا تمنى القى الشيطان في امنيته فقلت واى شئ المحدث قال ينكت في اذنه فيسمع طنينا كطنين الطست أو يقرع على قلبه فيستمع وقعا كوقع السلسلة على الطست فقلت نبى فقال لا مثل الخضر ومثل ذى القرنين.

17 – It has been narrated to us by Abu Muhammad, from Umran Bin Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far[asws] say: '***[22:52] And We did not send before you any Rasool or prophet, but when he desired, the Shaitan made a suggestion respect to his desire***'. I said, 'And what is the Muhaddith?' He[asws] said: 'He[asws] gets whispered into his[asws] ears. He[asws] hears the ringing sound like the sound of the water ripples (on a slope), or he[asws] gets it imprinted on his[asws] heart, and it occurs like the occurrence of the episodes on the water ripples'. I said, 'A Nabias?' He[asws] said: 'No, like Al-Khizr[as] and like Zulqarnayn'.

(18) حدثنا محمد بن احمد عن محمد بن الحسين عن الحسن بن محبوب عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال علم النبوة يدرج في جوارح الامام.

18 – It has been narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Abdullah Bin Sinan, who said:

Abu Abdullah[asws] has said: 'The knowledge of the Prophet-hood is also recorded in the body of the Imam[asws]'.

(19) حدثنا محمد بن الحسين عن احمد بن محمد بن ابى نصر عن حماد بن عثمان عن زرارة قال سالت ابا جعفر عليه السلام من الرسول من النبي من المحدث قال الرسول صلى الله عليه وآله ياتيه جبرئيل فيكلمه قبلا فيراه كما يرى الرجل صاحبه الذى يكلمه فهذا الرسول والنبى الذى يوتى في منامه نحو رؤيا ابراهيم ونحو ما كان ياتي رسول الله صلى الله عليه واله من السبات إذ اتاه جبرئيل هكذا النبي ومنهم يجتمع له الرسالة والنبوة وكان رسول الله صلى الله عليه واله نبيا يأتيه جبرئيل قبلا فيكلمه ويراه ويأتيه في النوم والنبى الذى يسمع كلام الملك حتى يعاينه فيحدثه فاما المحدث فهو الذى يسمع ولا يعاين ولا يؤتى في المنام.

19 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Zarara who said:

'I asked Abu Ja'far[asws], 'Who is the Rasool[as], and who is the Nabi[as], and who is the Muhaddith?' He[asws] said: 'The Rasool[asws], Jibraeel comes to him[as]. He[as] speaks to him. He[as] sees him just as the man sees his companion with whom he speaks. This is the Rasool[as]. And the Nabi[as] is the one to whom[as] he comes in his[as] dream, something like the dream of Ibrahim[as] and something like what was Given to the Rasool Allah[saww] from the sleep if Jibraeel came to him[saww]. This is the Nabi[as], and from among them[as] is one for whom is gathered the Message and the Prophet-hood, and the Rasool Allah[saww] was a Nabi[as] to whom[saww] came Jibraeel in front of him[saww]. He[saww] spoke to him, and he[saww] saw him, and he came to him[saww] in his[saww] sleep. And the Nabi[as] is the one who hears the speech of the Angel, even sees him with his[as] eyes. It occurs to him[as]. As for the Muhaddith, he[asws] is the one who[asws] hears, and sees with his[asws] eyes, as well as in the dream'.

(20) حدثنا محمد بن هارون عن ابى يحيى الواسطي عن هشام بن سالم ودرست بن ابى منصور الواسطي عنهما عليهما السلام قال الانبياء والمرسلون على اربع طبقات فنبي منباء في نفسه لا يعدو غيرها ونبى يرى في النوم ويسمع الصوت ولا يعاين في اليقظة ولم يبعث إلى احد وعليه امام مثل ماكان ابراهيم على لوط ونبى يرى في منامه ويسمع الصوت و يعاين الملك وقد ارسل إلى طائفة قلوا أو كثروا كما قال الله فارسلناه إلى مائة الف أو يزيدون قال يزيدون ثلثين الفا ونبى يرى في نومه ويسمع الصوت ويعاين في اليقظة و هو امام مثل اولى العزم وقد كان ابراهيم نبيا وليس بامام حتى قال الله انى جاعلك للناس اماما قال ومن ذريتي بانه يكون في ولده كلهم قال لا ينال عهدي الظالمين أي من عبد صنما أو وثنا.

20 – It has been narrated to us by Muhammad Bin Haroun, from Abu Yahya Al-Wasity, from Hashaam bin Saalim and Darsat Bin Abu Mansour Al-Wasity, who has said:

The both of them[asws] having said: 'The Prophets[as] and the Rasools[as] are on four levels. A Nabi[as] who gets the News in his[as] self not with the aid of other than it, and the Nabi[as] who sees in his[as] dream and hears the voice, and does not see with his[as] eyes during the delivery (of the Message) no one is Sent to any of them[asws] at all as an Imam[asws], like the example of what was Ibrahim[as], on Lut[as], and a Nabias who sees in his[as] dream, and hears the voice, and sees the Angel with his[as] eyes, and has been Sent a wide range of Messages, or a lot, as Allah[azwj] has Said: "***[37:147] And We sent him to a hundred thousand, rather they exceeded***" He[asws] said: 'They exceeded by thirsty thousand. And a Nabi[as] who sees in his[as] sleep, and hears the voice, and sees with his[as] eyes during the deliver (of the Message), and he[asws] is the Imam[asws] like the *Ul Ul Azm* (Rasools[as]). And Ibrahim[as] was a Nabi[as] and he[as] was not an Imam until Allah[azwj] Said: "***[2:124] He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring?***" By that it would include all of his[as] sons. He[azwj] Said "***My covenant does not include the unjust,*** meaning ones who worship the images and idols'.

(2) باب في الائمة عليهم السلام انهم اعطوا خزائن الارض

CHAPTER 2 – REGARDING THE IMAMSasws, THEY (AS.) HAVE BEEN GIVEN THE TREASURES OF THE EARTH

(1) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن الحميرى عن يونس بن ظبيان والمفضل بن عمر وابو سلمة السراج والحسين بن ثوير بن ابى فاخته قالوا كنا عند ابى عبد الله عليه السلام فقال لنا خزائن الارض ومفاتيحها ولو شئت ان اقول باحدى رجلى اخرجي ما فيك من الذهب لاخرجت قال فقال باحدى رجليه فخطها في الارض خطا فانفجرت الارض ثم قال بيده فاخرج سبيكة ذهب قد شبر فتناولها فقال انظروا فيها حسا حسنا لا تشكوا ثم قال انظروا في الارض فإذا سبائك في الارض كثيرة بعضها على بعض يتلالا فقال له بعضنا جعلت فداك اعطيتكم كل هذا وشيعتكم محتاجون فقال ان الله سيجمع لنا ولشيعتنا الدنيا والاخرة يدخلهم جنات النعيم ويدخل عدونا الجحيم.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Al-Humeyri, from Yunus Bin Zabyaan and Al-Mufazzal Bin Umar, and Abu Salma Al-Siraaj, and Al-Husayn Bin Thuweyr Bin Abu Fa'akhta who said:

'I was with Abu Abdullahasws. Heasws said: 'For usasws are treasures of the Earth, and its keys. If Iasws say with one of my leg: "Come out, what is within you from the gold", it would come out'. Heasws said it with one of hisasws legs. There was a cracking in the face of the Earth. The Earth burst open. Then heasws said with one of hisasws hands: "A gold ingot, of a 'Shibr' (Palm of a hand) came out. Heasws took it and said: 'Look at it with a good feeling and do not doubt'. Then said: 'Look in the Earth'. There were numerous ingots in the Earth, one on top of the other, shining'. One of us said to himasws, 'May I be sacrificed for youasws, youasws have been given all this but yourasws Shiites are needy?' Heasws said that: 'Allahazwj will Gather for usasws for ourasws Shiites, the world as well as the hereafter, and Enter them into Gardens of Bliss, and Enter ourasws enemies into the Hell'.

(2) حدثنا محمد بن عيسى عن محمد بن حمزة بن القاسم عمن اخبره عنه اخبرني ابراهيم بن موسى قال الحت على ابى الحسن الرضا في شئ اطلبه منه وكان يعدني فخرج ذات يوم يستقبل والى المدينة وكنت معه فجاء إلى قرب قصر فلان فنزل في موضع تحت شجرات ونزلت معه انا وليس معنا ثالث فقلت جعلت فداك هذا العبد قد اظلنا ولا والله ما املك درهما فيما سواه فحك بسوطه الارض حكا شديدا ثم ضرب بيده فتناول بيده سبيكة ذهب فقال انتفع بها واكتم ما رايت.

2 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Hamza Bin Al-Qasim, from Ibrahim Bin Musa who said:

'I insisted to Abu Al-Hassan Al-Rezaasws regarding a thing from himasws, and heasws had promised me. One day I went out and met up with himasws, and I was with himasws when we came near a palace of so and so. Heasws got down to a place by the trees and I descended with himasws, and there was not a third person with us. I said, 'May I be sacrificed for youasws, this servant of your is in need, by Allahazwj, has not a single Dirham elsewhere'. Heasws struck hisasws whip on the Earth, a severe striking, then hit it by hisasws hand and took out by hisasws hand an ingot of gold. Heasws said: 'Make use of it and conceal what you have seen'.

(3) حدثنا على بن يزيد عن على بن الثمالى عن بعض من حدثه عن امير المؤمنين انه كان مع اصحابه في مسجد الكوفة فقال له رجل بابى وامى انى لا تعجب من هذه الدنيا التى في ايدى هؤلاء القوم وليست عندكم فقال يا فلان اترى انا نريد الدنيا فلا نعطاها ثم قبض قبضة من الحصى فإذا هي جواهر فقال ما هذا فقلت هذا من اجود الجواهر فقال لو اردناه لكان ولكن لا نريده ثم رمى بالحصى فعادت كما كانت.

3 – It has been narrated to us by Ali Bin Yazeed, from Ali Bin Al-Thumaly, from someone who narrated the following:

Amir-ul-Momineenasws said when heasws was with hisasws companions in the Masjid of Al-Kufa. A man said to himasws, 'May my father and my mother be sacrificed for youasws. I wonder at this world which is in the hands of these people, and it is not in

your[asws] possession'. He[asws] said: 'O so and so, if we[asws] wanted the world, we would not have given it'. Then he[asws] grabbed a handful of gravel, and it had become jewels. He[asws] said: 'What is this?' I said, 'This is from the finest of jewels'. He[asws] said: 'If we[asws] wanted it, it would be so, but we[asws] do not want it'. Then he[asws] threw the handful, and it reverted back to what it was'.

(4) حدثنا على بن ابراهيم الجعفري عن ابى العباس عن محمد بن سليمان الحذاء البصري عن رجل عن الحسن بن ابى الحسن البصري قال لما فتح امير المؤمنين عليه السلام البصري قال من يدلنا على دار ربيع بن حكم فقال له الحسن بن ابى الحسن انا يا امير المؤمنين عليه السلام قال وكنت يومئذ غلاما قد **ايفع** قال فدخل منزله والحديث طويل ثم خرج وتبعه الناس فلما اجاز إلى الجبانة واكتنفه الناس فخط بسوطه خطة فاخرج دينارا ثم خط خطة اخرى فاخرج دينارا حتى اخرج ثلثين دينارا

4 – It has been narrated to us by Ali Bin Ibrahim Al-Ja'fary, from Abu Al-Abbas, from Muhammad Bin Suleiman Al-Haza' Al-Basry, from a man, from Al-Hassan Bin Abu Al-Hasan Al-Basry who said:

'When Amir-ul-Momineen[asws] conquered Al-Basra, he[asws] said: 'Who will show us the house of Rabi'e Bin Hakam?' Al-Hassan Bin Abu Al-Hassan said to him[asws], 'I will, O Amir-ul-Momineen[asws]'. He said, 'And on that day I was a young boy but I led the way and He[asws] entered into his house'. And, the Hadeeth in lengthy. Then he[asws] came out, and the people followed. When he[asws] got to the cemetery, the people surrounded him[asws]. He[asws] cracked his[asws] whip on the ground and Dinaars came out. Then he[asws] cracked it again, and Dinars came out, until thirty Dinars had come out.

فقلبها في يده حتى ابصره الناس ثم ردها وغرسها بابهامه ثم قال لياتك بعدى محسن أو مسئ ثم ركب بغلة رسول الله وانصرف إلى منزله واخذنا العلامة في الموضع فحفرنا حتى بلغنا الرسخ فلم نصب شيئا فقيل للحسن يا ابا سعيد ما ترى ذلك من امير المؤمنين فقال اما انا فلا ادرى ان كنوز الارض تسير الا بمثله.

He[asws] held it in his[asws] hand until the people saw it. Then he[asws] returned it and planted it by his[asws] thumb, then said: 'In case a good person or a wrongdoer may follow you after me[asws]'. Then he[asws] mounted the mule of the Rasool Allah[saww] and left to his[asws] house. And we made a mark in the place. We kept on digging but we did not get anything. It was said to Al-Hassan, 'O Abu Saeed, what did you see that from Amir-ul-Momineen[asws]?' He said, 'But I do not know whether the treasures of the Earth are moving, or similar to that'.

(5) حدثنا الحسن بن احمد بن محمد بن سلمه عن محمد بن المثنى عن ابيه عن عثمان بن زيد عن جابر عن ابى جعفر عليه السلام قال دخلت عليه فشكوت إليه الحاجة قال فقال يا جابر ما عندنا درهم فلم البث ان دخل عليه الكميت فقال له جعلت فداك ان رايت ان تأذن لى حتى انشدك قصيدة قال فقال انشد فانشده قصيدة فقال يا غلام اخرج من ذلك البيت بدرة فادفعها إلى الكميت

5 – It has been narrated to us by Al-Hassan Bin Ahmad Bin Muhammad Bin Salma, from Muhammad Bin Al-Masny, from his father, from Usman Bin Zayd, from Jabir, who has said:

'I came to Abu Ja'far[asws]. I complained to him[asws] of my needs'. He[asws] said: 'O Jabir, we[asws] have no Dirham with us[asws]'. It was not before Al-Kumeyt came to him[asws]. He said to him[asws], 'May I be sacrificed for you[asws], I would like you[asws] to allow me to recite a poem to you[asws]'. He[asws] said: 'Recite'. He recited a poem. He[asws] said: 'O young boy, go to that room and take out a pearl and hand it over to Kumeyt.

قال فقال له جعلت فداك ان رايت ان تأذن لى انشدك قصيدة اخرى قال انشد فانشده اخرى قال يا غلام اخرج من ذلك البيت بدرة فادفعها إلى الكميت قال فاخرج بدرة فدفعها إليه قال فقال له جعلت فداك ان رايت ان تأذن لى انشدك ثالثة قال له انشد فقال يا غلام اخرج من ذلك البيت بدرة فادفعها إليه قال فاخرج بدرة فدفعها إليه فقال الكميت جعلت فداك والله ما احبكم لغرض الدنيا وما اردت بذلك الا صلة رسول الله صلى الله عليه وآله وما اوجب الله على من الحق قال فدعا له أبو جعفر عليه السلام ثم قال يا غلام ردها مكانها

He said to him[asws], 'May I be sacrificed for you[asws], I would like you[asws] to allow me to recite to you[asws] another poem'. He[asws] said: 'Recite'. He recited another one. He[asws] said: 'O young boy, go to that room and take out a pearl and hand it over to Kumeyt. He came out with a pearl and handed it over to him. He said, 'May I be sacrificed for you[asws], I would like you[asws] to allow me to recite to you a third'. He[asws] said: 'Recite'. He did. He[asws] said: 'O young boy, take out from that room a pearl and hand it over to him'. He came out with a pearl and handed it over to him.

Al-Kumeyt said, 'May I be sacrificed for you. By Allah[azwj], I do not love you[asws] for the purpose of the world, and I do not want by that except for the connection of the Rasool Allah[saww], and what Allah[azwj] has Obligated from the truth'. Abu Ja'far[asws] supplicated for him, then said: 'O young boy, return him to his place'.

قال فوجدت في نفسي وقلت قال ليس عندي درهم وامر للكميت بثلثين الف درهم قال فقام الكميت وخرج قلت له جعلت فداك قلت ليس عندي دراهم وامرت للكميت بثلثين الف درهم فقال لى يا جابر قم وادخل البيت قال فقمت ودخلت البيت فلم اجد منه شيئا فخرجت إليه فقال لى يا جابر ماسترنا عنكم اكثر مما اظهرنا لكم فقام فاخذ بيدى وادخلني البيت ثم قال وضرب برجله الارض فإذا شبيه بعنق البعير قد خرجت من ذهب ثم قال لى يا جابر انظر إلى هذا ولا تخبر به احدا الا من تثق به من اخوانك ان الله اقدرنا على ما نريد ولو شئنا ان تسوق الارض باذمتها لسقناها.

He said, 'I said to myself, 'He[asws] said, "There is no Dirham with me[asws]", and ordered for Al-Kumeyt thirty thousand Dirhams?'. Al-Kumeyt stood up and went out. I said to him[asws], 'May I be sacrificed for you[asws]. You[asws] said, "There is no Dirham with me[asws]", and ordered for Al-Kumeyt thirty thousand Dirhams?' He[asws] said to me: 'Stand up and enter the room'. I stood up and entered the room. I did not find anything in it. I came out to him[asws]. He[asws] said to me: 'O Jabir, what we[asws] hide from you is more than what we[asws] display to you'. He[asws] stood up, took me by the hand and made me to enter into the room. He[asws] hit the ground with his[asws] foot, it became similar to the neck of a camel that was made of gold. Then he[asws] said to me: 'O Jabir, look at this, and do not inform anyone except from the reliable ones of your brothers. Allah[azwj] has Enabled us[asws] to have whatever we[asws] want, and if we[asws] desired the market place of the Earth to be at our[asws] disposal, we[asws] would have done so'.

(3) باب في الائمة ان عندهم اسرار الله يؤدى بعضهم إلى بعض وهم امناؤه

CHAPTER 3 – REGARDING THE IMAMS[asws], THAT IN THEIR[asws] POSSESSION ARE THE SECRETS OF ALLAH[azwj], ONE LEADING ONTO THE OTHER, AND THEY[asws] ARE THE TRUSTEES OF IT

(1) حدثنا محمد بن احمد عمن رواه عن عبد الصمد بن بشير عن ابى الجارود عن ابى جعفر عليه السلام قال ان رسول الله صلى الله عليه وآله دعا عليا عليه السلام في المرض الذى توفى فيه فقال يا على ادن منى حتى اسر اليك ما اسر الله إلى وائتمنك على ما ائتمنى الله عليه ففعل ذلك رسول الله صلى الله عليه وآله بعلى عليه السلام وفعله على بالحسن عليه السلام وفعله الحسن عليه السلام بالحسين عليه السلام وفعله الحسين عليه السلام بابى وفعله ابى بى صلوات الله عليهم اجمعين.

1 – Narrate to us Muhammad Bin Ahmad, from Abdul Samad Bin Basheer, from Abu Al-Jaroud, who has said:

Abu Ja'far[asws] having said that: 'The Rasool Allah[saww] called Ali[asws] during the illness in which he[saww] passed away. He[saww] said: 'O Ali[asws], listen to me[saww] until I[saww] divulge the Secret to you[asws] what Secret Allah[azwj] has Divulged to me[saww], and entrust to you[asws] what Allah[azwj] has Entrusted to me[saww]'. The Rasool Allah[saww] did that to Ali[asws], and he[asws] did it to Al-Hassan[asws], and Al-Hassan[asws] did it to Al-Husayn[asws], and Al-Husayn[asws] did it to my[asws] father[asws], and my[asws] father[asws] did it to me[asws], may Peace be upon all of them[asws]'.

(2) حدثنا احمد بن موسى عن يعقوب بن يزيد عمن رواه عن عبد الصمد بن بشير عن ابى الجارود عن ابى جعفر عليه السلام قال ان رسول الله صلى الله عليه واله دعا عليا عليه السلام في المرض الذى مات وذكر مثله.

2 – It has been narrated to us by Ahmad Bin Musa, from Yaqoub Bin Yazeed, from Abdul Samad Bin Basheer, from Abu Al-Jaroud, who has said:

Abu Ja'far[asws] having said that: 'The Rasool Allah[saww] called Ali[asws] during the illness in which he[saww] passed away', and mentioned similar to it (what has narrated in the above Hadith)'.

(3) حدثنا عبد الله بن محمد عن معمر بن خلاد عن ابى الحسن الرضا عليه السلام قال سمعته يقول اسر الله سره إلى جبرئيل واسر جبرئيل إلى محمد صلى الله عليه وآله واسر محمد صلى الله عليه وآله إلى من شاء الله.

3 – It has been narrated to us by Abdullah Bin Muhammad, from Mo'mar Bin Khalaad, who has said:

'I heard Abu Al-Hassan Al-Reza[asws] say: 'Allah[azwj] Divulged His[azwj] Secret to Jibraeel, and Jibraeel divulged the Secret to Muhammad[saww], and Muhammad[saww] divulged the Secret to the one whom[asws] Allah[azwj] Desired it to'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن على عن ابى بصير قال سمعت ابا جعفر عليه السلام يقول اسر الله سره إلى جبرئيل واسره جبرئيل إلى محمد صلى الله عليه وآله واسره محمد صلى الله عليه وآله إلى على واسره على عليه السلام إلى من شاء واحدا بعد واحد.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali, from Abu Baseer who said:

'I heard Abu Ja'far[asws] say: 'Allah[azwj] Divulged His[azwj] Secret to Jibraeel, and Jibraeel divulged the Secret to Muhammad[saww], and Muhammad[saww] divulged the Secret to Ali[asws], and Ali[asws] divulged the Secret to the one whom[asws] he[asws] desired to, one after the other'.

(5) حدثنا احمد بن محمد عن ابن ابى عمير عن عبد الصمد بن بشير عن ابى الجارود عن ابى جعفر عليه السلام قال ان رسول الله صلى الله عليه وآله دعا عليا عليه السلام في المرض الذى توفى فيه فقال يا على ادن منى حتى اسر اليك ما اسر الله إلى وائتمنك على ما ائتمننى الله عليه ففعل ذلك رسول الله صلى الله عليه وآله بعلى عليه السلام وفعله على عليه السلام بالحسن وفعله الحسن بالحسين وفعله الحسين بابى وفعله ابى بى.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abdul Samad Bin Basheer, from Abu Al-Jaroud, who has narrated:
‘Abu Ja’far[asws] having said that: ‘The Rasool Allah[saww] called Ali[asws] during the illness in which he[saww] passed away. He[saww] said: ‘O Ali[asws], listen to me[saww] until I[saww] divulge the Secret to you[asws], what Secret Allah[azwj] has Divulged to me[saww], and I[saww] entrust to you[asws] what Allah[azwj] has Entrusted to me[saww]’. The Rasool Allah[saww] did that to Ali[asws], and Ali[asws] did the same to Al-Hassan[asws], and Al-Hassan[asws] did the same to Al-Husayn[asws], and Al-Husayn did the same to my[asws] father[asws], and my[asws] father[asws] acted likewise to me[asws]’.

(6) حدثنا بنان بن محمد عن معمر بن خلاد عن ابى الحسن عليه السلام قال لا يقدر العامل ان يخبر بما يعلم فان سر الله اسره إلى جبرئيل واسره جبرئيل إلى محمد صلى الله عليه وآله واسره محمد صلى الله عليه وآله إلى من شاء الله.
6 – It has been narrated to us by Banaan Bin Muhammad, from Mo’mar Bin Khalaad, who has said:
Abu Al-Hassan[asws] having said: ‘The worker has no power to inform with what he knows, for the Secret of Allah[asws], He[azwj] Divulged it to Jibraeel, and Jibraeel divulged it to Muhammad[saww], and Muhammad[saww] divulged it to whom[asws] Allah[azwj] so Desired’.

(4) باب التفويض إلى رسول الله صلى الله عليه وآله

CHAPTER 4 – THE AUTHORISATION GIVEN TO THE RASOOL ALLAH[saww]

(1) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن ابراهيم بن عبد الحميد عن ابى اسامه عن ابى جعفر عليه السلام قال ان الله خلق محمدا صلى الله عليه وآله عبدا فادبه حتى إذا بلغ اربعين سنة اوحى إليه وفوض إليه الاشياء فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asaamah, who has said:

'Abu Ja'far[asws] having said that: 'Allah[azwj] Created Muhammad[saww] a servant. He[azwj] Enlightened him[saww] until he[saww] reached the age of forty years. He[azwj] Revealed unto him[saww], and Authorised to him[saww] the things. He[azwj] Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'.

(2) حدثنا محمد بن عبد الجبار عن الحسن بن على بن فضال عن ثعلبة عن زرارة انه سمع ابا عبد الله عليه السلام وابا جعفر عليه السلام يقولان ان الله فوض إلى نبيه عليهم السلام امر خلقه لينظر كيف طاعتهم ثم تلا هذه الاية وما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا.

2 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Ali Bin Fazaal, from Tha'albat, from Zarara who says:

'I heard it from Abu Abdullah[asws] and Abu Ja'far[asws] both say that: 'Allah[azwj] Authorised to His[azwj] Nabi[as] (The Prophets[as]) matters of His[azwj] Creation, to See how they are in their obedience'. Then he[asws] recited this Verse ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'.

(3) حدثنا محمد بن عبد الجبار عن البرقى عن فضاله عن ربعى عن القاسم بن محمد قال ان الله ادب نبيه فاحسن تأديبه فقال خذ العفو واعمر بالمعروف واعرض عن الجاهلين فلما كان ذلك انزل الله وانك لعلى خلق عظيم وفوض إليه امر دينه وقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فحرم الله الخمر بعينها وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله ذلك وكان يضمن على الله الجنة فيجيز الله ذلك له وذكر الفرايض فلم يذكر الجد فاطعمه رسول الله صلى الله عليه وآله سهما فاجاز الله ذلك ولم يفوض إلى احد من الانبياء غيره.

3 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaalah, from Rabi'e, from Al-Qasim Bin Muhammad who said:

'Allah[azwj] Enlightened His[azwj] Prophet[saww] with the best Education. He[azwj] Said: "***[7:199] Take to forgiveness and enjoin good and turn aside from the ignorant***". When Allah[azwj] Sent down ***[68:4] And most surely you conform to sublime morality***, and Authorised to him[saww] the matter of His[azwj] Religion, and Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***. Allah[azwj] Prohibited the alcohol specifically, and the Rasool Allah[saww] prohibited all intoxicants. Allah[azwj] had Approved that, and he[saww] gave the guarantee on Allah[azwj] for the Paradise. Allah[azwj] Approved that for him[saww]. And He[azwj] Mentioned the obligation. He[azwj] did not Mention their seriousness. The Rasool Allah[saww] fed him a section. Allah[azwj] Approved that, and He[azwj] did not Authorise to any one of the Prophets[as] apart from him[saww]'. (This is not a Hadith but someone's statement).

(4) حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن اسحق بن عمار عن ابى عبد الله عليه السلام قال ان الله ادب نبيه على ادبه فلما انتهى به إلى ما اراد قال له انك لعلى خلق عظيم ففوض إليه دينه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا وان الله فرض في القرآن ولم يقسم للجد شيئا وان رسول الله صلى الله عليه وآله اطعمه السدس فاجاز الله له وان الله حرم الخمر بعينها وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله له ذلك وذلك قول الله هذا عطاونا فامنن أو امسك بغير حساب.

4 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ibn Sinan, from Is'haq Bin Amaar, who has said:

'Abu Abdullah[asws] having said that: 'Allah[azwj] Enlightened His[azwj] Prophet[saww] on his[saww] manners. When He[asws] Completed what He[azwj] Intended to, He[azwj] Said ***[68:4] And most surely you conform to sublime morality***. He[azwj] Delegated to him[saww] His[azwj] Religion. He[azwj] Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***, and that Allah[azwj] (Obligated) Obligations in the Quran but did not specify anything for the ancestors and left it for Rasool Allah[saww] to decide, which was fixed at one-sixth. Allah[azwj] Permitted for him[saww], and that Allah[azwj] Prohibited the alcohol specifically, and the Rasool Allah[saww] prohibited all intoxicants. Allah[azwj] Permitted that for him[saww], and that is the Statement of Allah[azwj] ***[38:39] This is Our free gift, therefore give freely or withhold, without reckoning***'.

(5) حدثنا محمد بن عيسى عن ابى عبد الله المؤمن عن اسحق بن عمار عن ابى عبد الله عليه السلام قال ان الله ادب نبيه حتى إذا اقامه على ما اراد قال له وأمر بالمعروف و اعرض عن الجاهلين فلما فعل ذلك له رسول الله صلى الله عليه وآله زكاه الله فقال انك لعلى خلق عظيم فلما زكاه فوض إليه دينه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فحرم الله الخمر وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله ذلك كله وان الله انزل الصلوة وان رسول الله صلى الله عليه وآله وقت اوقاتها فاجاز الله ذلك له

5 – It has been narrated to us by Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Is'haq Bin Amaar, who has said:

'Abu Abdullah[asws] having said that: 'Allah[azwj] Enlightened His[azwj] Prophet[saww] until He[azwj] Established for him[saww] what He[azwj] Intended, He[azwj] Said to him[saww] ***[7:199] Take to forgiveness and enjoin good and turn aside from the ignorant***. When the Rasool Allah[saww] did that for Him[azwj], Allah[azwj] Commended him[saww] Saying ***[68:4] And most surely you conform to sublime morality***. When He[azwj] Commended him[saww], He[azwj] Delegated to him[saww] His[azwj] Religion. He[azwj] Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***. Allah[azwj] Prohibited alcohol, and the Rasool Allah[azwj] prohibited all intoxicants. Allah[azwj] Permitted him[saww] to do all that, and that Allah[azwj] Sent down Prayers, and that the Rasool Allah[saww] specified its timings. Allah[azwj] Permitted that for him[saww]'.

(6) حدثنا محمد بن الحسن عن جعفر بن بشير عن ابن بكير عن زرارة قال سئلت ابا جعفر عليه السلام عن اشياء من الصلوة والديات والفرايض واشياء من اشباه هذا فقال ان الله فوض إلى نبيه صلى الله عليه وآله.

6 – It has been narrated to us by Muhammad Bin Al-Hassan, from Ja'far Bin Basheer, from Ibn Bakeyr, from Zarara who said:

'I asked Abu Ja'far[asws] about things from the Prayers, and the blood-money, and the obligations, and the things from similar to these. He[asws] said: 'Allah[azwj] Delegated to His[azwj] Prophet[saww]'.

(7) حدثنا احمد بن محمد عن عبد الله بن محمد الحجال عن ثعلبه عن زرارة قال سمعت ابا جعفر وابا عبد الله عليهما السلام يقول ان الله فوض إلى نبيه امر خلقه لينظر كيف طاعتهم ثم تلى هذه الاية ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al-Hajaan, from Tha'albah, from Zarara who said:

'I heard Abu Ja'far[asws], and Abu Abdullah[asws] say that: 'Allah[azwj] Delegated to His[azwj] Prophet[saww] the matters of His[azwj] Creatures, to See how they are in their obedience'. Then he[asws] recited this Verse ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'.

(8) حدثنا احمد بن محمد عن الحسن بن على بن فضال عن عبد الله بن بكير عن زرارة عن حمران قال سئلت ابا جعفر عليه السلام عن اشياء من الصلوة والديات والفرايض و واشياء من اشباه هذا فقال ان الله فوض إلى نبيه صلى الله عليه وآله.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, from Zarara, from Hamraan who said:

'I asked Abu Ja'far[asws] about things from Prayers, and the blood-money, and the obligations, and the things from similar to these. He[asws] said that: 'Allah[azwj] Delegated to His[azwj] Prophet[saww]'.

(9) حدثنا بعض اصحابه عن محمد بن الحسن عن على بن النعمان عن ابن مسكان عن اسماعيل بن عبد العزيز قال قال لى جعفر بن محمد ان رسول الله صلى الله عليه واله كان يفوض إليه ان الله تبارك وتعالى فوض إلى سليمان ملكه فقال هذا عطاؤنا فامنن أو امسك بغير حساب وان الله فوض إلى محمد نبيه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فقال رجل انما كان رسول الله صلى الله عليه وآله مفوضا إليه في الزرع والضرع فلوى جعفر عليه السلام عنه عنقه مغضبا فقال في كل شئ والله في كل شئ.

9 – It has been narrated to us by one of his companions, from Muhammad Bin Al-Hassan, from Ali Bin No'man, from Ibn Muskaan, from Ismail Bin Abdul Aziz who said:

'Abu Ja'far Bin Muhammad[asws] said to me that: 'The Rasool Allah[saww] that Allah[azwj] had Delegated to him[saww] the kingdom that He[azwj] had Delegated to Suleiman[as]'. He[asws] said: '***[38:39] This is Our free gift, therefore give freely or withhold, without reckoning***, and that Allah[azwj] Delegated to Muhammad[as] His[azwj] Prophet[saww]. He[azwj] Said: ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'. A man said, 'But, was the Rasool Allah[saww] Delegated regarding the agriculture and farming?' Abu Ja'far[asws] turned his[asws] neck towards him in disapproval. He[asws] said: 'Regarding everything, by Allah[azwj], regarding everything'.

(10) حدثنا احمد بن محمد عن الحجال عن ثعلبه عن زرارة عن ابى جعفر و ابى عبد الله عليه السلام قال سمعته يقول ان الله فوض إلى نبيه امر خلقه لينظر كيف طاعتهم ثم تلا هذه الاية وما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hajaal, from Tha'albah, from Zarara, who has said:

'I heard Abu Ja'far[asws] and Abu Abdullah[asws] say that: 'Allah[azwj] Delegated to His[azwj] Prophet[saww] the matters of His[azwj] creatures to see how they are in their obedience'. Then he[asws] recited this Verse ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'.

(11) حدثنا محمد بن عيسى عن النضر بن سويد عن عبد الله بن سليمان عمن رواه عن عبد الله سليمان عن ابى جعفر عليه السلام قال ان الله ادب محمدا صلى الله عليه وآله تأديبا ففوض إليه الامر وقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا وكان مما امره الله في كتابه فرايض الصلب وفرض رسول الله صلى الله عليه وآله للجد فاجاز الله ذلك له.

11 – It has been narrated to us by Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Abdullah Bin Suleiman, from Abdullah Suleiman, who has said:

'Abu Ja'far[asws] having said that: 'Allah[azwj] Enlightened Muhammad[saww] in the Highest Levels of morals. He[azwj] Delegated to him[saww] the matters and Said "***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***", and from these Allah[azwj] had Ordered in His[azwj] Book were the obligations from the Prophet as for the descendants and the Rasool Allah[saww] obligated those also for the ancestors. Allah[azwj] Approved that for him[saww]'.

(12) حدثنا يعقوب بن يزيد ومحمد بن عيسى عن زياد القندى عن محمد بن عماره عن فضيل بن يسار قال سئلته كيف كان يصنع امير المؤمنين بشارب الخمر قال كان يحده قلت فان كان عاد قال يحده ثلث مرات فان عاد كان يقتله قلت كيف كان يصنع بشارب المسكر قال مثل ذلك قلت فمن شرب شربة مسكر كمن شرب شربة خمر قال سواء فاستعظمت ذلك فقال لى يا فضيل لا تستعظم ذلك فان الله انما بعث محمدا رحمة للعالمين والله ادب نبيه فاحسن تأديبه فلما انتدب

12 – It has been narrated to us by Yaqoub Bin Yazeed and Muhammad Bin Isa, from Zyad Al-Qindy, from Muhammad Bin Amaara, from Fazeyl Bin yasaar who said:

'I asked him[asws], 'How did Amir-ul-Momineen[asws] deal with the drinker of alcohol?' He[asws] said: 'He[asws] limited it'. I said, 'And if he returned to it?' He[asws] said: 'He[asws] limited it three times, and if he returned to it, he[asws] killed him'. I said, 'How did he[asws] deal with the drinker of intoxicants?' He[asws] said: 'Similar to that'. I said, 'Is the one who drinks intoxicants like the one who drinks alcohol?' He[asws] said: (yes, it's the) 'Same'. I considered that as great (major issue). He[asws] said to me: 'Do not consider that to be great, for Allah[azwj] Who Sent Muhammad[saww] as a Mercy to the Worlds, and Allah[azwj] Enlightened His[azwj] Prophet[saww] with the best morality. When He[azwj] Completed it, He[azwj] Placed to him[saww] (the Religion). Allah[azwj] Prohibited the alcohol, and the Rasool Allah[saww] prohibited all intoxicants. Allah[azwj] Permitted that for him[saww]; and Allah[azwj] Sanctified Mecca, and the Rasool Allah[saww] sanctified Al-Medina. Allah[azwj] Permitted for him[saww] all of that; and Allah[azwj] Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet[saww]) and that the Rasool Allah[saww] included in it the ancestors. Allah[azwj] Permitted for him[saww] all of that. Then he[asws] said to him: 'O Fazeyl, they have distorted (*Tahreef*), what have they distorted ***[4:80] Whoever obeys the Rasool, he indeed obeys Allah***'.

(13) حدثنا يعقوب بن يزيد عن زياد القندى عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال قلت له كيف كان يصنع امير المؤمنين عليه السلام بشارب الخمر قال كان يحده قلت فان عاد قال يحده ثلث مرات فان عاد كان يقتله قلت فمن شرب الخمر كما شرب المسكر قال سواء فاستعظمت ذلك فقال لا تستعظم ذلك ان الله لما ادب نبيه انتدب ففوض إليه وان الله حرم مكة وان رسول الله حرم المدينة فاجاز الله له ذلك وان الله حرم الخمر وان رسول الله حرم المسكر فاجاز الله ذلك كله وان الله فرض الفرايض من الصلب وان رسول الله صلى الله عليه وآله يطعم الجد فاجاز الله ذلك له ثم قال حرف وما حرف من يطع الرسول فقد اطاع الله.

13 – It has been narrated to us by Yaqoub Bin Yazeed, from Zyad Al-Qindy, from Abdullah Bin Sinan, who has said:

'I asked Abu Abdullah[asws], 'How did Amir-ul-Momineen[asws] deal with the drinker of alcohol?' He[asws] said: 'He[asws] limited it'. I said, 'And if he returned to it?' He[asws] said: 'He[asws] limited it three times, and if he returned to it, he[asws] killed him'. I said, 'Is the one who drinks intoxicants like the one who drinks alcohol?' He[asws] said: ' (Yes it's the) Same'. I considered that as great (major issue). He[asws] said to me: 'Do not consider that to be great. When Allah[azwj] Enlightened His[azwj] Prophet[saww] (with the best morality) and He[azwj] Completed it, He[azwj] Placed to him[saww] (the Religion). Allah[azwj] Sanctified Mecca, and the Rasool Allah[saww] sanctified Al-Medina. Allah[azwj] Permitted for him[saww] all of that. Allah[azwj] Prohibited the alcohol, and the Rasool Allah[saww] prohibited all intoxicants. Allah[azwj] Permitted that for him[saww]; and Allah[azwj] Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet[saww]) and that the Rasool Allah[saww] included in it the ancestors. Allah[azwj] Permitted for him[saww] all of that. Then he[asws] said to him: 'O Fazeyl, they have distorted (*Tahreef*), and what have they distorted ***[4:80] Whoever obeys the Rasool, he indeed obeys Allah***'.

(14) حدثنا احمد بن محمد عن احمد بن محمد بن ابى نصر عن حماد بن عثمان عن زرارة عن ابى جعفر عليه السلام قال وضع رسول الله صلى الله عليه وآله دية العين ودية النفس و دية الانف وحرم النبيذ وكل مسكر فقال له رجل فوضع هذا رسول الله صلى الله عليه واله من غير ان يكون جاء فيه شئ قال نعم ليعلم من يطع الرسول ومن يعصيه.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Zarara, who has said:

'Abu Ja'far[asws] said: 'The Rasool Allah[saww] laid down the blood-money for the eye, and blood-money for the soul, and blood-money for the nose, and prohibited the Nabeez (alcohlic drink) and all intoxicants'. A man said to him[asws], 'The Rasool Allah[saww] laid down this, from other that what had Come (in Revelation) regarding it?' He[asws] said: 'Yes, so that to know who obeys the Rasool[saww] and who does not'.

(15) حدثنا عبد الله بن عامر عن ابى عبد الله البرقى عن الحسن بن عثمان عن محمد بن الفضيل عن ابى حمزة الثمالى قال قرات هذه الاية إلى ابى جعفر عليه السلام ليس لك من الامر شئ قول الله تعالى لنبيه وانا اريد ان اسئله عنها فقال أبو جعفر عليه السلام بل وشئ يشئ مرتين وكيف لا يكون له من الامر شئ فقد فوض الله إليه دينه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فما احل رسول الله صلى الله عليه واله فهو حلال وما حرم فهو حرام.

15 – It has been narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I recited this Verse to Abu Ja'far[asws] ***[3:128] You have no concern in the affair***, the Statement of Allah[azwj] to His[azwj] Prophet[saww], and I wanted that I should ask him[asws] about it'. Abu Ja'far[asws] said: 'And a thing and something twice, and how can there be for him[saww] from the Commands, a thing. Allah[azwj] had Placed His[azwj] Religion to him[saww]. He[azwj] Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'. Whatever the Rasool Allah[saww] has permitted, it is permissible, and what he[saww] has prohibited, it is forbidden'.

(16) حدثنا احمد بن محمد عن محمد بن اسماعيل عن محمد بن عذافر عن عبد الله بن سنان عن بعض اصحابنا عن ابى جعفر عليه السلام قال ان الله تبارك وتعالى ادب محمدا صلى الله عليه وآله فلما تأدب فوض إليه فقال تبارك وتعالى ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فقال من يطع الرسول فقد اطاع الله فكان فيما فرض في القرآن فرايض الصلب وفرض رسول الله صلى الله عليه وآله فرايض الجد فاجاز الله ذلك له وانزل الله في القرآن تحريم الخمر بعينها فحرم رسول الله صلى الله عليه وآله تحريم المسكر فاجاز الله له ذلك في اشياء كثيرة فما حرم رسول الله صلى الله عليه وآله فهو بمنزلة ما حرم الله.

16 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azaafar, from Abdullah Bin Sinan, from one of our companions, from Abu Ja'far[asws] having said that: 'Allah[azwj] Blessed and High Enlightened Muhammad[saww]. When he[saww] achieved the morals, Placed to him[saww] (the Religion). The Blessed and High Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***. He[azwj] Said ***[4:80] Whoever obeys the Rasool, he indeed obeys Allah***. Allah[azwj] Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet[saww]) and that the Rasool Allah[saww] included in it the ancestors. Allah[azwj] Permitted that for him[saww], and Allah[azwj] Send down in His[azwj] Book the Prohibition of the alcohol especially. The Rasool Allah[saww] prohibited the intoxicants. Allah[azwj] Permitted that for him[saww] in many of the things. The prohibition of the Rasool Allah[saww] is of the same status of the Prohibition of Allah[azwj]'.

(17) حدثنا احمد بن محمد عن الحسين بن سعيد عن على بن النعمان عن ابن مسكان عن المعلى بن خنيس عن ابى عبد الله عليه السلام قال ما اعطى الله نبيا شيئا الا وقد اعطاه محمدا صلى الله عليه وآله قال لسليمان بن داود عليه السلام فامنن أو امسك بغير حساب وقال لمحمد صلى الله عليه وآله ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا.

17 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Al-No'man, from Ibn Muskaan, fro Al-Moala Bin Khunays, who has said the following:

Abu Abdullah[asws] having said: 'Allah[azwj] did not Give to the Prophets[as] what He[azwj] Gave it to Muhammad[saww]. He[azwj] Said for Suleiman Bin Dawood[as] ***[38:39] therefore give freely or withhold, without reckoning***', and Said for Muhammad[saww] ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***'.

(18) حدثنا ابراهيم بن هاشم عن عمرو بن عثمان عن محمد بن عذافر عن رجل من اخواننا عن محمد بن على عليه السلام قال ان الله تبارك وتعالى ادب محمدا صلى الله عليه وآله فلما تأدب فوض إليه الامر فقال تبارك وتعالى ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فقال من يطلع الرسول فقد اطاع الله فكان فيما فرض الله في القرآن فرايض الصلب وفرض رسول الله صلى الله عليه وآله فرايض الجد فاجاز الله ذلك وانزل الله له في القرآن تحريم الخمر بعينها وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله ذلك له واشياء كثيرة وكل ما حرم رسول الله صلى الله عليه وآله فهو بمنزلة ما حرم الله.

18 – It has been narrated to us by Ibrahim Bin Hashaam, from Amro Bin Usmaan, from Muhammad Bin Azaafar, from a man from our brothers, who has said:

'Muhammad[asws] Bin Ali[asws] having said that: 'Allah[azwj] Blessed and Highly Enlightened Muhammad[saww]. When he[saww] achieved the morals, He[azwj] Placed to him[saww] the Commands. The Blessed and High Said ***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***. He[azwj] Said ***[4:80] Whoever obeys the Rasool, he indeed obeys Allah.*** Allah[azwj] Obligated in the Book the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet[saww]) and that the Rasool Allah[saww] included in it the ancestors. Allah[azwj] Permitted that for him[saww], and Allah[azwj] Send down in His[azwj] Book the Prohibition of the alcohol especially. The Rasool Allah[saww] prohibited the intoxicants. Allah[azwj] Permitted that for him[saww] in many of the things. The prohibition of the Rasool Allah[saww] is of the same status of the Prohibition of Allah[azwj]'.

(19) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن ابراهيم بن عبد الحميد عن ابى بصير قال سئلت ابا عبد الله عليه السلام عن قوله ان الله فوض الامر إلى محمد صلى الله عليه وآله فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا قال ان الله خلق محمدا صلى الله عليه وآله طاهرا ثم ادبه حتى قومه على ما اراد ثم فوض إليه الامر فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فحرم الله الخمر بعينها وحرم رسول الله صلى الله عليه وآله المسكر من كل شراب وفرض الله فرايض الصلب واعطى رسول الله صلى الله عليه وآله الجد فاجاز الله له ذلك واشياء ذكرها من هذا الباب.

19 – It has been narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Umran, from Yunus, from Ibrahim Bin Abdul Hameed, from Abu Baseer who said:

'I asked Abu Abdullah[asws] about His[azwj] Statement that Allah[azwj] had Delegated the Commands to Muhammad[saww]. He[asws] said: '***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***. Allah[azwj] Prohibited the alcohol specifically, and the Rasool Allah[saww] prohibited all intoxicants from every drink, and Allah[azwj] Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet[saww]) and that the Rasool Allah[saww] included in it the ancestors. Allah[azwj] Permitted that for him[saww], and things which have been mentioned from this subject'.

(5) باب في ان ما فوض إلى رسول الله ص فقد فوض إلى الائمة عليهم السلام

CHAPTER 5 – REGARDING THAT WHATEVER WAS AUTHORISED TO THE RASOOL ALLAH[saww] HAS BEEN AUTHORISED TO THE IMAMS[asws]

(1) حدثنا يعقوب بن يزيد عن احمد بن الحسن بن زياد عن محمد بن الحسن الميثمى عن ابيه عن ابى عبد الله قال سمعته يقول ان الله ادب رسوله صلى الله عليه وآله حتى قومه على ما اراد ثم فوض إليه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فما فوض الله إلى رسوله فقد فوضه الينا.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Ahmad Bin Al-Hassan Bin Zyad, from Muhammad Bin Al-Hassan Al-Maysami, from his brother, who has said:

'I heard Abu Abdullah[asws] say that: 'Allah[azwj] Enlightened the Rasool Allah[saww] until He[azwj] Established him[saww] with what He[azwj] Intended, then Delegated to him[saww]. He[azwj] Said "***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***". Whatsoever Allah[azwj] Authorised to His[azwj] Rasool[saww], He[azwj] Authorised it to us[asws]'.

(2) حدثنا احمد بن محمد عن ابيه عن عبد الله بن المغيرة عن عبد الله بن سنان عن موسى بن اشيم قال دخلت على ابى عبد الله فسألته عن مسألة فأجابني فبينا انا جالس إذ جائه رجل فسأله عنها بعينها فاجابه بخلاف ما اجابني ثم جاء اخر فسأله عنها بعينها فاجابه بخلاف ما اجابني واجاب صاحبي ففزعت من ذلك وعظم على

2 – It has been narrated to us by Ahmad Bin Muhammad, from his father, from Abdullah Bin Al-Mugheira, from Abdullah Bin Sinan, from Musa bin Asheem who said:

'I came to Abu Abdullah[asws]. I asked him[asws] a question, he[asws] answered me. Whilst I was seated, when a man came up. He asked him[asws] exactly the same question, he[asws] answered it differently to what he[asws] had answered me. Then another one came up. He asked him[asws] exactly the same question, he[asws] answered him differently to what he[asws] had answered to my companion and me. I was gravely concerned from that, for it was a big thing to me.

فلما خرج القوم نظر إلى فقال يابن اشيم كانك جزعت قلت جعلني الله فداك انما جزعت من ثلث اقاويل في مسألة واحدة فقال يابن اشيم ان الله فوض إلى داود عليه السلام امر ملكه فقال هذا عطاؤنا فامنن أو امسك بغير حساب وفوض إلى محمد صلى الله عليه وآله امر دينه فقال ما اتيكم الرسول صلى الله عليه وآله فخذوه وما نهيكم عنه فانتهوا فان الله تبارك وتعالى فوض إلى الائمة منا والينا ما فوض إلى محمد صلى الله عليه وآله فلا تجزع.

When the people went out, he[asws] looked at me and said: 'O Ibn Asheym, you look gravely concerned'. I said, 'May Allah[azwj] Make me to be sacrificed for you[asws], but I am concerned from three of your[asws] statements regarding one question'. He[asws] said: 'O Ibn Hasheym, Allah[azwj] Authorised for Dawood[as] the matter of His[azwj] Kingdom. He[azwj] Said "***[38:39] This is Our free gift, therefore give freely or withhold, without reckoning***", and Authorised for Muhammad[saww] the matter of His[azwj] Religion. He[azwj] Said "***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***". Allah[azwj] Blessed and High Authorised to the Imams[asws] from us[asws], and to us[asws] is what has been Authorised to Muhammad[saww]. Do not be concerned'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن بعض اصحابنا عن سيف بن عميره عن ابى حمزة الثمالى قال سمعت ابا جعفر عليه السلام يقول من احللنا له شيئا اصابه من اعمال الظالمين فهو له حلال لان الائمة منا مفوض إليهم فما احلوا فهو حلال وما حرموا فهو حرام.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of our companions, from Sayf Bin Umeyr, from Abu Hamza Al-Thumaly who said:

'I heard Abu Ja'far[asws] say: 'It is in our jurisdiction to permit one to work for the unjust (ruler), since the Imams from us have been Authorised (by Allah) to permit whatever

we[asws] want, it becomes permissible, and whatever we prohibit, it becomes prohibited

(4) حدثنا احمد بن موسى عن على بن اسماعيل عن صفوان عن عاصم بن حميد عن ابن اسحق عن ابى عبد الله عليه السلام فسمعته يقول ان الله ادب نبيه على محبته فقال انك لعلى خلق عظيم ثم فوض إليه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا وقال من يطع الرسول صلى الله عليه وآله فقد اطاع الله قال ثم قال وان نبى الله فوض إلى على عليه السلام و ائتمنه فسلمتم وجحد الناس والله لحسبكم ان تقولوا إذا قلنا وتصمتوا إذا صمتنا ونحن فيما بينكم وبين الله فما جعل الله لاحد من خير في خلاف امرنا.

4 – It has been narrated to us by Ahmad Bin Musa, from Ali Bin Ismail, from Safwaan, from Aasim Bin Hameed, from Ibn Is'haq, who has said:

'I heard Abu Abdullah[asws] say that: 'Allah[azwj] Enlightened His[azwj] Prophet[saww] on the Morality of Love. He[azwj] Said "***[68:4] And most surely you conform to sublime morality***", then Gave him[saww] the Authority. He[azwj] Said "***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***", and Said "***[4:80] Whoever obeys the Rasool, he indeed obeys Allah***". Then Abu Abdullah[asws] said: 'The Prophet[saww] of Allah[azwj] gave the Authorisation to Ali[asws] and entrusted to him[asws] that all of them should submit (to him[asws]), but the people fought against (him[asws]). By Allah[azwj] it is sufficient for you all that you should speak if we[asws] speak, and you be silent when we[asws] remain silent, and we[asws] are, between you all and Allah[azwj]. Allah[azwj] has not Kept betterment for anyone in opposition to our[asws] commands'.

(5) حدثنا احمد بن محمد عن ابن ابى نجران عن عاصم بن حميد عن ابى اسحق النحوي قال سمعت ابا جعفر عليه السلام يقول ان الله ادب نبيه على محبته فقال انك لعلى خلق عظيم قال ثم فوض إليه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا ومن يطع الرسول فقد اطاع الله وان رسول الله وان رسول الله صلى الله عليه وآله فوض إلى على وائتمنه فسلمتم وجحد الناس ونحن فيما بينكم وبين الله ما جعل الله لاحد من خير في خلافه.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Najraan, from Aasim Bin Hameed, from Abu Is'haq Al-Nahwy who said:

'I heard Abu Ja'far[asws] say that; 'Allah[azwj] Enlightened His[azwj] Prophet[saww] on His[azwj] Love. He[azwj] Said "***[68:4] And most surely you conform to sublime morality***", the Authorised to him[saww]. He[azwj] Said "***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***", and Said "***[4:80] Whoever obeys the Rasool, he indeed obeys Allah***", and that the Rasool Allah[saww] gave the Authorisation to Ali[asws], and entrusted to him[asws] so that you all submit to him[asws] but the people fought against (him[asws]), and we[asws] are between you all and Allah[azwj]. Allah[azwj] has no Kept betterment for anyone in opposition to him[asws]'.

(6) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين عن احمد بن الحسن عن محمد بن الحسن بن زياد عن ابيه عن ابى عبد الله عليه السلام قال سمعته يقول ان الله ادب رسوله حتى قومه على ما اراد ثم فوض إليه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فما فوض إلى رسول الله صلى الله عليه وآله فوض الينا.

6 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn, from Ahmad Bin Al-Hassan, from Muhammad Bin Al-Hassan Bin Zyad, from his father, who has said:

'I heard Abu Abdullah[asws] say that: 'Allah[azwj] Enlightened His[azwj] Rasool[saww] until Established him[saww] on whatever He[azwj] Intended, then Authorised to him[saww]. He[azwj] Said "***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***". Whatever was Authorised to the Rasool Allah[saww], has also been Authorised to us[asws]'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن عبد الرحمن بن ابى نجران والحسن بن على بن فضال عن عاصم عن النحوي قال سمعت ابا عبد الله عليه السلام يقول ان الله ادب نبيه على محبته فقال انك لعلى خلق عظيم ثم فوض إليه

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abdul Rahmaan Bin Abu Najraan, and Al-Hassan Bin Ali Bin Fazaal, from Aasim, from Nahwy who said:

'I heard Abu Abdullah[asws] say that: 'Allah[azwj] Enlightened His[azwj] Prophet[saww] on the Morality of Love. He[azwj] Said "***[68:4] And most surely you conform to sublime morality***", the Authorised to him[saww]. He[azwj] Said "***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***", and Said "***[4:80] Whoever obeys the Rasool, he indeed obeys Allah***". Then Abu Abdullah[asws] said that: 'The Rasool Allah[saww] Authorised to Ali[asws] Bin Abu Talib[asws], and entrusted to him[asws]'.

(8) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن بكار بن ابى بكر عن موسى بن اشيم قال كنت عند ابى عبد الله عليه السلام فسأله رجل عن آية من كتاب الله فاخبره بها ثم دخل عليه رجل فسأله عن تلك الاية فاخبره بخلاف ما اخبره

8 – It has been narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Umran, from Yunus, from Bakaar Bin Abu Bakr, from Musa Bin Ashem who said:

'I was in the presence of Abu Abdullah[asws]. A man asked him[asws] about a Verse from the Book of Allah[azwj]. He[asws] informed him about it. Then another man entered. He[asws] asked about that (the same) Verse. He[asws] informed him differently to what he[asws] had informed him (the first man).

فدخلني من ذلك ما شاء الله حتى كاد قلبى يشرح بالسكاكين فقلت في نفسي تركت ابا قتاده بالشام لا يخطى بالواو وشبهها وجئت إلى هذا يخطى هذا الخطاء كله ودخل عليه آخر فسأله عن تلك الاية بعينها فاخبره بخلاف ما اخبرني واخبر صاحبي فسكنت نفسي وعلمت ان ذلك عنه تعمد قال ثم التفت إلى فقال يابن اشيم ان الله فوض إلى سليمان بن داود عليه السلام فقال هذا عطاؤنا فامنن أو امسك بغير حساب وفوض إلى نبيه صلى الله عليه وآله فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فما فوض إلى رسول الله صلى الله عليه وآله فقد فوضه الينا.

This started troubling me, what Allah[azwj] Desired, until my heart was as if it is being cut by knives. I said to myself, 'I left Abu Qatada in Shaam, who do not make a mistake in writing a 'Waaw' (Letter of Arabic Alphabet) and similar to that, and may be I have made a mistake (to leave him). This is the mistake, all of it. And another one came to him[asws]. He asked him[asws] about that very same Verse. He[asws] informed him differently to what he had informed me, and informed my companion. I calmed myself, and knew that this is being done deliberately. Then he[asws] turned to me saying: 'O Ibn Asheym, Allah[azwj] had Authorised to Suleiman Bin Dawood[as]. He[azwj] Said: "***[38:39] This is Our free gift, therefore give freely or withhold, without reckoning***", and Authorised to His[azwj] Prophet[saww]. He[azwj] Said: "***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***". Whatever was Authorised to the Rasool Allah[saww], has been Authorised to us[asws]'.

(9) حدثنا احمد بن محمد عن الحجال عن ثعلبة بن ميمون عن زكريا الزجاجي قال سمعت ابا جعفر عليه السلام يذكر ان عليا عليه السلام كان فيما ولى بمنزلة سليمان بن داود قال الله تعالى امنن أو امسك بغير حساب.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hajaal, from Tha'albat Bin Maymoun, from Zakariya Al-Zajajy who said:

'I heard Abu Ja'far[asws] mention that: 'Ali[asws] was a Guardian of the status of Suleiman Bin Dawood[as]. Allah[azwj] has Said "***[38:39] therefore give freely or withhold, without reckoning***".

(10) حدثنا محمد بن خالد الطيالسي عن سيف بن عميره عن ابى بكر الحضرمي عن رفيد مولى ابن هبيره قال أبو عبد الله عليه السلام إذا رايت القائم اعطى رجلا مائة الف و اعطى اخر درهما فلا يكبر في صدرك وفى رواية اخرى فلا يكبر ذلك في صدرك فان الامر مفوض إليه.

10 – It has been narrated to us by Muhammad Bin Khalid Al-Tayaalisy, from Sayf Bin Umeyra, from Abu Bakr Al-Hazramy, from Rafeed the slave of Ibn Hubeyra who said:

'Abu Abdullah[asws] said: 'If you were to see Al-Qaim[asws] (you will see that he[asws] will) give to a man one hundred thousand while giving to another man (only) one Dirham, (at this you must) overcome the uneasiness of your chest', and in another report (Imam[asws] said), 'do not restrict your chest from expansion (to comfortably accept it)', 'for that is the matter which has been Authorised to him[asws]'.

(11) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن النضر بن سويد عن على بن صامت عن اديم بن الحسن قال اديم سأله موسى بن اشيم يعنى ابا عبد الله عليه السلام عن آية من كتاب الله فخبره بها فلم يبرح حتى دخل رجل فسأله عن تلك الاية بعينها فاخبره بخلاف ما اخبره قال ابن اشيم فدخلني من ذلك ما شاء الله حتى كنت كاد قلبى يشرح بالسكاكين وقلت تركت ابا قتادة بالشام لا يخطى في الحرف الواحد الواو و شبهها وجئت إلى من يخطى هذا الخطاء كله فبينا انا كذلك إذ دخل عليه رجل اخر فسأله عن تلك الاية بعينها فاخبره بخلاف ما اخبرني والذى سأله بعدى فتجلى عنى وعلمت ان ذلك تعمد منه فحدثت بشئ في نفسي

11 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Ali Bin Saamit, from Adeem Bin Al-Hassan who said:

'Musa Bin Al-Asheym asked Abu Abdullah[asws] about a Verse from the Book of Allah[azwj]. He[asws] informed him about it. It wasn't long before a man entered and asked him[asws] that very Verse. He[asws] informed him differently to what he had informed him. Ibn Asheym said, 'A thought entered me from that, what Allah[azwj] Desired, until it was as if my heart was being torn apart by knives, and I said to myself, 'I left Abu Qatada in Shaam, telling him not to make a mistake in a single letter, the letter "Waaw" of similar to that, and came to the one who has made all these mistakes'. When I was between these thoughts that another man entered and asked him[asws] about that very same Verse. He[asws] informed him differently to what he[asws] had informed me and the one who had asked him[asws] after me. It was clear to me that this was being done deliberately by him[asws]. I starting talking to myself about these (in the state of disbelief).

فالتفت إلى أبو عبد الله عليه السلام فقال يابن اشيم لا تفعل كذا وكذا فحدثني عن الامر الذى حدثت به نفسي ثم قال يابن اشيم ان الله فوض إلى سليمان بن داود عليه السلام فقال هذا عطاؤنا فامنن أو امسك بغير حساب وفوض إلى نبيه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهوا فما فوض إلى نبيه فقد فوض الينا يابن اشيم من يرد الله ان يهديه يشرح صدره للايمان ومن يرد ان يضله يجعل صدره ضيقا حرجا اتدرى ما الحرج قلت لا فقال بيده وضم اصابعه كالشئ المصمت الذى لا يخرج منه شئ ولا يدخل فهى شئ.

Abu Abdullah[asws] turned to me and said: 'O Ibn Asheym, do not do such and such. He[asws] told me about the thoughts, which were circulating in my mind, then said: 'O Ibn Asheym, Allah[azwj] Authorised to Suleiman Bin Dawood[as]. He[azwj] Said: "***[38:39] This is Our free gift, therefore give freely or withhold, without reckoning***", and Authorised to His[azwj] Prophet[saww]. He[azwj] Said: "***[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back***". Whatever was Authorised to His[azwj] Prophet[saww], has been Authorised to us[asws]. O Ibn Hishaam, the one whom Allah[azwj] Intends to Guide, Expands his chest for the faith, and the one whom Allah[azwj] Intends to leave in disbelief, He[azwj] Narrows his chest critically (Al-Harja). Do you know what is Al-Harj?' I said, 'No'. He[asws] gestured with his[asws] fingers: 'Like something solid. Nothing comes out of it and nothing enters into it'.

(12) وما وجدت في نوادر محمد بن سنان قال قال أبو عبد الله عليه السلام لا والله ما فوض الله إلى احد من خلقه الا إلى رسول الله صلى الله عليه وآله والى الائمة عليه وعليهم السلام فقال انا انزلناه الكتاب لتحكم بين الناس بما اريك الله وهى جارية في الاوصياء.

12 – And what we have found in rarities – Muhammad Bin Sinan said: 'Abu Abdullah[asws] said: 'No, By Allah[azwj], Allah[azwj] has not Authorised anyone from His[azwj] creation except to the Rasool Allah[saww], and to the Imams[asws]. He[azwj] Said: "***[4:105] Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has shown you***", and this has flowed in the successors[asws]'.

(13) حدثنا الحسن بن على بن عبد الله عن عبيس بن هشام عن عبد الصمد بن بشير عن عبد الله بن سليمان عن ابى عبد الله عليه السلام قال سألته عن الامام فوض الله إليه كما فوض إلى سليمان فقال نعم وذلك ان رجلا سأله عن مسألة فاجابه فيها وسأله اخر عن تلك المسألة فاجابه بغير جواب الاول ثم سئله اخرى من تلك المسألة فسأله بغير جواب الاولين ثم قال هذا عطاؤنا فامسك أو اعط بغير حساب وهكذا هي في قرائة على قال قلت اصلحك الله فحين اجابهم بهذا الجواب يعرفهم الامام فقال سبحان الله اما تسمع الله يقول في كتابه ان في ذلك لايات للمتوسمين وهم الائمة وانها لبسبيل مقيم لا يخرج منها ابدا ثم قال نعم ان الامام إذا نظر إلى الرجل عرفه وعرف لونه وان سمع كلامه من خلف حايط عرفه وعرف ما هو ان الله يقول ومن آياته خلق السموات و الارض واختلاف السنتكم والوانكم ان في ذلك لايات للعالمين فهم العلماء و ليس يسمع شيئا من الالسن تنطق الا عرفه ناج أو هالك فلذلك يجيبهم بالذى يجيبهم به.

13 - It has been narrated to us by Al-Hassan Bin Ali Bin Abdullah, from Ubeys Bin Hashaam, from Abdul Samad Bin Basheer, from Abdullah Bin Suleiman, who has said:

'I asked Abu Abdullah[asws] about the Imam[asws]. Has Allah[azwj] Authorised him[asws] as He[azwj] had Authorised Suleiman[as]?' He[asws] said: 'Yes'. And that was from a man who had asked him[asws] a question. He[asws] answered him about it, and another one asked him[asws] that very same question. He[asws] answered him with another answer, from the first one.

Then another one asked him the same question, he[asws] answered with another answer than the first two. Then he[asws] said: "***[38:39] This is Our free gift, therefore give freely or withhold, without reckoning***", and this is what he[asws] recited to me. I said, 'May Allah[azwj] keep you well, when you[asws] answered them by this answer, the Imam[asws] recognised him'. He[asws] said: 'Glory be to Allah[azwj], have you not heard Allah[azwj] Say in His[azwj] Book that ***[15:75] Surely in this are signs for the distinguishing ones***, and they[asws] are the Imams[asws], ***[15:76] And surely it is a way that still abides***, they[asws] do not come out of it, ever.

Then he[asws] said: 'Yes, if the Imam[asws] looks at the man, he[asws] recognises him and recognises his colour, and if he[asws] hears his voice from behind the wall, he[asws] recognises what he is. ***[30:22] And one of His signs is the creation of the heavens and the Earth and the diversity of your tongues and colours; most surely there are signs in this for the learned***. They[asws] are the learned, and there is nothing from the languages that get spoken but they[asws] understand from it whether he is a rescued one or a perished one. For that reason he[asws] answers them with which he[asws] answers them'.

(6) باب في الائمة انهم يوفقون ويسددون فيما لا يوجد في الكتاب والسنة

CHAPTER 6 – REGARDING THE IMAMSasws, THEY ACT ACCORDINGLY AND SHOW THE RIGHT WAY IN WHAT THEYasws DO NOT FIND IN THE BOOK AND THE SUNNAH

(1) حدثنا العباس بن معروف عن حماد بن عيسى عن ربعى عن سورة بن كليب قال قلت لابي عبد الله عليه السلام باى شئ يفتى الامام قال بالكتاب قلت فما لم يكن في الكتاب قال بالسنة قلت فما لم يكن في الكتاب والسنة قال ليس شئ الا في الكتاب والسنة قال فكررت مرة أو اثنين قال يسدد ويوفق فاما ما تظن فلا.

1 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Rab'ie, from Sowrat Bin Kaleyb who said:

'I said to Abu Abdullahasws, 'On what basis does the Imamasws issue a verdict?' Heasws said: 'By the Book'. I said, 'What if it is not in the Book?' Heasws said: 'By the Sunnah'. I said, 'What if is it not in the Book and the Suunah?' Heasws said: 'There is nothing but it is in the Book and the Sunnah'. Heasws reiterated it once or twice. Heasws said: 'Heasws shows the right way and heasws acts accordingly. No, It is not as you think it to be'.

(2) حدثنا يعقوب بن يزيد عن الحسن بن ايوب عن على بن اسماعيل عن ربعى عن خيثم عن ابى عبد الله عليه السلام قال قلت له يكون شئ لا يكون في الكتاب والسنة قال لا قال قلت فان جاء شئ قال لا حتى اعدت عليه مرارا فقال لا يجئ ثم قال باصبعه بتوفيق وتسديد ليس حيث تذهب ليس حيث تذهب.

2 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ayub, from Ali Bin Ismail, from Rab'ie, from Khaysam, who has said:

'I asked from Abu Abdullahasws: 'Is there anything which is not in the Book and the Sunnah?' Heasws said: 'No'. I said, 'If something comes up?' Heasws said: 'No', until I repeated it to himasws. Heasws said: 'It does not come up'. Then, heasws said: 'By reconciling, and showing the right way. It is not the way you are heading, it is not where you are going (with it)'.

(3) حدثنا احمد بن الحسين بن سعيد عن الميثمى عن ربعى عن خيثم عن ابى عبد الله عليه السلام قال قلت له يكون شئ لا يكون في الكتاب والسنة قال لا قلت فان جاء شئ قال لايجيئ فاعدت عليه مرارا فقال لا يجئ ثم قال يا خيثم يوفق ويسدد ليس حيث تذهب.

3 – It has been narrated to us by Ahmad Bin Al-Husayn Bin Saeed, from Al-Maysamy, from Rabai'e, from Khaysam, who has said:

'I asked from Abu Abdullahasws: 'Is there anything which is not in the Book and the Sunnah?' Heasws said: 'No'. I said, 'If something turns up?' Heasws said: 'It cannot happen'. I repeated it to himasws. Heasws said: 'It is not possible'. Then heasws said: 'O Khyasam, Heasws reconciles and shows the right way. Do not go there (where your perception is taking you)'.

(4) حدثنا محمد بن الحسين عن جعفر بن بشير عن حماد بن عثمان عن ابى عبد الله عليه السلام قال سأله سورة وانا شاهد فقال جعلت فداك بما يفتى الامام قال بالكتاب قال فما لم يكن في الكتاب قال بالسنة قال فما لم يكن في الكتاب والسنة فقال ليس من شئ الا في الكتاب والسنة قال ثم مكث ساعة ثم قال يوفق ويسدد وليس كما تظن.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Hamaad Bin Usman, who has said:

'Sowrat asked Abu Abdullahasws and I witnessed it. He inquired, 'May I be sacrificed for youasws, by what does the Imamasws issue a verdict?' Heasws said: 'By the Book'. He asked, 'What if it is not in the Book?' Heasws said: 'By the Sunnah'. He said, 'What if it is not in the Book and the Sunnah?' Heasws said: 'There is nothing but it is in the

Book and the Sunnah'. Then he[asws] paused for a while, then said: 'He[asws] reconciles and he[asws] shows the right way, and it is not as you think it to be'.

(5) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن سورة بن كليب عن ابى عبد الله عليه السلام قال دخلت عليه بمنى فقلت جعلت فداك الامام باى شئ يحكم قال بالكتاب قلت فما ليس في الكتاب قال بالسنة قلت فما ليس في السنة ولا في الكتاب قال فقال بيده قد اعرف الذى تريد يسدد ويوفق وليس كما تظن.

5 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareyz, from Sowrat Bin Kaleb, who has said:

'I came up to Abu Abdullah[asws] at Mina. I said, 'May I be sacrificed for you[asws], by what does the Imam[asws] give a judgement?' He[asws] said: 'By the Book'. I said, 'What if it is not in the Book?' He[asws] said: 'By the Sunnah'. I asked, 'What if it is not in the Sunnah, nor in the Book?' He[asws] said, (emphasising by pointing out) by his[asws] hand: 'I[asws] know what you want, showing the right way and reconciling, and it is not as you think it to be'.

(7) باب في المعضلات التى لا توجد في الكتاب والسنة ما يعرفه الائمة

CHAPTER 7 – REGARDING THE DILEMMAS (AL-MO'ZALAAT) WHICH YOU DO NOT FIND IN THE BOOK AND THE SUNNAH, WHAT THE IMAMS[asws] UNDERSTAND ABOUT IT

(1) حدثنا احمد بن محمد عن محمد بن ابى عمير عن محمد بن يحيى الخثعمي عن عبد الرحيم القصير عن ابى جعفر عليه السلام قال كان على إذا ورد عليه امر ما نزل به كتاب ولا سنة قال رجم فاصاب قال أبو جعفر عليه السلام وهى المعضلات.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr, from Muhammad Bin Yahya Al-Khash'amy, from Abdul Raheem Al-Quseyr, who has said:

Abu Ja'far[asws] has said: 'If a matter was referred to Ali[asws] and there was no Revelation for it, nor a Sunnah, he[asws] spoke by Inspiration'. Abu Ja'far[asws] said: 'And it is from the dilemmas (Mo'zalaat)'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد بن يحيى عن عبد الرحيم عن ابى جعفر عليه السلام قال كان على عليه السلام يقضى بكتاب الله وسنة رسول الله فإذا جائه ما ليس في الكتاب والسنة رجم فاصاب وهى المعضلات.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Bin Yahya, from Abdul Raheem, who has narrated the following:

Abu Ja'far[asws] says that 'Ali[asws] used to judge by the Book of Allah[azwj] and the Sunnah of the Rasool Allah[saww]. If a matter came which was not in the Book and the Sunnah he[asws] spoke by Inspiration, and it is the dilemmas (Al-Mo'zalaat)'.

(3) حدثنى على بن اسماعيل بن عيسى بن صفوان بن يحيى عن عبد الله مسكان عن عبد الرحيم القصير عن ابى جعفر عليه السلام قال ان عليا عليه السلام إذا ورد عليه امر ما نزل به كتاب ولا سنة قال رجم فاصاب قال عليه السلام وهى المعضلات.

3 – Narrated to me Ali Bin Ismail Bin Isa Bin Safwaan Bin Yahya, from Abdullah Muskaan, from Abdul Raheem Al-Qasayr, who has narrated the following:

Abu Ja'far[asws] says that if a matter was referred to Ali[asws] for which there was neither a Revelation had Come down in the Book nor it has appeared in the Sunnah, he[asws] spoke by Inspiration'. He[asws] said: 'And it is the dilemmas (Al-Mo'zalaat)'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد والبرقي عن النضر بن سويد عن يحيى الحلبي عن عبد الله مسكان عن عبد الرحيم قال سمعت ابا جعفر عليه السلام يقول ان عليا عليه السلام إذا ورد عليه امر لم يجئ به كتاب ولا سنة رجم به يعنى ساهم فاصاب ثم قال يا عبد الرحيم وتلك المعضلات.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed and Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Muskaan, from Abdul Raheem who said:

'I heard Abu Ja'far[asws] say that: 'if a matter was referred to Ali[asws], which was neither in the Quran nor it was in the Sunnah, he[asws] decided correctly by Inspiration. O Abdul Raheem, and that is the dilemmas (Al-Mo'zalaat)'.

(5) حدثنا احمد بن موسى عن ابى يوسف عن ابن ابى عمير عن محمد بن يحيى عن عبد الرحيم القصير عن ابى جعفر عليه السلام قال سمعته يقول كان على عليه السلام إذ سئل فيما ليس في كتاب ولا سنة رجم فاصاب وهى المعضلات.

5 – It has been narrated to us by Ahmad Bin Musa, from Abu Yusuf, from Ibn Abu Umeyr, from Muhammad Bin Yahya, from Abdul Raheem Al-Qasayr, who has narrated the following:

'I heard Ja'far[asws] say: 'When Ali[asws] was asked about what was not in the Book and there was no Sunnah for it, he[asws] spoke by Inspiration, and it is the dilemmas (Al-Mo'zalaat)'.

(6) حدثنا احمد بن موسى عن ايوب بن نوح عن صفوان عن عبد الله بن مسكان عن عبد الرحيم القصير عن ابى جعفر عليه السلام قال كان على عليه السلام إذا ورد عليه امر ما نزل فيه كتاب ولا سنة رجم فاصاب قال أبو جعفر وهى المعضلات.

6 – It has been narrated to us by Ahmad Bin Musa, from Ayub Bin Nuh, from Safwaan, from Abdullah Bin Muskaan, from Abdul Raheem Al-Qasayr, who has narrated the following:

Abu Ja'far[asws] says that when a matter was referred to Ali[asws], and there was nothing regarding it in the Book and nor in the Sunnah, he[asws] decided by Inspiration'. Abu Ja'far[asws] said: 'And it is the dilemmas (Al-Mo'zalaat)'.

(7) حدثنا محمد بن موسى عن موسى الحلبي عن ابى عبد الله عليه السلام قال كان امير المؤمنين إذ ورد عليه ما ليس في كتاب ولا سنة نبيه فيرجمه فيصيب ذلك وهى من المعضلات.

7 – It has been narrated to us by Muhammad Bin Musa, from Musa Al-Halby, who says:

Abu Abdullah[asws] says when a matter was referred to Amir-ul-Momineen[asws] which was neither in the Book nor in the Sunnah of the Prophet[saww], he[asws] would decided correctly by Inspiration'.

(8) باب في الامام انه يعرف شيعته من عدوه بالطينة التى خلقوا فيها بوجوههم واسمائهم

CHAPTER 8 – REGARDING THE IMAM^asws^, HE^asws^ RECOGNISES HIS^asws^ SHIITE FROM HIS^asws^ ENEMY BY THE CLAY WITH WHICH THEY HAVE BEEN CREATED, BY THEIR FACES AND THEIR NAMES

(1) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن خلف بن حماد عن سعد الاسكاف عن الاصبغ بن نباته ان امير المؤمنين عليه السلام صعد المنبر فحمد الله واثنى عليه ثم قال يا ايها الناس ان شيعتنا من طينة مخزونة قبل ان يخلق ادم بالفى سنة لا يشذ فيها شاذ ولا يدخل فيها داخل وانى لاعرفهم حين ما انظر إليهم لان رسول الله صلى الله عليه وآله لما تفل في عينى وانا ارمد قال اذهب عنه الحر والقر والبرد وبصره صديقه من عدوه فلم يصبنى رمد بعد ولا حر ولابرد ولانى لاعرف صديقى من عدوى

1 – It has been narrated to us by Ibrahim Bin Hashaam, from Abu Abdullah Al-Barqy, from Khalaf Bin Hamaad, from Sa'ad Al-Askaaf, from Al-Asbagh Bin Nabata, who has narrated the following:

'Once, Amir-ul-Momineen^asws^ ascended the Pulpit. He^asws^ Praised Allah^azwj^ And Commended Him^azwj^, then said: 'O you people! Our^asws^ Shiites are from the stored clay before the creation of Adam^as^ by two thousand years, and none depart from it a departing, nor do any enter in it an entering, and I^asws^ recognise them as soon as I look at them because, when the Rasool Allah^saww^ applied his^saww^ saliva in my eyes, and I^asws^ had a problem with seeing. I^asws^ went free from that, and there was coolness in my^asws^ eyes, and I^asws^ could see his^saww^ friend from his^saww^ enemy. I^asws^ was never affected by the problem after that, and no heat nor the cold affected my^asws^ eyes, and I^asws^ could recognise my^asws^ friend from my^asws^ enemy'.

فقام رجل من الملاء فسلم ثم قال والله يا امير المؤمنين انى لادين الله بولايتك وانى لاحبك في السر كما اظهر في العلانية فقال له على عليه السلام كذبت فوالله ما اعرف اسمك في الاسماء ولا وجهك في الوجوه وان طينتك لمن غير تلك الطينة قال فجلس الرجل قد فضحه الله واظهر عليه ثم قام آخر فقال يا امير المؤمنين عليه السلام انى لادين الله بولايتك وانى لاحبك في السر كما احبك في العلانية فقال له صدقت طينتك من تلك الطينة وعلى ولايتنا اخذ ميثاقك وان روحك من ارواح المؤمنين فاتخذ للفقر جلبابا فو الذى نفسي بيده لقد سمعت رسول الله صلى الله عليه واله وسلم يقول ان الفقر إلى محبينا اسرع من السيل من اعلى الوادي إلى اسفله.

A man stood up from the public. He (first) greeted, then said, 'By Allah^azwj^, O Amir-ul-Momineen^asws^, I am on the Religion of Allah^azwj^ by your^asws^ Wilayah, and I love you^asws^ in secret just as I love you in the open'. Ali^asws^ said to him: 'You are lying, for, by Allah^azwj^, I^asws^ do not recognise your name in the names, nor your face in the faces, and that your clay is from other than that clay'.

The man sat down. Allah^azwj^ had Exposed and Humiliated him. Then another one stood up and said, 'O Amir-ul-Momineen^asws^, I am on the Religion of Allah^azwj^ by your^asws^ Wilayah, and I love you^asws^ in secret just as I love you^asws^ in the open'. He^asws^ said to him: 'You speak the truth. Your clay is from that clay, and you are on our^asws^ Wilaah. A covenant was taken from you, and that your soul is from the souls of the believers. Take poverty to be your outfit, for, by the One in Whose^azwj^ Hand is my^asws^ soul, I heard the Rasool Allah^saww^ say that: 'The poverty comes to those that love us^asws^ faster than the flow of the stream from the high valley to its base'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن علوان عن سعد بن ظريف عن الاصبغ بن نباته قال كنت مع امير المؤمنين عليه السلام فاتاه رجل فسلم عليه قال يا امير المؤمنين انى والله لاحبك في الله واحبك في السر كما احبك في العلانية و ادين الله بولايتك في السر كما ادين بها في العلانية وبيد امير المؤمنين عليه السلام عود فطاطأ به راسه ثم نكت بعوده في الارض ساعة ثم رفع راسه إليه فقال ان رسول الله صلى الله عليه وآله حدثنى بالف حديث لكل حديث الف باب وان ارواح المؤمنين تلتقي في الهواء فتشام فما تعارف منها ايتلف وما تناكر منها اختلف ويحك لقد كذبت فما اعرف وجهك في الوجوه ولا اسمك في الاسماء قال ثم دخل عليه اخر فقال يا امير المؤمنين انى احبك في الله واحبك

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Alwaan, from Sa'ad Bin Zareyf, from Al-Asbagh Bin Nabata who said:
'I was with Amir-ul-Momineen[asws] and a man came up to him[asws]. He greeted him[asws] and said, 'O Amir-ul-Momineen[asws], by Allah[azwj], I love you in the way of Allah[azwj], and I love you[asws] in the secret just as I love you[asws] in the open, and I have made it as Allah[azwj]'s Religion your[asws] Wilayah in the secret just as I have made it in the open'. However, Amir-ul-Momineen[asws] inclined his[asws] head and made marks in the ground for a moment. Then he[asws] raised his[asws] head towards him and said that: 'The Rasool Allah[saww] narrated to me[asws] a thousand Hadeeth, for every Hadeeth are a thousand doors, and that the souls of the believers meet (each other) in the air. They get acquainted with what they recognise, but if they do not (recognise each other), they separate. Woe be unto you. You have lied. I[asws] do not recognise your face in the faces, nor your name in the names'.

Then another one came up to him[asws] and said, 'O Amir-ul-Momineen[asws], I love you[asws] in the way of Allah[azwj], and I love you[asws] in the secret just as I love you[asws] in the open, and I make your[asws] Wilayah to be the Religion of Allah[azwj] in the secret just as I make it to be the Religion of Allah[azwj] in the open'. He[asws] made marks in the ground for a second time, then raised his[asws] head towards him and said to him: 'You speak the truth. Your clay is from the stored clay. Allah[azwj] Took the Covenant from the lion of Adam[as], and none would depart from it a departing, nor do any enter in it an entering, other than those. Go and make poverty to be your gown, for I[asws] have heard from the Rasool Allah[saww] say: 'O Ali[asws] Bin Abu Talib[asws], by Allah[azwj], the poverty flows to those that love us[asws] faster that the stream does to the middle of the valley'.

(3) حدثنا عباد بن سليمان عن محمد بن سليمان عن ابيه سليمان الديلمى عن هارون بن الجهم عن سعد الخفاف عن ابى جعفر قال بينا امير المؤمنين عليه السلام يوما جالس في المسجد واصحابه حوله فاتاه رجل من شيعته فقال يا امير المؤمنين عليه السلام ان الله يعلم انى ادينه بحبك في السر كما ادينه بحبك في العلانية واتولاك في السر كما اتولاك في العلانية فقال امير المؤمنين عليه السلام صدقت اما فاتخذ للفقر جلبابا فان الفقر اسرع إلى شيعتنا من السيل إلى قرار الوادي

3 – It has been narrated to us by Abaad Bin Suleiman, from Muhammad Bin Suleiman, from his father Suleiman Al-Daylamy, from Haroun Bin Al-Jahm, from Sa'ad Al-Khafaaf, who has said:
'Abu Ja'far[asws] having said: 'One day Amir-ul-Momineen[asws] was seated explaining something in the Masjid, and his[asws] companions were around him[asws]. A man from his[asws] Shiites came up and said, 'O Amir-ul-Momineen[asws], Allah[azwj] Knows that I make it to be His[azwj] Religion with your[asws] love in the secret just as I make it to be His[azwj] Religion in the open, and I befriend you[asws] in the secret just as I befriend you[asws] in the open'. Amir-ul-Momineen (as.) said that: 'You speak the truth, but take the poverty to be your gown, for the poverty flows to our[asws] Shiites faster than the stream flows to the bottom of the valley'.

قال فولى الرجل وهو يبكى فرحا لقول امير المؤمنين عليه السلام صدقت قال رجل من الخوارج يحدث صاحبا له قريبا من امير المؤمنين فقال احدهما لصاحبه تالله ان رايت كاليوم قط انه اتاه رجل فقال له انى لاحبك فقال له صدقت فقال له الاخر انا ما انكرت من ذلك لم يجد بدا من انه إذا قيل له انى لاحبك ان يقول له صدقت تعلم انى لاحبه

The man left with tears of happiness in his eyes at the statement of Amir-ul-Momineen[asws] having ratified him. A man from the Khawarijites said, 'He narrated to a close companion of Amir-ul-Momineen[asws]. One of them said to the other, 'I have never seen a day like this at all. A man came up and said to him[asws], 'I love you[asws]'. He[asws] said to him: 'You speak the truth'. The other one said to him, 'I don't deny from that which I do not find from him if he says to him[asws], "I love you[asws]", that he[asws] says to him "You speak the truth". Know that I love him[asws] (as well)'.

قال فانا اقوم فاقول له مثل مقالة الرجل فيرد على مثل مارد عليه قال نعم فقام الرجل فقال له مثل مقاله الاولى فنظر إليه مليا ثم قال له كذبت لا والله ما تحبنى ولا احبك قال فبكى الخارجي فقال يا امير المؤمنين لتستقبلني بهذا وقد علم الله خلافه ابسط يديك ابايعك قال على ماذا قال على ما عمل رزيق و حبتر قال فمد يده وقال له اصفق لعن الله الاثنين والله لكانى بك قد قتلت على ضلال و وطئت وجهك دواب العراق فلا تغرنك قوتك قال فلم يلبث ان خرج عليه اهل النهروان وخرج الرجيم معهم فقتل.

He said, 'I stood up and said to him[asws] similar to what the man had said. He[asws] replied to me similar to what he[asws] had replied to him. He said, 'Yes'. A man stood up and said to him[asws] similar to what the first one had said. He[asws] looked at him carefully, then said to him: 'You are lying. No, by Allah[azwj], you do not love me[asws] nor do I[asws] love you'. He said, 'The Kharijite wept and said, 'O Amir-ul-Momineen[asws], you[asws] are not accepting me with this, and Allah[azwj] Knows of the simple disagreement, I have pledged allegiance at your[asws] hand with my hand'.

He[asws]: 'On what is that?' He said, 'On what the actions were of Razeeq and Hibter (Abu Bakr and Umar)'. He[asws] stretched out his[asws] hand and said to him: 'Pay tribute. May Allah[azwj] Curse the two. By Allah[azwj], if I would have killed you on your error and the animals of Iraq would have trodden on your face, your strength would not have protected you'. He said, 'It was not long before the people of Naharwaan came out against him[asws], and the accursed came out with them. He was killed'.

(9) باب ما تزاد الائمة ويعرض على كل من كان قبلهم من الائمة رسول الله ومن دونه من الائمة عليهم السلام

CHAPTER 9 – WHAT THE IMAMSasws ARE INCREASED BY ON ALL THAT WAS PRESENTED TO EACH OF THE IMAMSasws BEFORE THEMasws AND THE RASOOL ALLAHsaww, AND FROM OTHER SUCH MATTERS FROM THE IMAMSasws

(1) حدثنا احمد بن محمد عن احمد بن محمد بن ابى نصر عن ثعلبة عن زرارة قال سمعت ابا جعفر عليه السلام يقول لولا نزاد لانفدنا قال قلت تزادون شيئا لا يعلمه رسول الله قال انه إذا كان ذلك عرض على رسول الله صلى الله عليه وآله ثم على الائمة ثم انتهى الينا.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Tha'albat, from Zarara who said:

'I heard Abu Ja'farasws say: 'Ourasws (knowledge) is always increasing (if it were not restricted by the cruel rulers) it would have reached more (to ourasws followers). I said, 'Are youasws increased with something which the Rasool Allahsaww did not know?' Heasws said: 'If it was that which was Presented to the Rasool Allahsaww, then to the Imamsasws, then it is with usasws'. ***(please note نفدَ should be read with Zabar on 'Fa' and not with Zeer below 'Fa' like this 'نفدَ' would mean to go further rather than been depleted as most of the translators have taken it with Zeer 'نفِدَ', which is going to be a seriously wrong translation).***

(2) حدثنا محمد بن عيسى عن يونس بن عبد الرحمن عن بعض اصحابه عن ابى عبد الله عليه السلام قال سمعته يقول ليس شئ يخرج من الله حتى يبدأ برسول الله صلى الله عليه وآله ثم بامير المؤمنين ثم واحدا بعد واحد لكى لا يكون اخرنا اعلم من اولنا.

2 – It has been narrated to us by Muhammad Bin Isa, from Yunus Bin Abdul Rahmaan, from one of his companions, who has said:

'I heard Abu Abdullahasws say: 'There is nothing which has Come out from Allahazwj, but it began with the Rasool Allahsaww, then with Amir-ul-Momineenasws, then oneasws after the otherasws, so that the last oneasws of usasws knows from the first oneasws of usasws'.

(3) حدثنا احمد بن محمد عن الحسن بن على بن فضال عن محمد بن الربيع عن عبد الله بن بكير عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول لولا انا نزاد لانفدنا قال قلت جعلت فداك تزادون شيئا ليس عند رسول الله صلى الله عليه وآله قال انه إذا كان ذلك اتى إلى رسول الله صلى الله عليه وآله فاخبره ثم اتى إلى على عليه السلام فاخبره ثم إلى واحد بعد واحد حتى ينتهى إلى صاحب هذا الامر.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Muhammad Bin Al-Babi'e, from Abdullah Bin Bakeyr, from Abu Baseer who said:

'I heard Abu Abdullahasws say: ''Ourasws (knowledge) is always increasing (if it were not restricted by the cruel rulers) it would have reached more (to ourasws followers)'. I said, 'May I be sacrificed for youasws, are youasws increased with something which was not with the Rasool Allahsaww?' Heasws said: 'If that came to the Rasool Allahsaww, hesaww gave the news of it, then it came to Aliasws. Heasws gave the news of it, then to oneasws after the otherasws until it came through to the Master of this Commandasws'.

(4) حدثنا عبد الله بن محمد بن الحسن بن موسى الخشاب عن غياث بن مثنى الحلى عن يزيد بن اسحق عن معمر قال قلت لابي الحسن عليه السلام يكون عندكم ما لم يجيئ عند النبي صلى الله عليه وآله قال فقال ثم على من بعده واحدا بعد واحد.

4 – It has been narrated to us by Abdullah Bin Muhammad Bin Al-Hassan Bin Musa Al-Khashaab, from Ghayaas Bin Masny Al-Hilly, from Yazeed Bin Is'haq, from Mo'amar who said:

'I asked from Abu Al-Hassan[asws], 'Is there with you[asws], what did not come to the Prophet[saww]?' He[asws] said: 'It was presented to him[saww], if it happened, then to the one[asws] after him[saww], one[asws] after the other[asws]'.

(5) حدثنا موسى بن جعفر قال وجدت بخط ابى يعنى جعفر بن محمد بن عبد الله يرويه عن محمد بن عيسى الاشعري عن محمد بن سليمان الديلمى مولى ابى عبد الله عن سليمان قال سألت ابا عبد الله عليه السلام فقلت جعلت فداك سمعتك وانت تقول غير مرة لولا انا نزاد لا نفدنا قال اما الحلال والحرام فقد والله انزله الله على نبيه بكماله و لا يزاد الامام في حلال ولا حرام قال فقلت فما هذه الزيادة قال في ساير الاشياء سوى الحلال والحرام

5 – It has been narrated to us by Musa Bin Ja'far that it was found in the writing of his father, meaning Ja'far Bin Muhammad Bin Abdullah, reporting from Muhammad Bin Isa Al-Ashary, from Muhammad Bin Suleiman Al-Daylami, the slave of Abdullah, from Auleyman who said:

'I asked Abu Abdullah[asws], 'May I be sacrificed for you[asws], I heard you[asws], and you[asws] said more than once, 'Our[asws] knowledge is not standstill but it increases'. He[asws] said: 'As for the Permissible and the Prohibited, Allah[azwj] Had Sent down upon His[azwj] Prophet[saww] in complete (form), and the Imam[asws] is not increased regarding the Permissible and the Prohibited'. I said, 'So, what is this increase?' He[asws] said: 'Regarding the rest of the things apart from the Permissible and the Prohibited'.

قال قلت فتزادون شيئا يخفى على رسول الله صلى الله عليه وآله قال لا انما يخرج الامر من عند الله فتاتيه به الملك رسول الله صلى الله عليه وآله فيقول يا محمد ربك يامرك بكذا و كذا فيقول انطلق به إلى على فيأتى عليا عليه السلام فيقول انطلق به إلى الحسن فيقول انطلق به إلى الحسين فلم يزل هكذا ينطلق واحد بعد واحد حتى يخرج الينا قلت فتزادون شيئا لا يعلمه رسول الله صلى الله عليه وآله فقال ويحك كيف يجوز ان يعلم الامام شيئا لم يعلمه رسول الله صلى الله عليه وآله والامام من قبله.

I asked, 'Are you[asws] increased by something which was hidden from the Rasool Allah[saww]?' He[asws] said: 'No, but rather, the Command Comes out from Allah[azwj], the Angel came with it to the Rasool Allah[saww] saying: 'O Muhammad[saww]! Your[saww] Lord[azwj] Orders you[saww] such and such'. He[saww] would say: 'Go with it to Ali[asws]'. He would come to Ali[asws]. He[asws] would say: 'Go with it to Al-Hassan[asws]'. He[asws] would say: 'Go with it to Al-Husayn[asws]'. This did not cease getting transferred to one[asws] after the other[asws] until it came to us[asws]'. I said, 'Are you[asws] increased by something which the Rasool Allah[saww] did not know of?' He[asws] said: 'Woe be unto you, how is it permissible for the Imam[asws] to know something which the Rasool Allah[saww] did not know of, and the Imams[asws] before him[asws]'.

(6) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله ابن القاسم عن سماعة بن مهران قال قال أبو عبد الله عليه السلام ان لله علمين علما اظهر عليه ملائكته و انبيائه ورسوله فما اظهر عليه ملائكته ورسوله وانبيائه فقد علمناه وعلما استأثر به فإذا بداء لله في شئ منه اعلمناه ذلك وعرض على الائمة الذين كانوا من قبلنا.

6 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Ibn Al-Qasim, from Sama'at Bin Mahraan who said, 'Abu Abdullah[asws] said that:

'Allah[azwj] Taught two kinds of Knowledge. Knowledge that He[azwj] Displayed to His[azwj] Angels, and His[azwj] Prophets[as], and His[azwj] Rasools[as]. What He[azwj] Displayed to His[azwj] Angels, and His[azwj] Prophets[as] and His[azwj] Rasools[as], we[asws] have come to know it as well as the effects of the knowledge. If Allah[azwj] Begins with regard to something, He[azwj] Teaches that and Presents it to the Imams[asws] who[asws] were from before us[asws]'.

(7) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى رفعه إلى ابى عبد الله عليه السلام قال إذا كان ذلك بدئ برسول الله صلى الله عليه وآله ثم الادنى فالادنى حتى ينتهى إلى صاحب الامر الذى في زمانه.

7 – It has been narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al-Barqy, with an unbroken chain going up to Abu Abdullahasws having said:

Abu Abdullah said: 'If that was started with the Rasool Allah[saww], then it went lower and lower (over time) until it ended up with the Master[asws] of the Command of his[asws] time period'.

(8) حدثنا احمد بن موسى عن الحسن بن على بن النعمان عن احمد بن محمد بن ابى نصر عن ثعلبة عن زرارة عن ابى جعفر عليه السلام قال سمعته يقول لولا انا نزاد نفدنا قال قلت فتزادون لا يعلمه رسول الله صلى الله عليه وآله قال إذا كان ذلك عرض على رسول الله صلى الله عليه وآله وعلى الائمة ثم انتهى الامر الينا.

8 – It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Ali Bin Al-No'man, from Ahmad Bin Muhammad Bin Abu Nasr, from Tha'albat, from Zarara, who has said:

'I heard Abu Ja'far[asws] say: 'Our knowledge is not standstill but it increases'. I said, 'You[asws] are increased by that which the Rasool Allah[saww] did not know of?' He[asws] said: 'If that was presented to the Rasool Allah[saww], and to the Imams[asws], then the matter ended up with us[asws]'.

(9) حدثنا محمد بن هارون عن موسى بن الحسين عن على بن جعفر عليه السلام عن اخيه موسى قال قال أبو عبد الله عليه السلام ان لله علمين علما اظهر عليه الملائكة ورسله وانبياؤه فما اظهر عليه ملائكته وانبياؤه ورسله فقد علمناه وعلما استأثر به فان بدء له في شئ منه اعلمناه وعرض على الائمة الذين كانوا من قبلنا.

9 – It has been narrated to us by Muhammad Bin Haroun, from Musa Bin Al-Husayn, who has said:

Ali the son of Ja'far[asws] has narrated from his brother Musa[asws] said that Abu Abdullah[asws] said: 'Allah[azwj] Taught two kind of Knowledge. Knowledge Displayed to the Angels, and His[azwj] Rasools[as], and His[azwj] Prophets[as]. What was Displayed to His[azwj] Angels, and His[azwj] Prophets[as], and His[azwj] Rasools[as], we[asws] have come to know it. And the effects of knowledge. If Allah[azwj] Begins with regard to something, He[azwj] Teaches that and Presents it to the Imams[asws] who[asws] were from before us[asws]'.

(10) حدثنا عبد الله بن محمد عن محمد بن الحسين عن عثمان بن عيسى عن سماعة بن مهران عن ابى عبد الله عليه السلام قال ان لله علمين علما اظهر عليه ملائكته ورسله و انبياؤه فذلك قد علمناه وعلما استأثر به فان ذا بدا له في شئ منه علمنا ذلك وعرض على الائمة الذين كانوا من قبلنا.

10 – It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn, from Usman Bin Isa, from Sama'at Bin Mahraan, who has said:

Abu Abdullah[asws] has said that Allah[azwj] Taught two kinds of Knowledge. Knowledge which was Displayed to His[azwj] Angels, and His[azwj] Rasools[as] and His[azwj] Prophets[as]. As for that, we[asws] have come to know it as well as the effects of Knowledge. If something began from Him[azwj], He[azwj] Taught us[asws] that, and Presented it to the Imams[asws] who[asws] were before us[asws]'.

(11) حدثنا محمد بن عيسى عن يونس عن هشام بن سالم قال قلت لابي عبد الله عليه السلام كلام سمعته عن ابى الخطاب فقال اعرضه على قال فقلت يقول انكم تعلمون الحلال والحرام وفصل ما بين الناس فلما اردت القيام اخذ بيدى فقال عليه السلام يا محمد علم القرآن والحلال والحرام يسير في جنب العلم الذى يحدث في الليل والنهار

11 – It has been narrated to us by Muhammad Bin Isa, from Yunus, from Hashaam Bin Saalim who said:

'I said to Abu Abdullah[asws], 'I heard a speech from Abu Al-Khattab'. He[asws] said: 'Present it to me[asws]'. I said, 'He said that you[asws] know the Permissible and the Prohibited, and it is separate from what is between the people. Whenever you[asws] want to make a stand, take my hand'. He[asws] said: 'O Muhammad, knowledge of the Quran, and the Permissible and the Prohibited is easier than what occurs in the side of the world during the night and the day'.

(10) باب في الائمة انهم يزادون في الليل والنهار ولولا ذلك لنفد ما عندهم

CHAPTER 10 – REGARDING THE IMAMS[asws], THEY[asws] ARE INCREASED (WITH KNOWLEDGE) DURING THE NIGHT AND THE DAY, AND THEIR[asws] KNOWLEDGE IS NOT STANDSTILL BUT INCREASES

(1) حدثنا الحسن بن على بن النعمان عن احمد بن محمد بن ابى نصر عن صفوان بن يحيى قال سمعت ابا الحسن عليه السلام يقول كان جعفر عليه السلام يقول لولا انا نزاد لا نفدنا.

1 – It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwaan Bin Yahya who said:

'I heard Abu Al-Hassan[asws] say: 'Ja'far[asws] said: 'Our knowledge never decreases but rather it always increases'.

(2) حدثنا احمد بن محمد عن عمرو عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ذريح المحاربي قال قال لى أبو عبد الله يا ذريح لولا انا نزاد لا نفدنا.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Amro, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Zareeh Al-Mahaarby who said:

'Abu Abdullah[asws] said to me: 'O Zareeh, Our[asws] (knowledge) always increased, our[asws] (knowledge) never remains standstill'.

(3) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضيل عن ابى حمزة الثمالى عن على بن الحسين قال قلت جعلت فداك كل ماكان عند رسول الله صلى الله عليه وآله فقد اعطاه امير المؤمنين بعده ثم الحسن بعد امير المؤمنين عليه السلام ثم الحسين ثم كل امام إلى ان تقوم الساعة قال نعم مع الزيادة التى تحدث في كل سنة وفى كل شهر أي والله وفى كل ساعة.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

'I said to Ali[asws] Bin Al-Husayn[asws] him[asws], 'May I be sacrificed for you[asws], all that what was with the Rasool Allah[saww], came to Amir-ul-Momineen[asws] after him[asws], then to Al-Hassan[asws] after Amir-ul-Momineen[asws], then Al-Husayn[asws], then each Imam[asws] until the Establishment of the Hour?' He[asws] said: 'Yes, along with more which occurs during every year and during every month. Yes, by Allah[azwj], in every moment'.

(4) حدثنا محمد بن الحسين عن صفوان بن يحيى عن محمد بن حكيم قال سمعت ابا الحسن عليه السلام يقول كان أبو جعفر عليه السلام يقول لولا انا نزاد لانفدنا.

4 – It has been narrated to us by Muhammad Bin AL-Husayn, from Safwaan Bin Yahya, from Muhammad Bin Hakeem who said:

'I heard Abu Al-Hassan[asws] say: 'Abu Ja'far has said: 'Our[asws] (knowledge) is always increasing (if it were not restricted by the cruel rulers) it would have reached more (to our[asws] followers).'[2]

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد الجوهرى عن على عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول انا لنزاد في الليل والنهار ولو لم نزد لنفد ما عندنا.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jawhary, from Ali, from Abu Baseer who said:

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[2] ***نفد should be read with Zabar on 'Fa' and not with Zeer below 'Fa' like this 'نَفَدَ' would mean to go further rather than been depleted as most of the translators have taken it with Zeer 'نَفِدَ', which is going to be a seriously wrong translation)***

'I heard Abu Abdullah say: 'We[asws] are increased (with knowledge) during the night and the day, and it always increases rather than remaining stalled'.

(6) حدثنا احمد بن محمد عن ابى عبد الله البرقى عن صفوان عن ابى الحسن الرضا عليه السلام قال قال أبو عبد الله عليه السلام لولا انا نزاد لانفدنا

6 – It has been narrated to us by Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, from Safwaan, who has said:
Abu Al-Hassan Al-Reza[asws] having said that Abu Abdullah[asws] said: ''Our[asws] (knowledge) is always increasing (if it were not restricted by the cruel rulers) it would have reached more (to our[asws] followers).'.

(7) وعنه عن احمد بن محمد بن ابى نصر عن حماد بن عثمان عن ذريح عن ابى عبد الله عليه السلام مثله.

7 – And from him, from Ahmad Bin Muhammad Bin Abu Nasr, from hamaad Bin Usman, from Zareeh, from Abu Abdullah[asws], similar to it'.

(8) حدثنا عبد الله بن محمد عن محمد بن ابراهيم عن عمرو قال حدثنى بشر بن ابراهيم عن ابى عبد الله عليه السلام قال كنت جالسا عند ابى عبد الله عليه السلام إذ جائه رجل فسأله عن مسألة فقال ما عندي فيها شئ فقال الرجل انا لله وانا إليه راجعون هذا الامام المفترض الطاعة سئلته عن مسألة فزعم انه ليس عنده فيها شئ فاصغى أبو عبد الله عليه السلام اذنه إلى الحايط كان انسانا يكلمه فقال اين السائل عن مسألة كذا وكذا وكان الرجل قد جاوز اسكفة الباب قال ها اناذا فقال القول فيها هكذا ثم التفت إلى فقال لولا نزاد لنفد ما عندنا.

8 – It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Amro, from Bishr Bin Ibrahim, who has said:
'I was seated in the presence of Abu Abdullah[asws] when a man came up and asked him[asws] about an issue. He[asws] said: 'You will not get it off me[asws] regarding this'. The man said: 'I come from Allah[azwj] and to Him[azwj] is my return. Here is the Imam[asws] to whom[asws] obedience has been Obligated. I asked him[asws] a question, but he[asws] offers no help regarding it'. Abu Abdullah[asws] listened with his[asws] ears to the wall, as if it was a human being who was speaking. He[asws] said: 'Where is the questioner who asked such and such a question?' And the man had crossed over the doorstep. I said, 'He is here'. He[asws] said: 'The words regarding it are these'. Then he[asws] turned towards me and said: 'Our[asws] knowledge increases all the time and it never remains standstill'.

(11) باب في الائمة انهم يعرفون بالاخبار من هو غايب عنهم

CHAPTER 11 – REGARDING THE IMAMSasws, THEYasws RECOGNISE BY THE NEWS, THE ONE WHO IS ABSENT FROM THEMasws

(1) حدثنا احمد بن محمد عن البرقى عن النضر بن سويد عن يحيى الحلبي عن الحرث بن المغيرة النضرى قال قال أبو عبد الله عليه السلام اتقوا الكلام فانا نوتى به.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Al-Hars Bin Al-Mugheira Al-nazary who said:

'Abu Abdullahasws said: 'Fear the speech, for it is brought to us'.

(2) حدثنا محمد بن عيسى عن ابى عبد الله المؤمن عن حكم بن الحسين الحناط عن الحرث بن المغيرة وابى بكر الحضرمي عن ابى عبد الله عليه السلام قال ما يحدث فيكم حدث الا علمناه قلت وكيف ذاك قال يأتينا به راكب يضرب.

2 – Narrated Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Hakam Bin Al-Husayn Al-Hanaat, from Al-hars Bin Al-Mugheira and Abu Bakr Al-hazramy, who has said:

Abu Abdullahasws having said: 'No events occur regarding you except that weasws come to know of it'. I said, 'How it that?' Heasws said: 'The One Whoazwj Caused the event, Gives it (information) to usasws'.

(3) حدثنا محمد بن عيسى عن يونس عن الحرث النضرى قال قال أبو عبد الله عليه السلام اتقوا الكلام فانا نؤتى به.

3 – It has been narrated to us by Muhammad Bin Isa, from Yunus, from Al-Hars Al-Nazary who said:

'Abu Abdullahasws said: 'Fear the speech, for it is brought to usasws'.

(4) حدثنا عمران بن موسى حدثنى أبو الحسن موسى بن جعفر عن على بن معبد عن على بن الحسين عن على بن عبد العزيز عن ابيه قال أبو عبد الله لما ولى عبد الملك بن مروان واستقامت له الاشياء كتب إلى الحجاج كتابا وخطه بيده بسم الله الرحمن الرحيم من عبد الله عبد الملك بن مروان إلى الحجاج بن يوسف اما بعد فجنبني دماء بنى عبد المطلب فانى رايت آل ابى سفيان لما ولعوا فيها لم يلبثوا بعدها الا قليلا والسلام وكتب الكتاب سرا لم يعلم به احد وبعث به مع البريد إلى الحجاج وورد خبر ذلك عليه من ساعته عن على بن الحسين عليهما السلام واخبر ان عبد الملك قد زيد في ملكه برهة من دهره لكفه عن بنى هاشم وامر ان يكتب ذلك إلى عبد الملك ويخبره بان رسول الله صلى الله عليه وآله اتاه في منامه واخبره بذلك فكتب على بن الحسين بذلك إلى عبد الملك بن مروان.

4 – It has been narrated to us by Umraan Bin Musa, from Abu Al-Hassan Musa Bin Ja'far, from Ali Bin Ma'bad, from Ali Bin Al-Husayn, from Ali Bin Abdul Aziz, from his father who said:

'Abu Abdullahasws said: 'When Abdul Malik Bin Marwaan, when certain things were presented to him, wrote to Al-Hajjaaj a letter by his own hand, 'In the Name of Allahazwj, the Beneficent, the Merciful. From Abdul Malki Bin Marwaan to Al-Hajaaj Bin Yusuf. Keep me aside from shedding the blood of the sons of Abdul Muttalibas, for I have seen the progeny of Abu Sufyan, when they became fond of it, they did not survive after that except for a little while. With greetings'.

And he wrote the letter in secret and did not let anyone know about it and sent it by mail to Al-Hajjaj, and the news of that came to him within an hour from Aliasws Bin Al-Husaynasws giving the news that there has been an increase in the rule of Abdul Malik due to him withholding his hand from shedding the blood of the Clan of Hashim, and heasws informed him that the Rasool Allahsaww came to himasws in hisasws dream, and informed himasws of that. That is what Aliasws Bin Al-Husaynasws wrote to Abdul Malik Bin Marwaan'.

(5) حدثنا محمد بن اسماعيل عن على بن الحكم عن عروة بن موسى الجعفي قال قال لنا أبو عبد الله عليه السلام يوما ونحن نتحدث عنده فقيت عين هشام في قبره قلنا ومتى مات قال ثلثة ايام فحسبنا وسألنا عن ذلك فكان كذلك.

5 – It has been narrated to us by Muhammad Bin Ismail, from Ali Bin Al-Hakam, from Urwat Bin Musa Al-Ju'fy who said:

'Abu Abdullah[asws] said to us one day, and we were in his[asws] presence: 'The eyes of Hashaam have burst in his grave'. We said, 'And when did he die?' He[asws] said: 'Three days ago'. We counted, and asked about that. It was like that'.

(12) باب ما اعطى الائمة من القدرة ان يسيروا في الارض

CHAPTER 12 – WHAT HAS BEEN GIVEN TO THE IMAMS[asws] FROM THE ABILITY TO JOURNEY IN THE EARTH

(1) حدثنى احمد بن محمد عن على بن الحكم عن سيف بن عميره عن داود بن فرقد عن ابى عبد الله عليه السلام قال ان رجلا ما صلى العتمة بالمدينة واتى قوم موسى في شئ تشاجر بينهم وعاد من ليلته وصلى الغداة بالمدينة.

1 – Narrated to me Ahman Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Dawood Bin Farqad, who has said:

Abu Abdullah[asws] having said that: 'A man (Imam[asws]) Prays in the darkness in Al-Medina, and comes to the people of Musa[as] regarding a matter of dispute between them, and returns during the same night and Prays the Dawn Prayer in Al-Medina'.

(2) حدثنا على بن اسماعيل عن محمد بن عمرو الزيات عن محمد بن الفضيل عن ابى حمزة عن جابر قال كنت يوما عند ابى جعفر جالسا فالتفت إلى فقال لى يا جابر الك الحمار فيقطع مابين المشرق والمغرب في ليلة فقلت له لا جعلت فداك فقال انى لا عرف رجلا بالمدينة له حمار يركبه فيأتى المشرق والمغرب في ليلة.

2 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro and Al-Zyat, from Muhammad Bin Al-Fazeyl, from Abu Hamza, from Jabir who said:

'One day I was in the presence of Abu Ja'far[asws], seated, he[asws] turned towards me and said: 'O Jabir, do you have a donkey who can cross the distance between the east and the west in one night?' I said, 'No, may I be sacrificed for you[asws]'. He[asws] said: 'I[asws] know a man in Al-Medina who has a donkey. He rides on it from the east to the west in one night'.

(3) حدثنا عبد الله بن عامر عن الربيع ابن الخطاب عن جعفر بن بشير عن يونس بن يعقوب عن ابى عبد الله قال ان رجلا منا صلى العتمة بالمدينة ثم اتى قوم موسى في شئ كان بينهم فاصلح بينهم ورجع من ليلته وصلى الغداة بالمدينة.

3 – It has been narrated to us by Abdullah Bin aamir, from Al-Rabi'e Ibn Al-Khattab, from Ja'far Bin Basheer, from Yunus Bin Yaqoub, who has said:

Abu Abdullah[asws] having said that: 'And a man[asws] from us[asws] Prayed at night in Al-Medina, then came to the people of Musa[as] regarding something between them. He[asws] reconciled between them, and returned from the night, and Prayed the Dawn Prayer in Al-Medina'.

(4) حدثنا احمد بن محمد عن الحسن بن على بن فضال عن ابيه عن عبد الله بن بكير عن زرارة قال سمعت ابا جعفر عليه السلام يقول ان بالمدينة رجلا قد اتى المكان الذى به ابن آدم فرأه معقولا معه عشرة موكلين به يستقبلون به الشمس حيث ما دارت في الصيف يوقدون حوله النار فإذا كان الشتاء صبوا عليه الماء البارد كلما هلك من العشرة اقام على اهل القرية رجلا فيجعلونه مكانه فقال يا عبد الله ما قصتك ولاى شئ ابتليت بهذا فقال لقد سئلتنى عن مسألة ما سألني عنها احد قبلك انك لاحمق الناس أو اكيس الناس قال فقلت لابي جعفر عليه السلام ايعذب في الاخرة قال فقال ويجمع الله عليه عذاب الدنيا وعذاب الآخرة.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from his father, from Abdullah Bin Bakeyr, from Zarara who said:

'I heard Abu Ja'far[asws] say that: 'In Al-Medina is a man who came to a place where a son of Adam[as] had been tied up by ten people, and they used to turn his face to face the sun wherever it turned in the summer, they would light a fire around him. When it was winter, they would drench him in cold water. Whenever one of the ten died, a man from the village would take up his place.

He said, 'O servant of Allah[azwj], what is your story, and for what reason are you undergoing this?' He said, 'You have asked me about an issue which no one before you has asked. Either you are an idiot or very clever among the people'. I said to

Abu Ja'far[asws], 'Will he be punished in the hereafter?' He[asws] said: 'Allah[azwj] has Gathered to him the punishment of the world and the Punishment of the hereafter'.

(5) حدثنا سلمة بن الخطاب عن سليمان بن سماعة وعبد الله بن محمد عن عبد الله بن محمد عن عبد الله بن القاسم بن الحرث عن ابى بصير قال قال أبو عبد الله ان الاوصياء لتطوى لهم الارض ويعملون ما عند اصحابهم.

5 – It has been narrated to us by Salmat Bin Al-Khataab, from Suleiman Bin Sama'at, and Abdullah Bin Muhammad, from Abdullah Bin Muhammad, from Abdullah Bin Al-Qasim Bin Al-Hars, from Abu Baseer who said:

'Abu Abdullah[asws] said that: 'For the successors[asws], the Earth folds up for them[asws], and they[asws] do some work, what is with their[asws] companions'.

(6) حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن العلاء عن محمد بن مسلم قال سمعته يقول انى لاعرف رجلا من اهل المدينة اخذ قبل انطباق الارض إلى الفئة الذين قال الله في كتابه ومن قوم موسى ائمة يهدون بالحق وبه يعدلون لمشاجرة كانت بينهم فاصلح بينهم ورجع.

6 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ibn Sinan, from Al-A'la, from Muhammad Bin Muslim who said:

'I heard him[asws] say: 'I[asws] know a man from the inhabitants of Al-Medina who took the land, about whom[asws] Allah[azwj] Says in His[azwj] Book ***"[7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice"***, the dispute that was between them. He[asws] resolved it between them, and returned'.

(7) حدثنا احمد بن محمد عن البرقى عن بعض اصحابنا عن يونس بن يعقوب عن ابى عبد الله عليه السلام قال ان رجلا منا اتى قوم موسى في شئ كان بينهم فاصلح بينهم فمر برجل معقول عليه ثياب مسوح معه عشرة موكلين به يستقبلون به في الشتاء وتصبون عليه الماء البارد ويستقبل به في الحر عين الشمس يدار به معها حيث ما دارت ويوقد حوله النيران كلما مات من العشرة واحد اضاف اهل القرية إليه آخر فالناس يموتون و العشرة لا ينقصون فقال ما امرك قال ان كنت عالما فما اعرفك بى قال علاء قال محمد بن مسلم ويرون انه ابن آدم ويروون انه أبو جعفر عليه السلام كان صاحب هذا الامر.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from one of our companions, from Yunus Bin Yaqoub, who has said:

Abu Abdullah[asws] having said that; 'A man[asws] from us[asws] came to the people of Musa[as] regarding an issue that was between them. He[asws] effected a reconciliation between them. He[asws] passed by a man in sack cloth garments tied up by ten people. In the winter they used to pour cold water on him, and in the heat he was being made to face the sun wherever it may be, and around him fires were being lit. Every time one of the ten dies, one would be increased from the inhabitants of the town, and then ten were never deficient. He[asws] asked: 'What is your affair?' He said that, 'If you are of the scholars I cannot increase your[asws] knowledge'.

A'ala said that Muhammad Bin Muslim said that it has been reported about the son of Adam[as], and it has been reported that it was Abu Ja'far[asws] who was the Master[asws] of this matter'.

(8) حدثنا محمد بن الحسين عن ابن سنان عن عمار بن مروان عن المنخل عن جابر عن ابى جعفر عليه السلام قال قال يا جابر هل لك من حمار يسير بك من المطلع إلى المغرب في يوم واحد قال قلت يا ابا جعفر جعلني الله فداك وانى لى هذا قال فقال أبو جعفر عليه السلام وذلك كان امير المؤمنين عليه السلام ثم قال الم تسمع قول رسول الله صلى الله عليه وآله في على بن ابى طالب عليه السلام لتبلغن الاسباب والله لتركبن السحاب.

8 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ibn Sinan, from Amaar Bin marwaan, from Al-Mankhal, from Jabir, who has said:

Abu Ja'far[asws] having said: 'O Jabir, have you got a donkey with which you can travel from the East to the West in one day?' I said, 'O Abu Ja'far[asws], may Allah[azwj] Make me to be sacrificed for you[asws], and from where will I have this?' Abu Ja'far[asws] said:

‘And was what Amir-ul-Momineen[asws] used to have. Have you not heard the words of the Rasool Allah[saww] regarding Ali[asws] Bin Abu Talib[asws]: ‘You[asws] will reach to the limits of the causes, by Allah[azwj] you will ride on the clouds’?’

(9) حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن ابن مسكان عن سدير قال قال أبو جعفر عليه السلام يا ابا الفضل انى لاعرف رجلا من اهل المدينة اخذ قبل مطلع الشمس وقبل مغربها إلى الفئة التى قال الله ومن قوم موسى امة يهدون بالحق و به يعدلون لمشاجرة كانت فيما بينهم فاصلح بينهم.

9 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu’lui, from Ibn Sinan, from Ibn Muskaan, from Sudeyr who said:

‘Abu Ja’far[asws] said: ‘O Abu Al-Fazal, I[asws] know of a man[asws] from the inhabitants of Al-Medina who took to the land, before sunrise and returned before its evening, about whom[asws] Allah[azwj] Says: ***“[7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice”***, for the dispute that was between them. He[asws] effected a reconciliation between them’.

(10) حدثنا احمد بن محمد عن البرقى عن بعض اصحابنا عن يونس بن يعقوب عن ابى عبد الله عليه السلام قال ان رجلا منا اتى قوم في شئ كان بينهم ورجع ولم يقعد فمر بنطفكم فشرب منها ومر على بابك فدق عليك حلقة بابك ثم رجع إلى منزله ولم يقعد.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from one of our companions, from Yunus Bin Yaqoub, who has said:

‘Abu Abdullah[asws] having said that: ‘A man[asws] from us[asws] came to the people of Musa[as] regarding a matter which was between them, and returned without having sat down. He[asws] passed by your well and drank from it, and passed by your door and knocked on it, then returned to his[asws] house without sitting down’.

(11) حدثنا على بن اسماعيل عن محمد بن عمرو الزيات عن ابيه عن ابن مسكان عن سدير الصيرفى قال سمعت ابا جعفر عليه السلام يقول انى لا عرف رجلا من اهل المدينة اخذ قبل انطباق الارض إلى الفئة التى قال الله في كتابه ومن قوم موسى امة يهدون بالحق وبه يعدلون لمشاجرة كانت فيما بينهم واصلح بينهم ورجع ولم يقعد فمر بنطفكم فشرب منها يعنى الفرات ثم مر عليك يا ابا الفضل يقرع عليك بابك ومر برجل عليه. مسوح معقل به عشرة موكلون يستقبل في الصيف عين الشمس ويوقد حوله النيران ويدورون به حذاء الشمس حيث دارت كلما مات من العشرة واحد اضاف إليه اهل القرية واحد الناس يموتون والعشرة لا ينقصون فمر به رجل فقال ما قصتك قال له الرجل ان كنت عالما فما اعرفك بامرى ويقال انه ابن آدم القاتل وقال محمد بن مسلم وكان الرجل محمد بن على.

11 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from his father, from Ibn Muskaan, from Sudeyr Al-Sayrafi who said:

‘I heard Abu Ja’far[asws] say: ‘I[asws] know of a man[asws] from the inhabitants of Al-Medina who took to the land about whom[asws] Allah[azwj] Says in His[azwj] Book: ***“[7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice”***, a dispute that was between them and effected a reconciliation between them, and returned without having sat down. He[asws] passed your well and drank from it, meaning Al-Furaat, then passed you, O Abu Al-fazal, knocked on your door, and passed a man who had been tied up by ten people, who were making him face the sun in the summer, and lit the fires around him, and were turning him to face the sun wherever it turns. When any of the ten dies, one of the inhabitants of the town takes his place. They all die in turn but their number is never deficient. He[asws] passed by the man and said: ‘What is your story?’ The man said to him[asws], ‘If you[asws] are from the scholars, you[asws] will be aware of my affair’. And it has been said that he was the son of Adam[as], the killer, and Muhammad Bin Muslim said that the man[asws] was Muhammad Bin Ali[asws]’.

(12) حدثنا على بن خالد عن يعقوب بن يزيد عن العباس الوراق عن عثمان بن عيسى عن ابن مسكان قال حدثنى ليث المرادى عن سدير يحدث فاتيته فقلت ان ليث المرادى حدثنى عنك بحديث فقال وما هو قلت اخبرني عنك انك كنت مع

12 – It has been narrated to us by Ali Bin Khalid, from Yaqoub Bin Yazeed, from Al-Abbas Al-Waraaq, from Usmaan Bin Isa, from Ibn Muskaan, from Layth Al-Murady, from Sudeyr who said:

'I came to him and said, 'Layth Al-Murady narrated a Hadeeth to me from you'. He said, 'And what is it?' I said, 'He informed me from you that you were with Abu Ja'far[asws] in a tent when a Bedouin from the inhabitants of Yemen passed by. Abu Ja'far[asws] asked him: 'Who is the knowledgeable one of the inhabitants of Yemen?' He started talking about the fortune-tellers, and magicians and such people. When the Bedouin stood up, Abu Ja'far[asws] said to him: 'But I[asws] inform you about a knowledgeable one from the inhabitants of Al-Medina, he[asws] went at sunrise and came in the night, and he[asws] had gone during the night and came to a man who had been tied up by ten men. When it was cold they threw cold water over him, and during the summer, they would place olive oil on his head and make him to face the sun. He[asws] said to then ten: 'Who are you all, and what is this?' They said, 'We do not know except that we have been assigned to this. If one of us dies, he gets replaced by another one'. He[asws] said to them man: 'Who are you?' He said, 'If you[asws] are one of the knowledgeable ones, then you[asws] will have recognised me, and if you[asws] are not a knowledgeable one, then I will not inform you'. Then he[asws] passed by your *Furaat* (a river)'. I said, 'Our *Furaat* is the *Furaat* of Al-Kufa'. He[asws] said: Yes, your *Furaat* is the *Furaat* of Al-Kufa, and had I[asws] not abhorred being publicised to you, I[asws] would have knocked on your door'. He remained silent'.

(13) حدثنا محمد بن عبد الله بن احمد الرازي عن اسماعيل بن موسى عن ابيه عن جده عن عمه عبد الصمد بن على قال دخل رجل على على بن الحسين عليه السلام فقال له على بن الحسين عليه السلام من انت قال انا منجم قال فانت عراف قال فنظر إليه ثم قال هل ادلك على رجل قد مر مذ دخلت علينا في اربع عشر عالما كل عالم اكبر من الدنيا ثلث مرات لم يتحرك من مكانه قال من هو قال انا وان شئت انبأتك بما اكلت وما ادخرت في بيتك.

13 – It has been narrated to us by Muhammad Bin Abdullah Bin Ahmad Al-Razy, from Ismail Bin Musa, from his father his grandfather, from his uncle Abdul Samad Bin Ali who said:

'A man came up to Ali Bin Al-Husayn[asws]. Ali Bin Al-Husayn[asws] said to him: 'Who are you?' He said, 'I am an astrologer'. He[asws] said: 'So, you are a fortune-teller'. He[asws] looked at him, then said, 'Shall I[asws] show you a man who has passed, since you came to us[asws], fourteen worlds, each world being bigger than this world, three times, without having moved from his place?' He said, 'Who is he[asws]?' He[asws] said: 'I[asws], and if you like I[asws] can give you the news of what you have eaten and what you have hidden in your house'.

(14) حدثنا محمد بن الحسين عن على بن سعدان عن عبد الله بن القاسم عن عمر بن ابان الكلبى عن ابان بن تغلب قال كنت عند ابى عبد الله حيث دخل عليه رجل من علماء اهل اليمن فقال أبو عبد الله يا يمانى افيكم علماء قال نعم قال فاى شئ يبلغ من علم علمائكم قال انه ليسير في ليلة واحدة مسير شهرين يزجر الطير ويقفوا الآثار فقال له فعالم المدينة اعلم من عالمكم قال فاى شئ يبلغ من علم عالمكم بالمدينة قال انه يسير في صباح واحد مسيرة سنة كالشمس إذا امرت انها اليوم غير مأمورة ولكن إذا امرت يقطع اثنى عشر شمسا واثنى عشر قمرا واثنى عشر مشرقا واثنى عشر مغربا واثنى عشر برا واثنى عشر بحرا واثنى عشر عالما قال فما بقى في يد اليماني فما درى ما يقول وكف أبو عبد الله.

14 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Sa'daan, from Abdullah Bin Al-Qasim, from Umar Bin Abaan Al-Kalby, from Abaan Bin Taghlub who said:

'I was in the presence of Abu Abdullah[asws] when a man from the knowledgeable ones from the inhabitants of Yemen came up. Abu Abdullah[asws] said: 'O Yemeny, are there knowledgeable ones among you?' He said, 'Yes'. He[asws] said: 'What matter has reached you from the knowledge of your knowledgeable ones?' He said, 'He would travel in one night, the two months travelling of birds, and the effects remain'. He[asws] said to him: 'The knowledgeable one[asws] of Al-Medina is more knowledgeable than your knowledgeable ones'. He said, 'Which matter of the knowledge of the knowledgeable one[asws] of Al-Medina has reached you[asws]?' He[asws] said: 'He[asws] would travel in one morning, like a year's journey of the sun, but in one day, if he[asws] wants to he[asws] can cut through twelve suns, and twelve moons, and twelve Easts, and twelve Wests, and twelve lands, and twelve seas, and twelve worlds'. There did not remain anything in the hands of the Yemeny and he did not know what to say to Abu Abdullah[asws]'.

(15) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابى عمير عن ابى ايوب عن ابان بن تغلب قال كنت عند ابى عبد الله عليه السلام فدخل عليه رجل من اهل اليمن فقال يا اخا اهل اليمن عندكم علماء قال نعم قال فما بلغ من علم عالمكم قال يسير في ليلة مسيرة شهرين يزجر الطير ويقفوا الاثر فقال أبو عبد الله عليه السلام عالم المدينة اعلم من عالمكم قال فما بلغ من علم عالم المدينة قال يسير في ساعة من النهار مسيرة شمس سنة حتى يقطع اثنى عشر الف مثل عالمكم هذا ما يعلمون ان الله خلق آدم ولا ابليس قال فيعرفونكم قال نعم ما افترض عليهم الا ولايتنا والبرائة من عدونا.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayub, from Aban Bin Taghlub who said:

'I was in the presence of Abu Abdullah[asws] when a man from the inhabitants of Yemen came up to him[asws]'. He[asws] said: 'O Yemeny brother, are there knowledgeable ones among you?' He said, 'Yes'. He[asws] said: 'What has reached you of the knowledge of your knowledgeable ones?' He said, 'He would travel in one night the travel distance of two months of the flight of the bird and the effects would remain'.

Abu Abdullah[asws] said: 'The knowledgeable one[asws] of Al-Medina is more knowledgeable than your knowledgeable ones'. He said, 'And what has reached from the knowledge of the knowledgeable one Al-Medina?' He[asws] said: 'He[asws] travels in one hour of the day, the travel distance of a year's travel of the sun, to the extent that he cuts through twelve thousand worlds the like of this world of yours whose inhabitants are not aware that Allah[azwj] Created Adam[as] or Iblees[la]'. He asked, 'They recognise you[asws]?' He[asws] said: 'Yes. They have not been Obligated anything except for our[asws] Wilayah and the keeping away (Tabarra) from our[asws] enemies'.

(13) باب في الائمة انهم يسيرون في الارض من شاؤا من اصحابهم بقدرة الله التى اعطاهم الله

CHAPTER 13 – REGARDING THE IMAMS[asws], THEY[asws] MAKE ANYONE THEY[asws] LIKE FROM THEIR[asws] COMPANIONS TO JOURNEY IN THE EARTH, BY THE POWER OF ALLAH[azwj], WHICH ALLAH[azwj] HAS GIVEN TO THEM[asws]

(1) حدثنا محمد بن حسان عن على بن خالد وكان زيديا قال كنت في العسكر فبلغني ان هناك رجل محبوس اتى به من ناحية الشام مكبولا وقالوا انه تنبأ قال على قد اريت القوادين والحجب حتى وصلت إليه فإذا رجل له فهم فقلت له يا هذا ما قصتك وما امرك فقال لى كنت رجلا بالشام ا عبد الله عند راس الحسين بن على بن ابى طالب عليه السلام فبينا انا في عبادتي إذ اتانى شخص فقال قم بنا قال فقمت معه قال فبينا انا معه في مسجد الكوفه فقال لى تعرف هذا المسجد قلت نعم هذا مسجد الكوفة قال فصلى وصليت معه فبينا انه معه في مسجد المدينة قال فصلى وصليت وصلى على رسول الله صلى الله عليه وآله ودعا له فبينا انا معه إذا انا بمكة فلم ازل معه حتى قضى مناسكه وقضيت مناسكي معه قال فبينا انا معه إذا انا بموضعي الذى كنت ا عبد الله فيه بالشام قال و مضى الرجل

1 – It has been narrated to us by Muhammad Bin Hasaan, from Ali Bin Khalid, and he was a Zaydiyya (a sect), he said:

'I was in Al-Askar. It (news) reached me that over there is a captive man who has been brought over from an area of Syria, and they were saying that he has claimed to be a 'Tanba' (fortune teller). I saw the guards, until I got access to him. When I was with him, I said to him, 'O, what is this story of yours, and what is your matter?' He said to me, 'I was in Syria worshipping Allah[azwj] near the head of Al-Husayn[asws] Bin Ali[asws]. I was engrossed in my worship when a person came up to me. He[asws] said: 'Arise, and come with me[asws]'. I stood up and went with him[asws]. And I was with him[asws] in the Masjid of Al-Kufa. He[asws] said to me: 'Do you recognise this Masjid?' I said, 'Yes, this is the Masjid of Al-Kufa'. He[asws] Prayed, and I Prayed with him[asws]. It so happened that I was with him[asws] in the Masjid of Al-Medina. He[asws] Prayed, and I Prayed, and sent greeting on the Rasool Allah[saww], and supplicated to him[saww]. It so happened that I was with him[asws] in Mecca. I did not cease to be with him[asws] until he[asws] completed his[asws] rituals and I completed my rituals along with him[asws]. It so happened that I was in my original place where I was, worshipping Allah[azwj] in Syria. And the man[asws] was gone'.

قال فلما كان عام قابل في ايام الموسم إذا انا به وفعل بى مثل فعلته الاولى فلما فرغنا من مناسكنا وردنى إلى الشام وهم بمفارقتي قلت له سألتك بحق الذى اقدرك على ما رأيت الا اخبرتني من انت قال فاطرق طويلا ثم نظر إلى فقال انا محمد بن على بن موسى فتراقى الخبر إلى محمد بن عبد الملك الزيات قال فبعث إلى فاخذني وكبلني في الحديد وحملنى إلى العراق وحبسني كما ترى

When a year went by, I met him[asws] during the days of the season and performed with him[asws] similar to what he[asws] had done at first. When we were free from performing our rituals, and he[asws] returned me to Syria, and he[asws] wanted to part from me, I said to him[asws], 'I ask you[asws] by the right of the One Who[azwj] Gave you[asws] the ability over what I have seen, tell me who you[asws] are'. He[asws] paused for a long while, then looked at me and said: 'I[asws] am Muhammad[asws] Bin Ali[asws] Bin Musa[asws]'. The news got to Muhammad Bin Abdul Malik Al-Ziyat. He sent for me, captured me and placed me in chains and had me sent over to Al-Iraq, and locked me up, as you can see me now'.

قال قلت له ارفع قصتكم إلى محمد بن عبد الملك فقال ومن لى يأتيه بالقصة قال فاتيته بقرطاس ودوات فكتب قصته إلى محمد بن عبد الملك فذكر في قصته ما كان قال فوقع في القصة قل الذى اخرجك في ليلة من الشام إلى الكوفه ومن الكوفه إلى المدينة ومن المدينة إلى المكان. ان يخرجك من حبسك قال على فغمنى امره ووقفت له وامرته بالعزاء قال ثم بكرت عليه يوما فإذا الجند وصاحب الحرس وصاحب السجن وخلق عظيم يتفحصون حاله قال فقلت ما هذا قالوا المحمول من الشام الذى تنبأ افتقد البارحه لا ندرى خسف به الارض أو اختطفه الطير في الهواء وقال على بن خالد هذا زيديا فقال بالامامة بعد ذلك وحسن اعتقاده.

I said to him, 'I will raise your story to Muhammad Bin Abdul Malik'. He said, 'And who is the one who will go to him with the story?' I gave him a paper and ink and told him to write his story to Muhammad Bin Abdul Malik. I mentioned the story of that which had happened to Muhammad Bin Abdul Malik. He said, 'Tell him that the one[asws] who took you out during the night, from Syria to Al-Kufa, and from Al-Kufa to Al-Medina, and from Al-Medina to the place, he[asws] should take you out from your lock up'. His matter grieved me, and I thought about him and his matter with condolences. I hurried to him one day, and there was an army, and a master of the guards, and warden of the prison, a great number of them investigating their situation. I said, 'What is this?' They said, 'The prisoner who was brought here from Syria who was a fortune teller is missing since yesterday. We do not know whether the Earth has swallowed him up or a bird flew away with him in the air'. Ali Bin Khalid said, 'This Zaydiyya (the prisoner) testified to the Imamate after that, and improved his beliefs'.

(2) حدثنى محمد بن الحسين بن الحسن الخطاب الزيات عن موسى بن سعدان عن عبد الله بن القاسم عن حفص الابيض التمار قال دخلت على ابى عبد الله عليه السلام ايام صلب المعلى بن خنيس قال فقال لى يا ابا حفص انى امرت المعلى بن خنيس بامر فخالفنى فابتلى بالحديد انى نظرت إليه يوما وهو كئيب حزين فقلت له مالك يا معلى كانك ذكرت اهلك ومالك وولدلك وعيالك قال اجل قلت ادن منى فدنا منى فمسحت وجهه فقلت اين تراك قال ارانى في بيتى هذه زوجتى وهذا ولدى فتركته حتى تملاء منهم و اسرت منهم حتى نال منها ما ينال الرجل من اهله ثم قلت له ادن منى فدنا فمسحت وجهه فقلت اين تراك فقال ارانى معك في المدينة هذا بيتك قال قلت له يا معلى ان لنا حديثا من حفظ علينا حفظ الله عليه دينه ودنياه يا معلى لا تكونوا اسرى في ايدى الناس بحديثنا ان شاؤا آمنوا عليكم وان شاؤا قتلوكم انه من كتم الصعب من حديثنا جعله الله نورا بين عينيه ورزقه الله العزة في الناس ومن اذاع الصعب من حديثنا لم يمت حتى يعضه السلاح ان يموت كبلا يا معلى بن خنيس وانت مقتول فاستعد.

2 – Narrated to me Muhammad Bin Al-Husayn Bin Al-Hassan Al-Khataab Al-Ziyaat, from Musa Bin Sa'dan, from Abdullah Bin Al-Qasim, from Hafs Al-Abyadh Al-Tamaar who said:

'I came up to Abu Abdullah[asws] on the day Al-Moala Bin Khunays was crucified. He[asws] said to me: 'O Abu Hafs, I had ordered Al-Moala Bin Khunays for a matter. He opposed me[asws]. He has been tested by the iron. I saw him one day and he was gloomy and sad. I[asws] said to him: 'What is the matter with you, O Moala? It is as if you are remembering your family, and your wealth, and your children, and your relatives'. He said, 'Yes'. I[asws] said: 'Come near me[asws]'. He came near to me[asws]. I[asws] wiped his face. I[asws] said: 'Where do you see yourself to be?' He said, 'I see myself in my house, and this is my wife, and that is my son'. I[asws] left him in that condition until he was satisfied from them and was happy from them, to the extent that he took from her what a man takes from his wife. Then I[asws] said to him: 'Come near me[asws]'. He came near, and I[asws] wiped his face. I[asws] said, 'Where do you find yourself now?' He said, 'I see myself to be with you[asws] in Al-Medina. This is your[asws] house'. I[asws] said to him: 'O Moala, for us[asws], the one who preserves one Hadeeth to us[asws], Allah[azwj] will Preserve his Religion and his world. O Moala, do not become a prisoner in the hands of the people by our[asws] Hadeeth, so that if they feel like it they keep you safe, and if they feel like it they will kill you.

The one who conceals our[asws] difficult Hadeeth, Allah[azwj] will Make it to be a light between his eyes, and Allah[azwj] will Give him the sustenance of the honour among the people, and the one who broadcasts our difficult Hadeeth, will not die until he suffers from the weapons and dies handcuffed. O Moala Bin Khunays, and you will be murdered. Be prepared'.

(3) حدثنا الحسن بن احمد عن سلمة عن الحسين بن على عن ابن جبلة عن عبد الله بن سنان قال سئلت ابا عبد الله عليه السلام فقال لى حوض ما بين بصرى إلى صنعاء اتحب ان تراه قلت نعم جعلت فداك قال فاخذ بيدى واخرجني إلى ظهر المدينة ثم ضرب برجله فنظرت إلى النهر يجرى لا يدرك حافتيه الا الموضع الذى انا فيه قائم فانه شبيه بالجزيرة فكنت انا وهو وقوفا فنظرت إلى نهر يجرى جانبه ماء ابيض من الثلج ومن جانبه هذا لبن ابيض من الثلج وفى وسطه خمر احسن من الياقوت فما رايت شيئا احسن من تلك الخمر بين اللبن والماء فقلت له جعلت فداك من اين يخرج هذا ومجراه فقال هذه العيون التى ذكرها الله في كتابه انهار في الجنة عين من ماء وعين من لبن و عين من خمر تجرى في هذا النهر ورايت حافتيه عليهما شجر فيهن حور معلقات برؤوسهن شعر ما رأيت شيئا احسن منهن وبايديهن انية ما رايت انية احسن منها ليس من انية الدنيا فدنا من احديهن فاومى بيده تسقيه فنظرت إليها وقد مالت لتغرف من النهر فمال الشجرمعها فاغترفت فمالت الشجرة معها ثم ناولته فشرب ثم ناولها واؤمى إليها فمالت لتغرف فمالت الشجرة معها ثم ناولته فناولني فشربت فما رايت شرابا كان الين منه ولا الذ منه وكان رايحته رايحة المسك فنظرت في الكاس فإذا فيه ثلثة الوان من الشراب فقلت له جعلت فداك ما رايت كاليوم قط ولا كنت ارى ان الامر هكذا فقال لى هذا اقل ما اعده الله لشيعتنا ان المؤمن إذا توفى صارت روحه إلى هذا النهر ورغب في رياضه وشربت من شرابه وان عدونا إذا توفى صارت روحه إلى وادى برهوت فاخلدت في عذابه واطعمت من زقومه واسقيت من حميمه فاستعيذوا بالله من ذلك الوادي.

3 – It has been narrated to us by Al-Hassan Bin Ahmad, from Salmat, from Al-Husayn Bin Ali, from Ibn Jabalat, from Abdullah Bin Sinan who said:

'Abu Abdullah[asws] asked: 'The fountain which is between Basra up to Sana'a, would you like to see it?' I said, 'Yes, may I be sacrificed for you[asws]'. He[asws] took me by my hand, to the outskirts of Al-Medina. Then he[asws] struck the ground with his[asws] foot. I saw a river flowing whose banks could not be distinguished except for the place which I was standing in, for it was like an island. I and him[asws] were on it. We saw a river on the side of it which was of water whiter than snow, and on the side of that one was a river of milk whiter than snow, and in the midst of it was a river of wine better than sapphire, and I had not seen anything more beautiful than the wine which was between the milk and the water. I said to him[asws], 'May I be sacrificed for you[asws], from where does this fountains flow from and what are its course?' He[asws] said: 'These fountains are the ones Mentioned by Allah[azwj] in His[azwj] Book as being rivers in the Paradise, the fountain of water, and fountain of milk, and fountain of wine, flowing in this river. And saw its river banks some trees, in which were Houries with dangling hair. I had not seen anything more beautiful than them, and in their hands were utensils more beautiful than which I had never seen before, and these were not utensils from the world. He[asws] gestured by his[asws] hand to someone to quench his[asws] thirst. I looked at her, and she leaned to scoop the water from the river. The tree leaned with her. She scooped the water and presented it to him[asws]. He[asws] drank. He[asws] gestured with his[asws] hand to fetch more water. She leaned forward to scoop it and the tree leaned with her. Then she presented it to me. I drank from it. I had not seen a drink softer than it, and its aroma was the aroma of the musk.

I looked in the cup and in it were three kinds of drinks. I said to him[asws], 'May I be sacrificed for you[asws], I have not seen a day like this at all, and I never thought that a matter like this can happen'. He[asws] said to me: 'This is only a little of what Allah[azwj] has Promised for our[asws] Shiites. When a believer passes away, his spirit comes to this river, and dwells in its gardens, and drinks from its drinks, and when our[asws] enemy dies, his spirit goes to the valley of *Barhoot*, and gets indulges in its punishments, and gets fed from its *Zaqqoom* trees, and gets quenched for its *Hameem*. You should seek refuge in Allah[azwj] from that valley'.

(4) وعنه عن محمد بن المثنى عن ابيه عن عثمان بن زيد عن جابر عن ابى جعفر عليه السلام قال سألته عن قول الله عزوجل وكذلك نرى ابراهيم ملكوت السموات والارض قال فكنت مطرقا إلى الارض فرفع يده إلى فوق ثم قال لى ارفع

4 – And from him, from Muhammad Al-Masny, from his father, from Usman Bin Zayd, from Jabir, who has said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] Mighty and Majestic: ***"[6:75] And thus did We show Ibrahim the kingdom of the heavens and the Earth"***, and I had my head bowed down to the Earth. He[asws] raised his[asws] hands high, then said to me: 'Raise your head'. I raised my head. I looked at the ceiling and it had burst open and there was light to the extent of my vision. My sight was dazzled. Then he[asws] said to me: 'This is the kingdom of the heavens and the Earth which was shown to Ibrahim'.

Then he[asws] said to me: 'Look down'. I looked down. Then he[asws] said to me: 'Raise your head. I raised my head, and the ceiling reverted back to what it used to be'. Then he[asws] took me by my hand and made me leave the room and go into another room. I took off my outfit and was given other garments to put on. Then he[asws] said to me: 'Close your eyes'. I closed my eyes, and he[asws] said to me: 'Do not open your eyes'. I stayed like that for a while. Then he[asws] said to me: 'Do you know where you are?' I said, 'No, may I be sacrificed for you[asws]'. He[asws] said to me: 'You are in the darkness in which Zulqarnayn pursued in'. I said to him[asws]: 'May I be sacrificed for you[asws], permit me to open my eyes'. He[asws] said to me: 'Open them, for you will not see anything'. I opened my eyes; it was as if I was in darkness, not been able to see any place in front of me.

We, then walked a bit, and paused. He[asws] said to me: 'Do you know where you are?' I said, 'No'. He[asws] said: 'You have stopped at the fountain of youth from which *Al-Khizr*[as] drank from'. And we came out from that world to another world.

We travelled in it. We saw a world just like our world regarding its buildings, and dwelling, and its inhabitants. Then we went out to a third world, which was like the first and the second one, to the extent that we went through five worlds. Then he[asws] said: 'This is the kingdom of the Earth which Ibrahim[as] did not see, but rather, he[as] saw the kingdom of the heavens and it is of twelve worlds, each world is like what you saw. In each of them there has been an Imam[asws] from us[asws] who[asws] has dwelled in one of these worlds, until there will be the last of them[asws], Al-Qaim[asws], in our world in which we are settled in'. Then he[asws] said: 'Close your eyes'. I closed my eyes. Then he[asws] took me by my hand, and we were in the house from which we had come out. We changed the outfits, which we had on, and put back on the garment which we had on before, and returned to where we had sat before. I said,

'May I be sacrificed for you[asws], how much of the day has passed?' He[asws] said; 'Three hours'.

(5) حدثنا احمد بن محمد عن جعفر بن محمد بن مالك الكوفى عن محمد بن عمار عن ابى بصير قال كنت عند ابى عبد الله عليه السلام فركض برجله الارض فإذا بحر فيه سفن من فضة فركب وركبت معه حتى انتهى إلى موضع فيه خيام من فضة فدخلها ثم خرج فقال رايت الخيمة التى دخلتها اولا فقلت نعم قال تلك خيمة رسول الله صلى الله عليه وآله والاخرى خيمة امير المؤمنين عليه السلام والثالث خيمة فاطمة والرابعة خيمة خديجة والخامسة خيمة الحسن والسادسة خيمة الحسين والسابعة خيمة على بن الحسين والثامنة خيمة ابى و التاسعة خيمتي وليس احد منا يموت الا وله خيمة يسكن فيها.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Ja'far Bin Muhammad Bin Maalik Al-Kufy, from Muhammad Bin Amaar, from Abu Baseer who said:

'I was in the presence of Abu Abdullah[asws]. He[asws] struck his[asws] foot on the ground, and it was as if there was an ocean there in which was a ship of silver. He[asws] embarked on it, and I rode with him[asws] until we ended up at a place wherein were some tents of silver. He[asws] entered into in, then came out. He[asws] said: 'Did you see the first tent in which I[asws] entered into?' I said, 'Yes'. He[asws] said: 'That was the tent of the Rasool Allah[saww], and the other one is the tent of Amir-ul-Momineen[asws], and the third tent is of Fatima[asws], and the fourth tent is of Khadija[as], and the fifth tent is of Al-Hassan[asws], and the sixth tent is of Al-Husayn[asws], and the seventh tent is of Ali[asws] Bin Al-Husayn[asws], and the eight tent is of my[asws] father, and the ninth tent is my[asws] tent, and there is not one of us[asws] who passes away except that for him[asws] is a tent for him[asws] to dwell in'.

(6) حدثنا الحسين بن محمد بن عامر عن المعلى بن محمد بن احمد بن محمد بن عبد الله عن على بن محمد عن اسحق الجلاب قال اشتريت لابي الحسن غنما كثيرة فدعاني فادخلني من اصطبل داره إلى موضع واسع لا اعرفه فجعلت افرق تلك الغنم فيمن امرني ثم استاذنته في الانصراف إلى بغداد إلى والدتى وكان ذلك يوم التروية فكتب إلى تقيم غدا عندنا ثم تنصرف قال فاقمت فلما كان يوم عرفة اقمت عنده وبت ليلة الاضحى في رواق له فلما كان السحر اتانى فقال لى يا اسحق قم فقمت ففتحت عينى فإذا انا على بابى ببغداد فدخلت على والدتى واتاني اصحابي فقلت لهم عرفت بالعسكر وخرجت إلى العيد ببغداد.

6 – It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Al-Moala Bin Muhammad Bin Ahmad Bin Muhammad, Bin Abdullah, from Ali Bin Muhammad, from Is'haq Al-Jalaab who said:

'I bought many sheep from Abu Al-Hassan[asws]. He called for me and made me go to the stable of his[asws] house in a vast place, which I recognised. I started separating the sheep as he[asws] had ordered me to. Then I asked his[asws] permission to go towards Baghdad to my mother, and that was the day of *Al-Tarwiyya*. He[asws] wrote to me: 'Stay with us[asws] until tomorrow, then leave'. I stayed with him[asws] on the night of *Al-Azha* in his[asws] hallway. When it was the morning, he[asws] came to me. He[asws] said to me: 'O Is'haq, arise!' I woke up and opened my eyes, and it was as if I was at my door in Baghdad. I went to my mother, and my friends came over to me. I said to them, 'I was in *Al-Askar* on the day of *Arafaat*, and came out to Baghdad on the day of Eid'.

(7) حدثنا الحسين بن محمد بن عثمان عن معلى بن محمد بن عبد الله عن محمد بن يحيى عن صالح بن سعيد قال دخلت إلى ابى الحسن عليه السلام فقلت جعلت فداك في كل الامور ارادوا اطفاء نورك والتقصير بك حتى انزلوك هذا الخان الاشنع خان الصعاليك فقال هيهنا انك يابن سعيد ثم أو ماء بيده فقال انظر فنظرت فإذا بروضات انقات وروضات ناضرات فيهن خيرات عطرات وولدان كانهن اللؤلؤ المكنون واطيار وظباء و انهار تفور فحار بصرى والتمع وحسرت عينى وقال حيث كنا فهذا لنا عتيد ولسنا في خان الصعاليك.

7 – It has been narrated to us by Al-Husayn Bin Muhammad Bin Usman, from Moala Bin Muhammad Bin Abdullah, from Muhammad Bin Yahya, from Saleh Bin Saeed who said:

‘I came up to Abu Al-Hassan[asws]. I said, ‘May I be sacrificed for you[asws], in every matter they (the people) intend to extinguish your[asws] light and to reduce you[asws] (Al-Takseer), to the extent that they have brought you[asws] down to this ugly dwelling, the dwelling of paupers’. He[asws] said: ‘Come here, O Ibn Saeed’. Then he[asws] gestured with his[asws] hand. He[asws] said: ‘Look!’ I looked and it was as if there were decorated gardens and bright gardens, and two young boys, like hidden pearls, and perfumes, and antelopes and bubbling springs flowing forth. My sight was confused and dazzled, and my eyes were stunned. He[asws] said: ‘Here we[asws] are, all this is catered for us, and we[asws] are not in the dwelling of the paupers’.

(8) حدثنا احمد بن الحسين عن ابيه عن محمد بن سنان عن حماد بن عثمان عن المعلى بن خنيس قال كنت عند ابى عبد الله عليه السلام في بعض حوائجى قال فقال لى مالى اراك كئيبا حزينا قال فقلت ما بلغني عن العراق من هذا الوباء اذكر عيالي قال فاصرف وجهك فصرفت وجهى قال ثم قال ادخل دارك قال فدخلت فإذا انا لا افقد من عيالي صغيرا ولا كبيرا الا وهو لى في دارى بما فيها قال ثم خرجت فقال لى اصرف وجهك فصرفته فنظرت فلم ار شيئا.

8 – It has been narrated to us by Ahmad Bin Al-Husayn, form his father, from Muhammad Bin Sinan, from Hamaad Bin Usman, from Al-Moala Bin Khunays who said:

‘I was in the presence of Abu Abdullah[asws] regarding one of my needs. He[asws] said to me: ‘Why do I[asws] see you gloomy and sad?’ I said, ‘Due to what has reached me from Al-Iraq from this epidemic. I remember my family’. He[asws] said: ‘Turn your face’. I turned my face. Then he[asws] said: ‘Enter your house’. I entered, as if I was not far from my family members, small and big, except that they were all in my house along with what was in it. Then I came out. He[asws] said to me: ‘Turn your face’. I turned it. I looked and I could not see anything’.

(9) حدثنا عبد الله بن محمد عن ابراهيم بن محمد بن عمرو بن سعيد الثقفى عن يحيى بن الحسن بن الفرات عن يحيى بن المساور عن ابى الجارود عن ابى جعفر عليه السلام قال لما صعد رسول الله صلى الله عليه وآله الغار طلبه على بن ابى طالب عليه السلام وخشى ان يغتاله المشركون وكان رسول الله صلى الله عليه وآله على حرا وعلى على ثبير فبصر به النبي صلى الله عليه وآله فقال مالك يا على قال بابى انت وامى خشيت ان يغتالك المشركون فطلبتك فقال النبي صلى الله عليه وآله ناولنى يدك يا على فرجف الجبل حتى خطأ برجله إلى الجبل الاخر ثم رجع الجبل إلى قراره.

9 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Bin Amro Bin Saeed Al-Thaqafy, from Yahya Bin Al-Hassan Bin Al-Furaat, from Yahya Bin Al-Masaawir, from Abu Al-Jaroud, who has said:

‘Abu Ja’far[asws] having said: ‘When the Rasool Allah[saww] ascended the cave (Al-Hira), Ali[asws] Bin Abu Talib[asws] went looking for him[saww] fearing that the Polytheists might assassinate him[saww], and the Rasool Allah[saww] was on *Hira* and Ali[asws] was on *Thubayr*. The Prophet[saww] saw him[asws]. He[saww] said: ‘What is the matter with you[asws], O Ali[asws]?’ He[asws] said: ‘May my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww], I[asws] feared that the Polytheists might assassinate you[saww], so I[asws] came looking for you[saww]’. The Prophet[saww] said: ‘Give me[saww] your[asws] hand, O Ali[asws]’. The mountain leaned across until he[asws] placed his foot on the other mountain, then the mountain returned to how it used to be’.

(10) حدثنا احمد بن محمد بن عيسى عن احمد بن ابى نصر عن محمد بن حمران عن الاسود بن سعيد قال لى أبو جعفر يا اسود بن سعيد ان بيننا وبين كل ارض تر مثل تر البناء فإذا امرنا في الارض بامر جذبنا ذلك التر فاقبلت الارض بقليبها واسواقها ودورها حتى تنفذ فيها ما نؤمر من امر الله تعالى.

10 – It has been narrated to us by Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Abu Nasr, from Muhammad Bin Hamraan, from Al-Aswad Bin Saeed who said:

‘Abu Ja’far[asws] said to me: ‘O Aswad, between us[asws] and each land is a rope like the rope of the construction. If we[asws] are Ordered in the Earth with an Order, we pull that rope. The land comes up to us along with its wells, and its markets and its places,

until we[asws] establish in it what we[asws] have been ordered to from the Orders of Allah[azwj] the High'.

(11) حدثنا الحسين بن محمد عن على بن النعمان بن محمد عن احمد بن محمد بن عبد الله عن محمد بن يحيى عن صالح بن سعيد قال دخلت على ابى الحسن عليه السلام فقلت له جعلت فداك في كل الامور ارادوا اطفاء نورك والتقصير بك حتى انزلوك هذا الخان الاشنع خان الصعاليك فقال هيهنا انت يابن سعيد ثم اومى بيده فقال انظر فإذا انا بروضات ناضرات فيهن خيرات عطرات وولدان كانهن اللؤلؤ واطباق رطبات فحار بصرى فقال حيث كنا فهذا لنا عتيد ولسنا في خان الصعاليك.

11 – It has been narrated to us by Al-Husayn Bin Muhammad, from Ali Bin Al-No'man Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Muhammad Bin Yahya, from Saaleh Bin Saeed who said:

'I came up to Abu Al-Hassan[asws]. I said to him[asws], 'May I be sacrificed for you, in every affair they (the people) intend to extinguish your[asws] Light, and to reduce you[asws] (Al-Takseer) to the extent that they have brought you[asws] down to this ugly dwelling which is the dwelling of paupers'. He[asws] said: 'Come over here, O ibn Saeed'. Then he[asws] gestured with his[asws] hand and said: 'Look!' I saw as if there were bright gardens in which were dates and perfumes, and two young servants, like pearls, and layers of dates. My sight was confused. He[asws] said: 'Wherever we[asws] may be, this is catered for us, and we[asws] are not in the dwelling of the paupers'.

(14) باب في قدرة الائمة عليهم السلام وما اعطوا من ذلك

CHAPTER 14 – REGARDING THE POWER OF THE IMAMSasws AND WHAT THEYasws HAVE BEEN GIVEN FROM THAT

(1) حدثنا احمد بن محمد عن محمد بن سنان عن عبد الملك القمى قال حدثنى ادريس عن الصادق عليه السلام قال سمعته يقول ان منا اهل البيت لمن الدنيا عنده بمثل هذه و عقد بيده عشرة.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Malik Al-Qummy, from Idrees, who said:

'I heard Al-Sadiqasws himasws say that: 'From usasws the Peopleasws of the Household, are ones whoasws in theirasws possession, is from the world, the like of this and ...', and heasws made by hisasws hand the number ten'.

(2) حدثنا على بن اسماعيل عن موسى بن طلحه عن حمزة بن عبد المطلب بن عبد الله الجعفي قال دخلت على الرضا عليه السلام ومعى صحيفة أو قرطاس فيه عن جعفر عليه السلام ان الدنيا مثلت لصاحب هذا الامر في مثل فلقه الجوزة فقال يا حمزة ذا والله حق فانقلوه إلى اديم.

2 – It has been narrated to us by Ali Bin Ismail, from Musa Bin Talha, from Hamza Bin Abdul Muttalib Bin Abdullah Al-Ju'fy who said:

'I came up to Al-Rezaasws and with him was a Parchment, or a paper, from Ja'farasws that: 'The example of this world to the Masterasws of this Command, is like the example of a segment of a walnut'. Heasws said: 'O Hamza, by Allahazwj, that is the truth. Transfer it to a surface (make a copy of it)'.

(3) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن سماعة بن مهران قال قال أبو عبد الله عليه السلام ان الدنيا تمثل للامام في فلقة الجوز فما تعرض لشئ منها وانه ليتناولها من اطرافها كما يتناول احدكم من فوق مائدته ما يشاء فلا يعزب عنه منها شئ.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al-Qasim, from Sama'at Bin Mahraan who said:

'Abu Abdullahasws said that the example of the world, for the Imamasws, is like the segment of a walnut. Whenever something occurs in it, heasws takes from it, or from its outskirts, just like one of you takes from above the table whatever you like. Nothing of it is hidden from himasws'.

(4) حدثنا عبد الله بن محمد عمن رواه عن محمد بن خالد عن حمزة بن عبد الله الجعفري عن ابى الحسن عليه السلام قال كتبت في ظهر قرطاس ان الدنيا ممثلة للامام كفلقلة الجوزة فدفعته إلى ابى الحسن عليه السلام وقلت جعلت فداك ان اصحابنا رووا حديثا ما انكرته غير انى احببت ان اسمعه منك قال فنظر فيه ثم طواه حتى ظننت انه قد شق عليه ثم قال هو حق فحوله في اديم.

4 – It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Khalid, from Hamza Bin Abdullah Al-Ja'fary, who has said:

I had a Hadith, written on the back of a piece of paper that the world, to the Imamasws is like the segment of a walnut'. I handed it over to Abu Al-Hassanasws and said, 'May I be sacrificed for youasws. Our companions are reporting a Hadeeth what the others are denying. I would like to hear it from youasws'. Heasws looked at it, then folded it, until I thought that heasws had doubts about it. Then heasws said: 'It is truth'. Heasws kept it in a leather bag'.

(15) باب في ركوب امير المؤمنين ع السحاب وترقيه في الاسباب والافلاك

CHAPTER 15 – REGARDING THE RIDING OF AMIR-UL-MOMINEEN[asws] ON THE CLOUD, AND JOURNEYING IN THE ATMOSPHERES OF THE SKIES

(1) حدثنا احمد بن محمد عن على بن سنان عن عبد الرحيم انه قال ابتدانى أبو جعفر عليه السلام فقال اما ان ذا القرنين قد خير السحابين فاختار الذلول وذخر لصاحبكم الصعب قلت وما الصعب قال ما كان من سحاب فيه رعد وبرق وصاعقة فصاحبكم يركبه اما انه سيركب السحاب ويرقى في الاسباب اسباب السموات السبع خمسة عوامر واثنين خراب.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Sinan, from Abdul Raheem who said:

'Abu Ja'far[asws] began by saying to me: 'But Zulqarnain had a choice of two clouds. He chose the easy one, and kept aside the difficult one for your Master[asws]'. I said, 'What is the difficult one?' He[asws] said: 'The cloud in which was thunder and lightning thunderbolt. Your Master[asws] rode it. When he[asws] rode the cloud and travelled in the atmospheres of the seven heavens, five of them were inhabited, and two were desolate'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن عثمان بن عيسى عن سماعة بن مهران عن ابى بصير عن ابى جعفر عليه السلام انه قال ان عليا عليه السلام ملك ما في الارض و ما في تحتها فعرضت له السحابان الصعب والذلول فاختار الصعب وكان في الصعب ملك ما تحت الارض وفى الذلول ملك ما فوق الارض واختار الصعب على الذلول فدارت به سبع ارضين فوجد ثلث خراب واربع عوامر.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Usman Bin Isa, from Sama'at Bin Mahraan, from Abu Baseer, who has said:

'Abu Ja'far[asws] having said that: 'All that is on the face of the Earth as well as that lies underneath it belongs to Ali[asws]. Two clouds were presented to him[asws], the difficult and the easy one. He[asws] chose the difficult. And the difficult one included the kingdom of what is underneath the Earth and in the easy one possessed the kingdom of what is above the Earth. He[asws] chose the difficult over the easy one, and he[asws] travelled by it over seven Earths. He[asws] found three of them to be desolate, and four to be inhabited'.

(3) حدثنا احمد بن محمد عن ابن سنان عن ابى خالد وابو سلام عن سوره عن ابى جعفر عليه السلام قال ان ذا القرنين قد خير السحابين فاختار الذلول وذخر لصاحبكم الصعب قال قلت وما الصعب قال ماكان من سحاب فيه رعد وصاعقة أو برق فصاحبكم يركبه اما انه سيركب السحاب ويرقى في الاسباب اسباب السموات السبع والارضين السبع خمس عوامر واثنان خرابان.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Abu Khalid and Abu Salaam, from Sowrah, who has said:

'Abu Ja'far[asws] having said that: 'Zulqarnain had a choice of two clouds. He chose the easier one, and the difficult one was treasured for your Master[asws]'. I said, 'And what is the difficult one?' He[asws] said: 'It was a cloud in which there was thunder and lightning thunderbolt. As for your Master[asws], he[asws] will ride on the cloud to the atmosphere of the seven heavens and the seven Earths, five of which are inhabited and two are desolate'.

(4) حدثنا محمد بن هارون عن سهل بن زياد عن ابى يحيى قال قال أبو عبد الله عليه السلام ان الله خير ذا القرنين السحابين الذلول والصعب فاختار الذلول وهو ما ليس فيه برق ولا رعد ولو اختار الصعب لم يكن له ذلك لان الله اذخره للقائم (ع).

4 – It has been narrated to us by Muhammad Bin Haroun, from Sahl Bin Zyad, from Abu Yahya who said:

‘Abu Abdullah[asws] said that: ‘Allah[azwj] Presented to Zulqarnain two clouds, the simpler one and the difficult one. He chose the easy one, and it is one in which there is no lightning and nor thunder, and had he chosen the difficult one, that would not have been for him because Allah[azwj] has Treasured it for Al-Qaim[asws]’.

(16) باب في امير المؤمنين ان الله تعالى ناجاه بالطايف وغيرها ونزل بينهما جبرئيل

CHAPTER 16 – REGARDING AMIR-UL-MOMINEEN^asws THAT ALLAH^azwj WHISPERED TO HIM^asws AT TA'IF AND OTHER PLACES, AND JIBRAEEL DESCENDED BETWEEN THEM

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان عن اديم اخى ايوب عن حمران بن اعين قال قلت لابي عبد الله عليه السلام جعلت فداك بلغني ان الله تبارك وتعالى قد ناجى عليا عليه السلام قال اجل قد كان بينهما مناجات بالطايف نزل بينهما جبرئيل.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan, from Adeem the brother of Ayub, from Hamraan Bin Ayn who said:

'I said to Abu Abdullah^asws, 'May I be sacrificed for you^asws, I have been told that Allah^azwj Blessed and High has Whispered to Ali^asws'. He^asws said: 'For the purpose of the Whispering which took place between them at Al-Ta'if, Jibraeel descended between them'.

(2) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن حماد بن عثمان عن محمد بن مسلم قال قلت لابي عبد الله عليه السلام ان سلمة بن كهيل يروى في على عليه السلام شيئا قال ماهى حدثنى ان رسول الله صلى الله عليه وآله كان محاصرا اهل الطايف وانه خلى بعلى عليه السلام يوما فقال رجل من اصحابه عجبا لما نحن فيه فانه يناجى هذا الغلام منذ اليوم فقال رسول الله صلى الله عليه وآله ما انا بمناجى له انما يناجى ربه فقال أبو عبد الله عليه السلام انما هذه اشياء نعرف بعضها من بعض.

2 – It has been narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Umran, from Yunus, from Hamaad Bin Usman, from Muhammad Bin Muslim who said:

'I said to Abu Abdullah^asws that Salmat Bin Kaheyl has reported regarding Ali^asws something'. He^asws said: 'What is it?' I said, 'He narrated to me that the Rasool Allah^saww had besieged the inhabitants of Al-Ta'if, and he^saww was alone with Ali^asws one day when a man from his^saww companions said, 'How strange, when we are all here, he^saww is whispering to this young boy since the day began'. The Rasool Allah^saww said: 'I^asws did not whisper to him^asws, but his^asws Lord^azwj Whispered to him^asws'. Abu Abdullah^asws said: 'But rather, these are the things, we^asws recognise some of it from the other'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان ومحمد عن معاوية بن عمار عن ابى الزبير عن جابر بن عبد الله الانصاري ان رسول الله صلى الله عليه وآله في غزوة الطايف دعا عليا عليه السلام فناجاه فقال الناس وقال أبو بكر وعمر ناجاه دوننا فقام النبي صلى الله عليه وآله فحمد الله واثنى عليه ثم قال ايها الناس انكم تقولون انى ناجيت عليا عليه السلام انى والله ما ناجيته ولكن الله ناجاه قال فعرضت هذا الحديث على ابى عبد الله عليه السلام فقال ان ذلك ليقال.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan and Muhammad, from Muawiya Bin Amaar, from Abu Al-Zayd, from Jabir Bin Abdullah Al-Ansary the following:

'The Rasool Allah^saww, during the expedition of Al-Ta'if, called Ali^asws. He^saww whispered to him^asws'. The people said, and Abu Bakr and Umar said, 'He^saww is whispering to him^asws apart from us'. The Prophet^saww stood up. He^saww Praised Allah^azwj and Commended Him^azwj, then said: 'O you people, you all are saying that I^saww whispered to Ali^asws. By Allah^azwj, I^saww did not whisper to him^asws, but Allah^azwj whispered to him^asws'. I presented this Hadeeth to Abu Abdullah^asws. He^asws said: 'That is what he^saww said'.

(4) حدثنا محمد بن عيسى عن القاسم بن عروه عن عاصم عن معاوية عن ابى الزبير عن جابر بن عبد الله قال لما كان يوم الطايف ناجى رسول الله صلى الله عليه وآله عليا عليه السلام فقال أبو بكر وعمر انتجيته دوننا فقال ما انتجيته بل الله ناجاه.

4 – It has been narrated to us by Muhammad Bin Isa, from Al-Qasim Bin Urwah, from Aasim, from Muawiya, from Abu Al-Zubeyr, from Jabir Bin Abdullah who said:

'When it was the day of Al-Ta'if, the Rasool Allah[saww] whispered to Ali[asws]. Abu Bakr and Umar said, 'You[saww] are whispering to him[asws] apart from us?' He[saww] said: 'No, I[saww] am not whispering to him[asws], but Allah[azwj] is Whispering to him[asws]'.

(5) حدثنا على بن محمد قال حدثنى حمدان بن سليمان النيشابوري قال حدثنا عبد الله بن محمد اليماني عن منيع عن يونس عن على بن اعين عن ابى رافع قال لما دعا رسول الله صلى الله عليه وآله عليا عليه السلام يوم خيبر فتفل في عينيه قال له إذا انت فتحتها فقف بين الناس فان الله امرني بذلك

5 – It has been narrated to us by Ali Bin Muhammad, from Hamdaan Bin Suleiman Al-Neyshapury, from Abdullah Bin Muhammad Al-Yamany, from Muni'e, from Yunus, from Ali Bin Ayn, from Abu Rafa'a who said:

'When the Rasool Allah[saww] called Ali[asws] on the day of Khyber, he[saww] applied his[saww] saliva in his[asws] eyes. He[saww] said to him[asws]: 'If you[asws] are victorious, pause between the people, for Allah[azwj] has Ordered me[saww] with that'.

قال أبو رافع فمضى على عليه السلام وانا معه فلما اصبح افتتح خيبر ووقف بين الناس واطال الوقوف فقال الناس ان عليا عليه السلام يناجى ربه فلما مكث ساعة امر بانتهاب المدينة التى فتحها قال أبو رافع فاتيت رسول الله صلى الله عليه وآله فقلت ان عليا عليه السلام وقف بين الناس كما امرته قال قوم منهم يقول ان الله ناجاه فقال نعم يا رافع ان الله ناجاه يوم الطايف ويوم عقبة تبوك ويوم حنين.

Abu Rafa'a said, 'Ali[asws] went, and I was with him[asws]. When it was the morning, he[asws] conquered Khyber and paused between the people, and prolonged the pause. The people said that Ali[asws] is being whispered to by his[asws] Lord[azwj]'. When he[asws] had waited for an hour, he[asws] ordered the plunder of the city, which he[asws] had conquered. I came to the Rasool Allah[saww]. I said that, 'Ali[asws] paused between the people as you[saww] had ordered him[asws] to. The people among him[asws] said that Allah[azwj] Whispered to him[asws]'. He[saww] said: 'Yes, O Rafa'a, Allah[azwj] Whispered to him[asws] on the day of *Al-Ta'if*, and on the day of obstacle of *Tabuk*, and on the day of *Hunayn*'.

(6) وعنه بهذا الاسناد عن منيع عن يونس عن على بن اعين عن اخيه عن جده عن ابى رافع قال لما بعث رسول الله صلى الله عليه وآله ببرائة مع ابى بكر انزل الله عليه تترك من ناجيته غير مرة وتبعث من لم اناجه فارسل رسول الله صلى الله عليه وآله فاخذ برائة منه ودفعها إلى على عليه السلام فقال له على اوصني يا رسول الله صلى الله عليه وآله فقال له ان الله يوصيك ويناجيك قال فناجاه يوم برائة قبل صلوة الاولى إلى صلوة العصر.

6 – And from him by this chain, from Muni'e, from Yunus, from Ali Bin Ayn, from his brother, from his grandfather, from Abu Rafa'a who said:

'When the Rasool Allah[saww] sent *Surah Al-Bara'at* with Abu Bakr, Allah[azwj] Revealed to him[saww]: "You[saww] are leaving the one[asws] to whom[asws] I[azwj] have Whispered to more than once, and you[asws] have sent the one to whom I[azwj] have not Whispered to". The Rasool Allah[saww] sent a message to Abu Bakr, to take the Surah Al-Bara'at from him, and to hand it over to Ali[asws]'. Ali[asws] said to him[saww]: 'Advise me[asws], O Rasool Allah[saww]'. He[saww] said to him[asws] that: 'Allah[azwj] will Advise you[asws] and Whisper to you[asws]'. Abu Rafa'a said, 'Allah[azwj] Whispered to him[asws] on the day of Bara'at from before the first Prayer, until the *Asr* (mid-afternoon) Prayer'.

(7) وبهذا الاسناد عن منيع عن جده عن ابى رافع قال ان الله تعالى ناجى عليا عليه السلام يوم غسل رسول الله صلى الله عليه وآله.

7 – And by this chain, from Muni'e, from his grandfather, from Abu Rafa'a who said that:

'Allah[azwj] Whispered to Ali[asws] on the day he[asws] washed the (body of) the Rasool Allah[saww]'.

(8) حدثنا محمد بن عيسى عن القاسم بن عروه عن عاصم بن معاوية عن ابى الزبير عن جابر بن عبد الله قال لما كان يوم الطايف ناجى رسول الله صلى الله عليه وآله فقال أبو بكر و عمر ناجاه دوننا فقال ما انا اناجي بل الله ناجاه.

8 – It has been narrated to us by Muhammad Bin Isa, from Al-Qasim Bin Urwah, from Aasim Bin Muawiiya, from Abu Al-Zubeyr, from Jabir Bin Abdullah who said:

'When it was the day of Al-Ta'if, the Rasool Allah[saww] whispered (to Ali[asws]). Abu Bakr and Umar said, 'You[saww] are whispering to him[asws] apart from us'. He[saww] said: 'It was not I[saww] that whispered to him[asws], but it was Allah[azwj] that whispered to him[asws]'.

(9) حدثنا محمد بن الحسين عن جعفر بن بشير والحسن بن على بن فضال عن مثنى الحناط عن منصور بن حازم عن ابى عبد الله عليه السلام قال ان رسول الله صلى الله عليه وآله ناجى عليا عليه السلام يوم الطايف فقال اصحابه ناجيت عليا عليه السلام من بيننا وهو احدثنا سنا فقال ما انا اناجيه بل الله يناجيه.

9 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer and Al-Hassan Bin Ali Bin Fazaal, from Masny Al-Hanaat, from Mansour Bin Haazim, who has said:

Abu Abdullah[asws] having said that: 'The Rasool Allah[saww] whispered to Ali[asws] on the day of Al-Ta'if. His[saww] companions said, 'You[saww] have whispered to Ali[asws] from between us, and he[asws] is younger in age'. He[saww] said: 'I[saww] did not whisper to him[asws], but Allah[azwj] Whispered to him[asws]'.

(10) وعنه بهذا الاسناد عن منيع عن يونس عن على بن اعين عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لاهل الطايف لابعثن اليكم رجلا كنفسي يفتح الله به الخيبر سيفه سوطه فيشرف الناس له فلما اصبح ودعا عليا عليه السلام فقال اذهب بالطايف ثم امر الله النبي صلى الله عليه وآله ان يرحل إليها بعد ان رحله على عليه السلام فلما صار إليها كان على راس الجبل فقال له رسول الله صلى الله عليه وآله اثبت فسمعناه مثل صرير الرجل فقال يا رسول الله صلى الله عليه وآله ما هذا قال ان الله يناجى عليا عليه السلام.

10 – And from him by this chain, from Muni'e, from Yunus, from Ali Bin Ayn, who has said:

'Abu Abdullah[asws] having said: 'The Rasool Allah[saww] said for the inhabitants of Al-Ta'if: 'I[saww] am sending to you a man who[asws] is like myself[saww]. Allah[azwj] will Conquer Al-Khyber by him[asws], his[asws] sword, his[asws] whip. The people are honoured by it'. When it was the morning, he[saww] called Ali[asws]. He[saww] said; 'Go to Al-Ta'if'. Then Allah[azwj] Ordered the Prophet[saww] that he[saww] should also join him[asws] after Ali[asws] had left. When he[saww] reached to him[asws], Ali[asws] was on the top of the mountain. The Rasool Allah[saww] said to him[asws]: 'Stay there!' We heard a squeak like the squeak of the man. We said, 'O Rasool Allah[saww], what is this?' He[saww] said that: 'Allah[azwj] is Whispering to Ali[asws]'.

(17) باب في قول رسول الله ص انى تارك فيكم الثقلين كتاب الله واهل بيتى

CHAPTER 17 – REGARDING THE STATEMENT OF THE RASOOL ALLAH^saww "I^saww AM LEAVING AMONG YOU ALL TWO WEIGHTY THINGS – BOOK OF ALLAH^azwj AND THE PEOPLE^asws OF MY^saww HOUSEHOLD"

(1) حدثنا ابراهيم بن هاشم عن ابن فضال عن ابن جميلة عن ابن شعيب الحداد عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله انا اول قادم على الله ثم يقدم على كتاب الله ثم يقدم على اهل بيتى ثم يقدم على امتى فيقفون فيسئلهم ما فعلتهم في كتابي و اهل بيت نبيكم.

1 – It has been narrated to us by Ibrahim Bin Hashaam, from Ibn Fazaal, from Ibn Jameela, from Ibn Shuayb Al-Hadaad, who has said:

'Abu Abdullah^asws says that the Rasool Allah^saww said: 'The first nearest to me^asws is Allah^azwj, then the nearest to me^saww is the Book of Allah^azwj, then the nearest to me^saww are the People^asws of my^saww Household, then the nearest to me^saww is my^saww community. (In the Hereafter) Allah^azwj will Stop them (my community) and Question them: "What were your actions regarding My^azwj Book, and the People^asws of the Household of your Prophet^saww?"'

(2) حدثنا محمد بن عيسى ويعقوب بن يزيد وغيرهما عن ابن محبوب عن ابن اسحق بن غالب عن ابى عبد الله عليه السلام قال مضى رسول الله صلى الله عليه وآله وخلف في امته كتاب الله ووصيه على بن ابى طالب عليه السلام وامير المؤمنين وامام المتقين وحبل الله المتين وعروة الوثقى التى لا انفصام لها وعهده المؤكد صاحبان موتلفان يشهد كل واحد لصاحبه بتصديق ينطق الامام من الله عزوجل في الكتاب بما اوجب فيه على العباد من طاعة الله و طاعة الامام وولايته واوجب حقه الذى اراه الله عزوجل من استكمال دينه واظهار امره والاحتجاج بحجته والاستضاء بنوره في معادن اهل صفوته ومصطفى اهل خيرته

2 – It has been narrated to us by Muhammad Bin Isa and Yaqoub Bin Yazeed and someone else, from Ibn Mahboub, from Ibn Is'haq Bin Ghalib, who has said:

Abu Abdullah^asws said: 'The Rasool Allah^saww passed away, and he^saww left behind in his^saww community Book of Allah^azwj and his^saww successor^asws Ali^asws Bin Abu Talib^asws, and Commander of the Faithful, and Imam of the Pious, and the Strong Rope of Allah^azwj, and the Firmest Handle which does not break into parts and would not have for it two owners at one particular time. Every one of his^saww bore witness by ratifying and saying that he^asws is the Imam^asws from Allah^azwj Mighty and Majestic in the Book and Obligated in it for the servants for obedience to Allah^azwj and obedience of the Imam^asws and his^asws Wilayah and He^azwj Obligated his^asws rights which Allah^azwj Mighty and Majestic Showed by Completing His^azwj Religion, and Manifested his^asws matter, and Argued by his^asws proof, and the Illumination by his^asws light in the mine of the elites, and the chosen of the best people.

قد ذخرالله بائمة الهدى من اهل بيت نبينا عن دينه وابلج بهم عن سبيل مناهجه وفتح بهم عن باطن ينابيع علمه فمن عرف من امة محمد صلى الله عليه وآله واجب حق امامه وجد طعم حلاوة ايمانه وعلم فضل طلاقة اسلامه لان الله ورسوله نصب الامام علما لخلقه وحجة على اهل عالمه البسه الله تاج الوقار وغشاه من نور الجبار يمد بسبب إلى السماء لا ينقطع عنه موارده ولا ينال ما عند الله تبارك وتعالى الا بجهد اسباب سبيله ولا يقبل الله اعمال العباد الا بمعرفته فهو عالم بما يرد من ملتبسات الوحى ومصيبات السنن ومشتبهات الفتن ولم يكن الله ليضل قوما بعد إذ هديهم حتى يبين لهم ما يتقون و تكون الحجة من الله على العباد بالغة.

Allah^azwj has Assets of the Imams^asws of Guidance from the People^asws of the Household of our^asws Prophet^saww from His^azwj Religion, and Made to shine His^azwj Way by their^asws methods, and Opened by them^asws the hidden matters (*Baatin*) from the springs of His^azwj Knowledge. The ones from the community of Muhammad who recognises the obligatory right of his Imam^asws will have found the sweetness of his faith, and come to know the fluency of his Islam. This is because Allah^azwj and His^azwj

Rasool^saww Installed the Imam^asws and Informed His^azwj Creation and a Proof on the inhabitants of all His^azwj World. Allah^azwj Crowned him^asws with the crown of dignity, and Covered him^asws from the Light of the Lofty^azwj (*Al-Jabbar^azwj*) extending to the sky, not cutting off from him^asws His^azwj Resources, and he will not received what is with Allah^azwj Blessed and High except by struggling in His^azwj Way. The deeds of the worshippers will not be Accepted except by recognising him^asws, for he^asws is the knower of what is ambiguous from the Revelation, and the correct matters of the Sunnah, and the suspects of the tribulations, and Allah^azwj will not Let a people go astray after having Guided them, until He^azwj Shows to them what to fear, and the Great Proofs^asws from Allah^azwj on the servants'.

(3) حدثنا على بن محمد عن القاسم بن محمد عن سليمان بن داود عن يحيى بن اديم عن شريك عن جابر قال قال أبو جعفر عليه السلام دعا رسول الله اصحابه بمنى قال يا ايها الناس انى تارك فيكم الثقلين اما ان تمسكتم بهما لن تضلوا كتاب الله وعترتي اهل بيتى فانهما لن يفترقا حتى يردا على الحوض ثم قال ايها الناس انى تارك فيكم حرمات الله كتاب الله وعترتي والكعبة البيت الحرام ثم قال أبو جعفر عليه السلام اما كتاب الله فحرفوا واما الكعبة فهدموا واما العترة فقتلوا وكل ودايع الله فقد تبروا.

3 – It has been narrated to us by Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleiman Bin Dawood, from Yahya Bin Adeem, from Shareek, from Jabir who said:

'Abu Ja'far^asws said: 'The Rasool Allah^saww called his^saww companions at Mina. He^saww said: 'O you people! I^saww am leaving among you all the two weighty things. As for the one who will attach to these two, will never go astray – Book of Allah^azwj and my^saww Family, the People^asws of my^saww Household, for these two will not separate until they return to the Fountain'. Then he^saww said: 'O people! I^saww am leaving among you Sanctities of Allah^azwj – Book of Allah^azwj, and my^saww Family^asws, and the Kaaba, the Sanctimonious House'. Then Abu Ja'far^asws said: 'As for the Book of Allah^azwj, they altered it, and as for the Kaaba, they destroyed it, and as for the Family, they killed them^asws, and each of the things of Allah^azwj which has Respect, they went away from it'.

(4) حدثنا محمد بن الحسين عن جعفر بن بشير عن ذريح بن يزيد عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله انى قد تركت فيكم الثقلين كتاب الله واهل بيتى فنحن اهل بيته.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Zareeh Bin Yazeed, who has said:

'Abu Abdullah^asws having said: 'The Rasool Allah^saww said: 'I^saww have left among you all two weighty things – Book of Allah^azwj and the People of my^saww Household'. We^asws are the People^asws of his^saww Household'.

(5) حدثنا محمد بن الحسين عن النضر بن شعيب عن خالد بن ماد القلانسى عن رجل عن ابى جعفر عليه السلام عن جابر بن عبد الله الانصاري قال قال رسول الله صلى الله عليه وآله انى تارك فيكم الثقلين الثقل الاكبر والثقل الاصغر ان تمسكتم بهما لا تضلوا ولا تبدلوا وانى سألت اللطيف الخبير ان لا يتفرقا حتى يردا على الحوض فاعطيت ذلك قالوا وما الثقل الاكبر وما الثقل الاصغر قال الثقل الاكبر كتاب الله سبب طرفه بيد الله وسبب طرفه بايديكم والثقل الاصغر عترتي واهل بيتى.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Khalid Bin Maad Al-Qalanasy, from a man, from Jabir Bin Abdullah Al-Ansary, who has said:

'Abu Ja'far^asws says that the Rasool Allah^saww said: 'I^saww am leaving among you all the two weighty things. The greater weighty thing as well as the smaller weighty thing. If you attach yourselves to these two, you will not go astray, nor will you change, and I^saww asked the Kind^azwj, the Knower^azwj that they shall not separate until their return to the Fountain. I^saww shall give that'. They said, 'And what is the greater weighty thing, and what is the smaller weighty thing?' He^saww said: 'The greater weighty thing is Book (silent and the speaking one) of Allah^azwj, the reason being that

one of its end is in the Hand of Allah[azwj] and its other end is in your hands, and the smaller weighty thing is my[saww] Family and the People[asws] of my[saww] Household'.

(6) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن هشام بن الحكم عن سعد الاسكاف قال سألت ابا جعفر عليه السلام عن قول النبي صلى الله عليه وآله انى تارك فيكم الثقلين فتمسكوا بهما فانهما لن يفترقا حتى يردا على الحوض قال فقال أبو جعفر لا يزال كتاب الله والدليل منا يدل عليه حتى يردا على الحوض.

6 – It has been narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Umran, from Yunus, from Hashaam Bin Al-Hakam, from Sa'd Al-Askaaf who said:

'I asked Abu Ja'far[asws] about the statement of the Prophet[saww]: "I[saww] am leaving among you all the two weighty things. Attach yourselves to these two, for these two will never separate until they return to the Fountain'. Abu Ja'far[asws] said: 'The Book of Allah[azwj] will not cease (evidencing us[asws]) and neither will the evidence from us[asws] from it, until the return to the Fountain'.

(18) باب في امير المؤمنين ع انه قسيم الجنة والنار

CHAPTER 18 – REGARDING AMIR-UL-MOMINEEN[asws], HE[asws] IS THE DISTRIBUTOR OF THE PARADISE AND THE FIRE

(1) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن سماعة بن مهران قال قال أبو عبد الله عليه السلام إذا كان يوم القيمة وضع منبر يراه جميع الخلايق. فيصعد عليه رجل فيقوم عن يمينه ملك وعن يساره ملك يناد الذى عن يمينه يا معشر الخلايق هذا على بن ابى طالب عليه السلام يدخل الجنة من يشاء وينادى الذى عن يساره يا معشر الخلايق هذا على بن ابى طالب عليه السلام يدخل النار من يشاء.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Sama'at Bin Mahraan who said:

'Abu Abdullah[asws] said: 'When it will be the Day of Judgement, a Pulpit will be placed in view of all of the creatures. A man[asws] will ascend it. An Angel will stand on his[asws] right, and an Angel on his[asws] left. The one of his[asws] right will call out: 'O gathering of creatures, this is Ali[asws] Bin Abu Talib[asws]. He[asws] will make to enter into the Paradise whosoever that he[asws] likes to', and the one on his[asws] left will call out: 'O gathering of creatures, this is Ali[asws] Bin Abu Talib[asws]. He[asws] will make to enter into the Fire whosoever that he[asws] likes to'.

(2) وروى عن موسى بن عمر عن عثمان بن عيسى عن عروة بن موسى عن جابر عن ابى جعفر عليه السلام قال على عليه السلام انا قسيم الجنة والنار ادخل اوليائي الجنة و ادخل اعدائي النار.

2 – And it has been reported from Musa Bin Umar, from Usman Bin Isa, from Urwat Bin Musa, from Jabir, who has said:

'Abu Ja'far[asws] says that Ali[asws] said: 'I[asws] am the distributor of the Paradise and the Fire. I[asws] shall make my[asws] friends to enter into the Paradise, and my[asws] enemies into the Fire'.

(3) حدثنا على بن حسان حدثنى أبو عبد الله الرياحي عن ابى الصامت الحلواني عن ابى جعفر عليه السلام قال قال امير المؤمنين عليه السلام انا قسيم الله بين الجنة والنار لا يدخلهما داخل الا على قسمين وانا الفاروق الاكبر.

3 – It has been narrated to us by Ali Bin Hasaan, from Abu Abdullah Al-Riyahi, from Abu Al-Saamit Al-Halwany, who has said:

Abu Ja'far[asws] says that the Amir-ul-Momineen[asws] said: 'I[asws] am the distributor for Allah[azwj] between the Paradise and the Fire. None shall enter these two (places) except of two types, and I[asws] am the Great Differentiator (*Al-Farouq Al-Akbar*)'.

(4) حدثنا محمد بن الحسين عن المفضل بن عمر الجعفي عن ابى عبد الله عليه السلام قال سمعته يقول ان امير المؤمنين على بن ابى طالب عليه السلام لديان الناس يوم القيمة وقسيم الله بين الجنة والنار لا يدخلهما داخل الا على احد قسمين وانه الفاروق الاكبر.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-MufazzAl-Bin Umar Al-Ju'fy, who has said:

'I heard Abu Abdullah[asws] say that: 'Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] said: 'Be reminded, on the Day of Judgement I will distribute people, on behalf of Allah[azwj], between the Paradise and the Fire. None shall enter these two (places) except one of the two types (a believer and a non-believer), and I[asws] am the Great Differentiator (*Al-Farouq Al-Akbar*)'.

(5) حدثنا احمد بن محمد عن على بن الحكم عن عامر بن معقل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال يا ابا حمزة لا تضعوا عليا عليه السلام دون ما وضعه الله ولا ترفعوه فوق ما رفعه الله كفى لعلى ان يقاتل اهل الكرة وان يزوج اهل الجنة.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Aamir Bin Ma'qal, from Abu Hamza Al-Thumaly, who has said:

'Abu Ja'far^asws having said: 'O Abu Hamza, do not place Ali^asws apart from what Allah^azwj has Placed, and do not raise him^asws higher than what Allah^azwj has Raised him^asws. It is sufficient for Ali^asws that he^asws fought against the (unjust) people of the world and will be performing marriages of the inhabitants of the Paradise'.

(6) حدثنا احمد بن الحسين عن احمد بن ابراهيم عن محمد بن جمهور عن عبد الله بن عبد الرحمن عن سماعة بن مهران قال قال أبو عبد الله عليه السلام إذا كان يوم القيمة وضع منبر يراه الخلايق يصعده رجل يقوم ملك عن يمينه وملك عن شماله ينادى الذى عن يمينه يا معشر الخلايق هذا على بن ابى طالب عليه السلام صاحب الجنة يدخلها من يشاء ويناد الذى عن يساره يا معشر الخلايق هذا على بن ابى طالب عليه السلام صاحب النار يدخلها من يشاء.

6 – It has been narrated to us by Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahmaan, from Sama'at Bin Mahraan who said:

'Abu Abdullah^asws said: 'When it will be the Day of Judgement, a Pulpit will be placed in view of the creatures. A man will ascend it, and an Angel will stand on his^asws right, and an Angel on his^asws left. The one on his^asws right will call out: 'O gathering of creatures, this is Ali^asws Bin Abu Talib^asws, the owner of the Paradise. He^asws will make to enter into it whosoever he^asws likes', and the one on his^asws left will call out: 'O gathering of creatures, this is Ali^asws Bin Abu Talib^asws, owner of the Fires. He^asws will make to enter into it whosoever he^asws so likes to'.

(7) حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر عن على بن اسباط عن محمد بن الفضيل عن ابى حمزة عن الاعمش عن موسى بن طريف عن عباية بن ربعى الاسدي قال سمعت عليا عليه السلام يقول انا قسيم النار.

7 – It has been narrated to us by Abu Muhammad, from Umran Bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza, from Al-Amsh, from Musa Bin Tareyf, from Abaya Bin Rabi'e Al-Asady who said:

'I heard Ali^asws say: 'I^asws am the distributor of the Fire'.

(8) حدثنا احمد بن محمد عن على بن الحكم عن عروة بن موسى عن جابر عن ابى جعفر عليه السلام قال قال على انا قسيم الجنة والنار ادخل اوليائي الجنة واعدائي النار.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Urwat Bin Musa, from Jabir, who has said:

'Ja'far^asws says that Ali^asws said: 'I^asws am the distributor of the Paradise and the Fire. I will send my^asws friends into the Paradise and my^asws enemies into the Fire'.

(9) حدثنا احمد بن محمد وعبد الله بن عامر عن محمد بن سنان عن المفضل بن عمر عن ابى عبد الله عليه السلام قال قال امير المؤمنين عليه السلام انا قسيم بين الجنة والنار وانا الفاروق الاكبر وانا صاحب العصا والميسم إلى.

9 – It has been narrated to us by Ahmad Bin Muhammad and Abdullah Bin Aamir, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar, who has said:

'Abu Abdullah^asws having said: 'Amir-ul-Momineen^asws said: 'I^asws am the distributor between the Paradise and the Fire, and I^asws am the Great Differentiator (Al-Farouq Al-Akbar), and I^asws am the owner of the staff (of Musa^asws) and the features'.

(10) حدثنا محمد بن الحسين عن ابن حسان قال حدثنا عبد الله الرياحي عن ابى الصامت الحلواني عن ابى جعفر عليه السلام قال قال امير المؤمنين عليه السلام انا قسيم بين الجنة والنار لا يدخلها داخل الا احدى قسمين وانا الفاروق الاكبر.

10 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ibn Hasaan, from Abdullah Al-Riyahi, from Abu Al-Saamit Al-Halwany, who has reported:

Abu Ja'far^asws says that Amir-ul-Momineen^asws said: 'I^asws am the distributor between the Paradise and the Fire. None shall enter it except one of the two types, and I^asws am the Great Differentiator (*Al-Farouq Al-Akbar*)

(11) حدثنا احمد بن محمد عن العباس بن معروف عن عبد الله بن المغيرة عن ابى هارون العبدى عن ابى سعيد الخدرى قال كان النبي صلى الله عليه وآله يقول إذا سئلتم الله فسلوه الوسيلة قال فسألنا النبي صلى الله عليه وآله عن الوسيلة قال هو درجتي في الجنة وهى الف مرقات مابين مرقات إلى مرقات جوهرة إلى مرقات زبرجدة إلى مرقاة ياقوته إلى مرقاة اللؤلوة إلى مرقاة ذهبة إلى مرقاة فضة فتؤتى بها يوم القيمة حتى تنصب مع درجة النبيين فهى في درجة النبيين كالقمر بين الكواكب فلا يبقى يومئذ نبى ولا صديق ولا شهيد الا قالوا طوبى لمن هذه الدرجة فيأتى النداء من عند الله تبارك وتعالى يسمع النبيين والصديقين والشهداء والمؤمنين هذه درجة محمد صلى الله عليه وآله وعلى اهل بيته

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Abbas Bin Ma'rouf, from Abdullah Bin Al-Mugheira, from Abu Haroun Al-Abdy, from Abu Saeed Al-Khudry who said:

'The Prophet[saww] said: 'When Allah[azwj] Questions you: "Did you ask the intermediary (Al-Waseela)?" 'We asked the Prophet[saww] about the intermediary, he[saww] said: 'He[asws] is of my[saww] level in the Paradise, and it is of a thousand levels of promotion between the level to the level of jewels, to the level of Aquamarine, to the level of Sapphire, to the level of pearls, to the level of gold, to the level of silver. These will be brought to me[saww] on the Day of Judgement until they will be erected along with the levels of the Prophets[as] and this level will be in comparison to theirs[as] like the full moon among the stars.

On that Day no Nabi[as] will remain, nor a Truthful, nor a Martyr, except that he will say: 'Blessed is the one for whom is this level'. There will come a Call from Allah[azwj] Blessed and High which the Prophets[as], and the Truthful, and the Martyrs, and the believers will hear: "This is the level of Muhammad[saww] and Ali[asws] (and) the People[asws] of his[saww] Household'.

فقال رسول الله صلى الله عليه وآله اقبل انا يومئذ متزرا بريطة من نور على تاج الملك واكليل الكرامة وعلى بن ابى طالب عليه السلام امامى بيده لوائى وهو لواء الحمد مكتوب عليه لا اله الا الله المفلحون هم الفائزون بالله فإذا مررنا بالنبيين قالوا هذان ملكان مقربان وإذا مررنا بالملائكة قالوا هذا نبيان مرسلان وإذا مررنا بالمؤمنين قالوا نبيان لم نرهما و لم نعرفهما حتى اعلو تلك الدرجة وعلى يتبعني

The Rasool Allah[saww] said: 'I[saww] will come on that Day wrapped in a garment of Light, with a crown of a king, and a wealth of dignity, and Ali[asws] Bin Abu Talib[asws] will be in front of me[saww] with a Flag in his[asws] hand, and it is the Flag of Praise (Liwaa'il Hamd), with "There is no God but Allah[azwj], Successful are the winners by Allah[azwj]," written on it. When we[asws] pass by the Prophets[as], they[as] will say: 'These[asws] are two Angels of Proximity', and when we[asws] pass by the Angels, they will say: 'These[asws] are two Rasool Prophets[as], and when we[asws] pass by the believers, they will say, 'The two Prophets[asws], we have not see these two[asws], and we do not recognise these two[asws]', until I[asws] ascend to that level and Ali[asws] follows me[saww].

فإذا صرت في اعلى الدرجة وعلى اسفل منى بدرجة وبيده لوائى فلا يبقى يومئذ ملك ولا نبي ولا صديق ولا شهيد ولا مؤمن الا رفعوا رؤسهم الينا ويقولون طوبى لهذين العبدين ما اكرمهما على الله فيأتى النداء من عند الله يسمع النبيين والخلايق هذا محمد حبيبي وهذا على عليه السلام وليى طوبى لمن احبه وويل لم ابغضه وكذب عليه

When I[saww] get to the top level, and Ali[asws] one level lower than mine[saww], and in his[asws] hand will be the Flag. There will not remain on that Day an Angel, nor Nabi[as], nor a Truthful, nor a Martyr, nor a believer, except that they will raise their heads towards us[asws] and say: 'Blessed are these two servants[asws] for the Prestige Bestowed upon them[asws] by Allah[azwj]. There will come a Call from Allah[azwj], which the Prophets[as] and the creatures will hear: "This is Muhammad[saww], My[azwj] Beloved, and this is Ali[asws], My[azwj] Guardian. Blessed is the one who loves him[asws], and woe be unto the one who hates him[asws], and belies to him[asws]'.

ثم قال النبي صلى الله عليه وآله لعلى يا على فلا يبقى يومئذ في مشهد القيمة احد ممن كان يحبك ويتولاك الا شرح لهذا الكلام صدره وابيض وجهه وفرح قلبه ولا يبقى احد ممن نصب لك حربا أو ابغضك أو عاداك أو جحد ذلك حقا الا اسود وجهه وطويت قدماه

Then the Prophet^saww said to Ali^asws: 'O Ali^asws! There will not remain, on that Day in the scenery of Qiyamat anyone from the ones who used to love you^asws, and befriended you^asws except that his chest will be expanded, and his face will be brightened, and his heart will be filled with happiness, and there will not remain anyone from those who established a battle against you^asws, or hated you^asws, or was inimical to you^asws, or fought against that right, except that his face will be darkened, and his feet wrapped up'.

قال رسول الله صلى الله عليه وآله فبينا انا كذلك إذا ملكين قد اقبلا على اما احدهما فرضوان خازن الجنة والاخر مالك خازن النار فيقف تلك ويدنو رضوان فيقول السلام عليك يا رسول الله قال فارد عليه السلام و اقول له ايها الملك ما احسن وجهك واطيب ريحك فمن انت فيقول انا رضوان خازن الجنة امرني رب العزة انا اتيك بمفاتيح الجنة فندفعها اليك فخذها يا احمد فاقول قد قبلت ذلك على ربى فله الحمد على ما انعم به على ادفعها إلى اخى على بن ابى طالب فيرجع رضوان

The Rasool Allah^saww said: 'I^saww will also be shown two Angels, one of them being the Ridhwaan, the Keeper of the Paradise, and the other Angel being the Keeper of the Fire. They will both stand in front of me^asws. Ridhwaan will approach and say: 'Peace be upon you^saww, O Rasool Allah^saww'. I^saww will return his greeting, and say to him: 'O you Angel. What a beautiful face is yours, and a good aromatic scent of yours. Who are you?' He will say: 'I am Rdihwaan, the Keeper of the Paradise. The Lord^azwj of Honour has Ordered me that I should give to you^asws the keys of the Paradise. I am handing these over to you^saww, so take them, O Ahmad^saww'. I^saww will say: 'I^saww have accept that, on my^saww Lord^azwj, for Him^azwj is the Praise on what He^azwj has Blessed me^saww with, and I^asws am handing these over to my^saww brother Ali^asws Bin Abu Talib^asws. Ridhwaan will return'.

ويدنو مالك فيقول السلام عليك يا محمد صلى الله عليه وآله فاقول عليك السلام ما اقبح رؤيتك ايها الملك وانتن ريحك فمن انت فيقول انا مالك خازن جهنم امرني رب العزة انا اتيك بمفاتيح النار فخذها يا احمد فاقول قد قبلت ذلك من ربى فله الحمد على ما انعم به على ادفعها إلى اخى على بن ابى طالب ثم يرجع مالك خازن النار

And Maalik will approach. He will say: 'Peace be upon you^saww, O Muhammad^saww'. I^saww will say: 'Peace be upon you, what an ugly face is yours, O Angel, and a disgusting odour is yours. Who are you?' He will say: 'I am Maalik, Keeper of Hell. The Lord^azwj of Honour has Ordered me that I should give to you the keys of the Fire. Take them, O Ahmad^saww'. I will say: 'I have accept that from my^saww Lord^azwj, for Him^azwj is the Praise on what He^azwj has Blessed me^saww with, and I^asws am handing these over to my^saww brother Ali^asws Bin Abu Talib^asws'. Then Maalik, the Keeper of the Fire will return.

فيقبل على ومعه مفاتيح الجنة ومقاليد النار وهو قاعد على عجزة جهنم وقد اخذ زمامها بيده وعلى زفيرها فان شاء مدها يمنة وان شاء مدها يسرة فتقول جهنم جزنى يا على فقد اطفاء نورك لهبى فيقول لها على قرى يا جنهم خذى هذا واتركى هذا خذى هذا عدوى واتركى هذا وليى فلجهنم يومئذ اطوع لعلى بن ابى طالب عليه السلام من غلام احدكم ولجهنم يومئذ اطوع لعلى بن ابى طالب عليه السلام من جميع الخلايق

Ali^asws will accept, and with him^asws will be the keys of the Paradise and the collars of the Fire, and he^asws will sit on its part, and take its reins by his^asws hands, and on its exhalation, and whatsoever he^asws so desires will extend to the right, and whatsoever he^asws so desires will extend to the left. Hell will say: 'Cut off from me, O Ali^asws, for your^asws light is extinguishing my Flames'. Ali^asws will say to it: 'Accept (from) me^asws O Hell. Take these and leave these. Take this enemy of mine^asws, and leave this friend of mine^asws'. On that Day, Hell will be more obedient to Ali^asws Bin Abu Talib^asws

than a slave is to one of you, and on the Day the obedience of Hell will be more to Ali[asws] Bin Abu Talib[asws] than the whole creation (put together)'.

آخر جزو الثامن من كتاب البصائر الدرجات ويتلوه الجزو التاسع.

The end of the eight Part from the book Basaair Al-Darajaat, and it will be followed by Part nine.

BASAAIR AL-DARAJAAT FI FAZAAIL AAL-E-MUHAMMAD[asws] BY

ABU JA'FAR MUHAMMAD BIN AL-HASSAN BIN AL-FAROOKH AL-SAFFAAR

Companion of Imam Hassan Al-Askari[asws]

" الجزء التاسع "

Part Nine

PRELIMINARY HADEETH

(1) حدثنا أبو القاسم رحمه الله قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثنا محمد بن عيسى عن النضر بن سويد عن الحسين بن موسى عن الحسين بن زياد عن محمد بن مسلم عن ابى عبد الله عليه السلام قال اهدى إلى رسول الله صلى الله عليه وآله والجوج فيه حب مختلط فجعل رسول الله صلى الله عليه وآله يلقى إلى على حبة وحبة ويسأله أي شئ هذا وجعل على يخبره فقال رسول الله صلى الله عليه وآله اما ان جبرئيل اخبرني ان الله علمك اسم كل شئ كما علم آدم الاسماء كلها.

1 – It has been narrated to us by Abu Al-Qasim, may Allah[azwj] have mercy on him, from Muhammad Bin Yahya Al-Attar, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Al-Husayn Bin Musa, from Al-Husayn Bin Ziyad, from Muhammad Bin Muslim, who has said:

Abu Abdullah[asws] having said: 'The Messenger of Allah[saww] had been gifted some mixed seeds. The Messenger of Allah[saww] started giving them to Ali[asws] seed after seed and asking him[asws]: 'Which seed is this one?' And Ali[asws] started informing him[asws]. The Messenger of Allah[saww] said: 'But, Jibraeel has informed me[saww] that Allah[azwj] has Taught you[asws] the name of each and every thing just as He[azwj] had Taught Adam[as] the names of all of them'.

(2) حدثنا احمد بن محمد بن مسلم عن ابى عبد الله عليه السلام قال اهدى إلى رسول الله صلى الله عليه وآله حب فيطر من اليمن فوضعه بين يديه فقال يا على ما هذه وما هذه فاخذ على عليه السلام يجيبه عن شئ فقال ان جبرئيل اخبرني ان الله علمك الاسماء كلها كما علم آدم عليه السلام.

2 – It has been narrated to us by Ahmad Bin Muhammad Bin Muslim, who has said:

Abu Abdullah[asws] having said: 'The Messenger of Allah[saww] was gifted some high quality seeds from Yemen. He[saww] placed them in front of him[saww]. He[saww] said: 'O Ali[asws], what is this here, and what is this here'. Ali[asws] took them and began answering. He[saww] said that: 'Jibraeel has informed me[saww] that Allah[azwj] has Taught you[asws] the names of all of these just as He[azwj] had Taught Adam[as]'.

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(1) باب في صفة رسول الله ص والائمة عليهم السلام فيما اعطوا من البصر وخصوا به من دون الناس ما يرون من الاعمال في النوم واليقظه

CHAPTER 1 – REGARDING THE QUALITIES OF THE MESSENGER OF ALLAH[saww] AND THE IMAMS[asws] IN WHAT THEY[asws] HAVE BEEN GIVEN FROM THE VISION AND SPECIALISED BY IT APART FROM THE PEOPLE OF WHAT THEY[asws] CAN SEE FROM THE DEEDS IN THE SLEEP AND IN THE WAKEFULNESS

(1) حدثنا يعقوب بن يزيد عن موسى بن سلام عن محمد بن مفرق عن ابى الحسن الرضا انه قال لنا اعين لا تشبه اعين الناس وفيها نور وليس للشيطان فيه شرك.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Musa Bin Salaam, from Muhammad Bin Mufraq, who has said:

Abu Al-Hassan Al-Reza[asws] having said: 'For us[asws] are eyes that you cannot compare with the eyes of the people, and in them is the Light, and there is no association with Shaitaan[la] in them'.

(2) حدثنا ايوب بن نوح عن عبد الله بن المغيرة عن العلاء عن محمد بن مسلم قال قلت لابي جعفر عليه السلام الرجل يكون في المسجد فيكون الصفوف مختلف فيه الناس فاميل إليه مشيا حتى يقيمه قال نعم لا بأس به ان رسول الله صلى الله عليه وآله قال يا ايها الناس انى اريكم من خلفي كما اريكم من بين يدى ليقيمن صفوفكم أو ليخالفن الله بين قلوبكم.

2 – It has been narrated to us by Ayub Bin Nuh, from Abdullah Bin Al-Mugheira, from Al-A'la, from Muhammad Bin Muslim who said:

'I said to Abu Ja'far[asws], 'The man is in the Masjid. There are the different rows of the people. I lean towards him and walk until I stand next to him in one of the ranks'. He[asws] said: 'Yes, there is no problem with it. The Messenger of Allah[saww] said: 'O you people! I[saww] can see you all from behind me[saww] just as I[saww] can see you all in front of me[asws], whether you all stand in your rows or you oppose Allah[azwj] in between your hearts'.

(3) حدثنا على بن اسماعيل عن صفوان يحيى عن علا بن رزين عن محمد بن مسلم عن ابى جعفر عليه السلام قال قلت له انا نصلى في مسجد لنا فربما كان الصف امام وفيه انقطاع فامشي إليه بجانبى حتى اقيمه قال نعم كان رسول الله صلى الله عليه وآله قال اريكم من خلفي كما اريكم من بين يدى ليقيمن صفوفكم أو ليخالفن الله بين قلوبكم.

3 – It has been narrated to us by Ali Bin Ismail, from Safwaan Yahya, from Alaa Bin Razeyn, from Muhammad Bin Muslim, who has said:

'I asked from Abu Ja'far[asws], '(Some times when) I am Praying in our Masjid. It may be that the row in front is broken. I walk towards it sideways until I establish it'. He[asws] said: 'Yes, the Messenger of Allah[saww] has said: 'O you people! I[saww] can see you all from behind me[saww] just as I[saww] can see you all in front of me[asws], whether you all stand in your rows or you oppose Allah[azwj] in between your hearts'.

(4) حدثنا احمد بن محمد عن ابن ابى عمير عن حماد بن عثمان عن عبد الله الحلبي عن ابى عبد الله عليه السلام قال ان رسول الله صلى الله عليه وآله قال اقيموا صفوفكم فانى اريكم من خلفي كما اريكم بين يدى ولا تختلفوا فخالف الله بين قلوبكم.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Abdullah Al-Halby, who has said:

'Abu Abdullah[asws] has narrated that the Messenger of Allah[saww] said: 'Establish your rows, for I[saww] can see you all from behind me[saww] just as I[saww] can see you all in front of me[asws], whether you all stand in your rows or you oppose Allah[azwj] in between your hearts'.

(5) حدثنا الحسن بن على قال حدثنا عبيس بن هشام قال حدثنى أبو اسماعيل كاتب شريح قال حدثنا أبو عتاب زياد مولى آل دعش عن ابى عبد الله عليه السلام قال سمعته يقول اقيموا صفوفكم إذا رأيتم خللا ولا عليك ان تأخذ وراك إذا وجدت ضيقا في الصفوف ان تمشى فتتم الصف الذى خلفك أو تمشى منحرفا فتتم الصف الذى قدامك فهو خير ثم قال ان رسول الله قال اقيموا صفوفكم فانى انظر اليكم من خلفي لتقيمن أو ليخالفن الله بين قلوبكم.

5 – It has been narrated to us by Al-Hassan Bin Ali, from Ubeys Bin Hashaam, from Abu Ismail, Shurayh's writer, from Abu Ataab Zyad the slave of the family of Da'ash, who has said:

'I heard Abu Abdullah[asws] him[asws] say: 'Establish your rows. If you see disorder, and it is not upon you to take behind you, if you were to find narrowness in the rows, that you should walk, and complete the row which is behind you or walk divinely (here and there). Complete the row which is in front of you, for that is better'. Then he[asws] said that: 'The Messenger of Allah[saww] said: 'Establish your rows for I[saww] can look at you from behind me[saww] whether you all stand in your rows or you oppose Allah[azwj] in between your hearts'.

(6) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن على بن حسان عن عبد الرحمن بن كثير قال قال أبو جعفر عليه السلام يوما ونحن عنده جماعة من الشيعة قوموا تفرقوا عنى مثنى وثلث فانى اريكم من خلفي كما اريكم من بين يدى فليس عبد في نفسه ما شاء فان الله يعرفنيه.

6 – It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer who said:

'Abu Ja'far[asws] said one day, and there was a group from the Shiites with him[asws]: 'Arise and disperse in two's and three's, for I[asws] can see you all from behind me[asws] just as I[asws] can see you all from in front of me[asws]. There is no servant in whose heart is what he desires, but, Allah[azwj] Makes us[asws] to recognise it'.

(7) حدثنا محمد بن الحسين قال حدثنى يزيد بن اسحق قال حدثنى هارون بن حمزة الغنوى الخزاز عن ابى عبد الله عليه السلام قال ان رسول الله صلى الله عليه وآله قال اقيموا صفوفكم فانى انظر اليكم من خلفي لتقيمن صفوفكم أو ليخالفن الله بين قلوبكم.

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Yazeed Bin Is'haq, from Haroun Bin Hamza Al-Ghanawy Al-Khazaaz, who has said:

'Abu Abdullah[asws] having said that: 'The Messenger of Allah[saww] said: 'Establish your rows, for I[saww] can look at you all from behind me[saww] whether you all stand in your rows or you oppose Allah[azwj] in between your hearts'.

(8) حدثنا الحسن بن على النعمان عن يحيى بن عمر عن ابان الاحمر عن زراره عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله انا معاشر الانبياء تنام عيوننا ولا تنام قلوبنا ونرى من خلفنا كما نرى من بين ايدينا.

8 - It has been narrated to us by Al-Hassan Bin Ali Al-No'man, from Yahya Bin Umar, from Abaan Al-Ahmar, from Zarara, who has said:

'Abu Ja'far[asws] having said that: 'The Messenger of Allah[saww] said: 'The group of the Prophets[as], their[as] eyes sleep, but their[saww] hearts do not, and we[saww] see behind us[saww] just as we[saww] see in front of us[saww]'.

(9) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ميمون القداح عن ابى عبد الله عليه السلام قال طلب أبو ذر رسول الله صلى الله عليه وآله فقيل له انه في حايط كذى وكذى فمضى يطلبه فدخل إلى الحايط والنبى نايم فاخذ عسيبا يابسا وكسره ليستبرى به نوم رسول الله صلى الله عليه وآله قال ففتح النبي صلى الله عليه وآله عينه وقال اتخدعني عن نفسي يا ابا ذر اما علمت انى اريكم في منامي كما اريكم في يقظتي.

9 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Maymoun Al-Qadaah, who has said:

'Abu Abdullah[asws] having said: 'Abu Dharr[ar] was looking for the Messenger of Allah[saww]. It was said to him[ar], that he[saww] is at such and such a wall. He[ar] stopped looking for him[saww] and came to the wall, and the Prophet[saww] was asleep. He[asws]

took a dry stick and broke it, in order to wake up the Messenger of Allah[saww] from his[saww] sleep. The Prophet[saww] opened his[saww] eyes and said: 'You[ar] are taking me[saww] to be like yourself[ar], O Abu Dharr[ar]? Know, that I[saww] can see you[ar] in my[saww] sleep just as I[saww] can see you[ar] in my[saww] wakefulness'.

(10) وعنه عن محمد بن سنان عن الحسين بن المختار عن زيد الشحام قال سمعت ابا عبد الله عليه السلام يقول طلب أبو ذر رحمه الله رسول الله صلى الله عليه وآله فقيل له انه في حايط كذا و كذا فتوجه في طلبه فوجده نائما فاعظمه ان ينتبهه فاراد ان يستبرى نومه فسمعه رسول الله فرفع راسه فقال يا اباذر اتخدعني اما علمت انى ارى اعمالكم في منامي كما اريكم في يقظتي ان عينى تنام وقلبي لاينام.

10 – And from him, from Muhammad Bin Sinan, from Al-Husayn Bin Al-Mukhtar, from Zayd Al-Shahaam who said:

'I heard Abu Abdullah[asws] say: 'Abu Dharr[ar] was looking for the Messenger of Allah[saww]. It was said to him[ar] that he[saww] is at such and such a wall. So he[ar] proceeded in his search. He[ar] found him[saww] asleep. He[ar] glorified him[saww] that he[saww] would pay attention to it, intending to wake him[saww] up from his[saww] sleep. The Messenger of Allah[saww] heard him[ar]. He[saww] raised his[saww] head and said: 'O Abu Dharr[ar], are your deceiving me[saww]? But, know that I[saww] see your[ar] deeds in my[saww] sleep just as I[saww] see you all in my[saww] wakefulness. My[saww] eyes sleep, and my[saww] heart does not sleep'.

(11) حدثنا محمد بن عبد الجبار عن عبد الله بن الحجال عن ابى عبد الله المكى الحذاء عن سواد ابى يعلى عن بعض رجاله قال قال امير المؤمنين للحرث الاعور وهو عنده هل ترى ما ارى فقال كيف ارى ما ترى وقال نور الله لك واعطاك ما لم يعط احدا قال هذا فلان الاول على ترعة من ترع النار يقول يا ابا الحسن استغفر لى لا غفر الله له قال فمكت هنيئة ثم قال يا حارث هل ترى ما ارى فقال وكيف ارى ما ترى وقد نور الله لك واعطاك ما لم يعط قال هذا فلان الثاني على ترعة من ترع النار يقول يا ابا الحسن استغفر لى لا غفر الله له.

11 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al-Hajaal, from Abu Abdullah Al-Makky Al-Haza'i, from Suwad Abu Ya'la, from one of his men who said:

'Amir-ul-Momineen[asws] said to Al-Hars Al-Awr, and he was with him[asws]: 'Do you see what I[asws] see?' He said, 'How can I see what you[asws] see. The Light of Allah[azwj] is for you[asws], and you[asws] have been Given what no one else has been Given'. He[asws] said: 'This first one, so and so (Abu Bakr) is on a door from the doors of the Fire'. He said, 'O Abu Al-Hassan[asws], seek Forgivess for me that Allah[azwj] should never Forgive him'. He[asws] was silent for a while, then said: 'O Hars, do you see what I[asws] see?' He said, 'How can I see what you[asws] see. The Light of Allah[azwj] is for you[asws], and you[asws] have been Given what no one else has been Given'. He[asws] said: 'This second one, so and so (Umar) is on a door of the doors of the Fire'. He said, 'O Abu Al-Hassan[asws], seek Forgiveness for me that Allah[azwj] should never Forgive him'.

(12) حدثنا سلمة بن الخطاب عن سليمان بن سماعة الحذاء وعبد الله بن محمد جميعا عن عبد الله بن القاسم عن ابى الجارود قال قال أبو جعفر الامام منا ينظر من خلفه كما ينظر من قدامه.

12 – It has been narrated to us by Salmat Bin Al-Khattab, from Suleyman Bin Sama'at Al-Haza'a and Abdullah Bin Muhammad together, from Abdullah Bin Al-Qasim, from Abu Al-Jaroud who said:

'Abu Ja'far[asws] said: 'The Imam[asws] from us[asws], he[asws] see from behind him[asws] just as he[asws] sees from the front of him[asws]'.

(13) احمد بن محمد ومحمد بن الحسين عن الحسن بن محبوب عن على بن رئاب عن زياد الكناسى عن ابى جعفر عليه السلام قال لما كان رسول الله صلى الله عليه وآله في الغار و معه أبو الفصيل قال رسول الله صلى الله عليه وآله انى لانظر الان إلى جعفر واصحابه الساعة تغوم بينهم سفينتهم في البحر وانى لانظر إلى رهط من الانصار في مجالسهم مخبتين بافنيتهم فقال له أبو الفضل اتريهم يا رسول الله صلى الله عليه وآله الساعة قال نعم فارينهم قال فمسح رسول الله صلى الله عليه وآله على عينيه ثم قال انظر فنظر فرأهم فقال رسول الله صلى الله عليه وآله ارايتهم قال نعم واسر في نفسه انه ساحر.

13 – Ahmad Bin Muhammad and Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab, from Zyad Al-Kunasy, who has said:
'Abu Ja'far[asws] has said: 'When the Messenger of Allah[saww] was in the cave, and with him was Abu Al-Faseyl, he[saww] said: 'Right now I[saww] am looking at Ja'far and his companions swimming in the sea due to the capsizing of their ship, and I[asws] am also looking at a group of the Helpers in their session, holding discussions'. Abu Al-Fazeyl (Abu Bakr) said to him[saww], 'O Messenger of Allah[saww], at this moment?' He[saww] said: 'Yes. I[saww] will show them to you'. He[saww] wiped his[saww] hand on his eyes, and then said: 'Look'. He looked. He saw them. The Messenger of Allah[saww] said: 'Can you see them?' He said, 'Yes'. But secretly, he said to himself that he[saww] is a magician'.

(14) حدثنا موسى بن عمر عن عثمان عيسى عن خالد بن نجيح قال قلت لابي عبد الله جعلت فداك سما رسول الله صلى الله عليه وآله ابا بكر الصديق قال نعم قال فكيف قال حين كان معه في الغار قال رسول الله صلى الله عليه واله انى لارى سفينة جعفر بن ابى طالب تضطرب في البحر ضالة قال يا رسول الله صلى الله عليه وآله وانك لتراها قال نعم فتقدر ان ترينها قال ادن منى قال فدنا منه فمسح على عينيه ثم قال انظر فنظر أبو بكر فراى السفينة وهى تضطرب في البحر ثم نظر إلى قصور اهل المدينة فقال في نفسه الان صدقت انك ساحر فقال رسول الله صلى الله عليه وآله الصديق انت.
14 – It has been narrated to us by Muhas Bin Umar, from Usman Isa, from Khalid Bin Najeeh who said:
'I said to Abu Abdullah[asws], 'May I be sacrificed for you, The Messenger of Allah[saww] called Abu Bakr "Siddique"?' He[asws] said: 'Yes'. He said, 'How come?' He[asws] said: 'He was with him[saww] in the cave. The Messenger of Allah[saww] said: 'I[saww] am seeing the ship of Ja'far Bin Abu Talib[as] straying, being engulfed by the disturbance of the sea. The Messenger of Allah[saww] said: 'And would you like to see it?' He said, 'Yes. Do you[saww] have the ability to show it?' He[saww] said: 'Come near me[saww]'. He came near him [saww]. He[saww] wiped his[saww] hand on his eyes, then said: 'Look!' Abu Bakr looked. He saw the ship, and it was in the midst of the disturbance of the sea. Then he looked at the palaces of the inhabitants of Al-Medina. He said to himself, 'At the moment it has been ratified that you[saww] are a magician'. The Messenger of Allah[saww] said: 'You are the ratifier (of your faith)'.

(2) باب في الائمة انه لو كان لالسن شيعتهم اوكية لحدثوا كل امرئ بماله

CHAPTER 2 – REGARDING THE IMAMS[asws], EVEN IF THEY[asws] TIE UP THE TONGUES OF THEIR SHIITES, THEY WOULD STILL TALK ABOUT THEIR WEALTH

(1) حدثنا الحسين بن على عن العباس بن عامر عن ضريس عن عبد الواحد بن المختار عن ابى جعفر عليه السلام قال لو كان لا لسنتكم اوكية لحدث كل امرئ بماله.

1 – It has been narrated to us by Al-Husayn Bin Ali, from Al-Abbas Bin Aamir, from Zareys, from Abdul Wahid Bin Al-Mukhtar, who has said:

'Abu Ja'far[asws] having said: 'Even if I[asws] had tied up your tongues, you would still talk about your wealth'.

(2) حدثنا احمد بن محمد بن الحسين بن سعيد عن فضالة بن ايوب عن ابان بن عثمان عن عبد الواحد قال قال أبو جعفر عليه السلام لو كان لالسنتكم اوكية لحدث كل امرئ بماله.

2 – It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn Bin Saeed, from Fazaalat Bin Ayyub, from Abaan Bin Usmaan, from Abdul Wahid who said:

'Abu Ja'far[asws] said: 'Even if I[asws] had tied up your tongues, you would still talk about your wealth'.

(3) حدثنا الفضل بن عامر عن موسى بن القاسم واحمد بن محمد عن موسى بن القاسم عن ابان بن عثمان عن ضريس عن عبد الواحد بن المختار عن ابى جعفر عليه السلام قال لو كان لا لسنتكم اوكية لحدث كل امرئ بماله.

3 – It has been narrated to us by Al-Fazl Bin Aamir, from Musa Bin Al-Qasim and Ahmad Bin Muhammad, from Musa Bin Al-Qasim, from Abaan Bin Usmaan, from Zareys, from Abdul Wahid Bin Al-Mukhtar, who has said:

'Abu Ja'far[asws] having said: 'Even if I[asws] had tied up your tongues, you would still talk about your wealth'.

(3) باب في الامام انه يزاد الذى بعده مثل ما اوتى الاول وزيادة خمسة اشياء

CHAPTER 3 – REGARDING THE IMAM[asws], HE[asws] GIVES TO THE ONE[asws] AFTER HIM[asws] SIMILAR TO WHAT WAS GIVEN AT FIRST, AND INCREASES IT BY FIVE THINGS

(1) حدثنا محمد بن عبد الجبار عن ابى عبد الله البرقى عن فضالة بن ايوب عن عبد الحميد بن النضر عن ابى اسماعيل عن ابى عبد الله عليه السلام قال ليس من امام يمضى الا واوتى الذى من بعده مثل ما اوتى الاول وزيادة خمسة اجزاء.

1 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat Bin Ayub, from Abdul Hameed Bin Al-Nazar, from Abu Ismail, who has said:

'Abu Abdullah[asws] having said: 'There is none from the Imam[asws] who passed away except that he[asws] gave to the one[asws] after him[asws] similar to what the previous one[asws] gave, and increases it by five parts'.

(2) حدثنا ابراهيم بن هاشم بن ابى جعفر عن عبد الحميد بن النضر عن ابى اسماعيل قال سمعت ابا عبد الله يقول ليس من امام الا اوتى الذى يكون من بعده مثل ما اوتى الاول ويزيد خمسة اجزاء.

2 – It has been narrated to us by Ibrahim Bin Hashim Bin Abu Ja'far, from Abdul Hameed Bin Al-Nazar, from Abu Ismail who said:

'I heard Abu Abdullah[asws] say: 'There is none from the Imam[asws] except that he[asws] gave to the one[asws] who will be after him[asws], what the previous one[asws] gave, and increases it by five parts'.

(3) حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب عن محمد بن على عن عبد الحميد بن النضر عن ابى عبد الله عليه السلام قال ليس من امام يمضى الا واوتى مثل الاول وزيادة خمسة اجزاء.

3 – It has been narrated to us by Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Muhammad Bin Ali, from Abdul Hameed Bin AL-Nazar, who has said:

'Abu Abdullah[asws] having said: ''There is none from the Imam[asws] who passed away except that he[asws] gave to the one[asws] after him[asws] similar to what the previous one[asws] gave, and increases it by five parts'.

(4) باب الاعمال تعرض على رسول الله ص والائمة صلوات الله عليهم

CHAPTER 4 – THE DEEDS ARE PRESENTED TO THE MESSENGER OF ALLAH^saww AND THE IMAMS^asws

(1) حدثنا احمد بن محمد ويعقوب بن يزيد عن الحسن بن على بن فضال عن ابى جميلة عن محمد الحلبي عن ابى عبد الله عليه السلام قال ان الاعمال تعرض على في كل خميس فإذا كان الهلال اكملت فإذا كان النصف من شعبان عرضت على رسول الله صلى الله عليه وآله وعلى على ثم ينسخ في الذكر الحكيم.

1 – It has been narrated to us by Ahmad Bin Muhammad and Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Al-Halby, who has said:

'Abu Abdullah^asws having that: 'The deeds get presented to me^asws during every Thursday. If it happens to be the full moon (middle of the month), and it is the middle of Sha'baan, they get presented to the Messenger of Allah^saww and to Ali^asws, then he^asws registers it in the Remembrance of the Wise^azwj'.

(2) حدثنا يعقوب بن يزيد عن الحسن بن على الوشاء عن احمد بن عمير عن ابى الحسن عليه السلام قال سأل عن قول الله عزوجل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان اعمال العباد تعرض على رسول الله صلى الله عليه وآله كل صباح ابرارها و فجارها فاحذروا.

2 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washa'a, from Ahmad Bin Umeyr, who has said:

'Abu Al-Hassan^asws said, 'I asked about the Statement of Allah^azwj Mighty and Majestic ***[9:105] Work, Allah will see your work and His Messenger and the believers***, he^asws said that: 'The deeds of the servants get presented to the Messenger of Allah^saww every morning, the good ones of it as well as the bad ones of it. So beware!'

(3) حدثنا محمد بن عبد الحميد عن المفضل بن صالح عن زيد الشحام قال سألته عن اعمال هذا الامة قال مامن صباح يمضى الا وهى تعرض على نبى الله اعمال هذه الامة

3 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Al-MufazzAl-in Saleh, from Zayd Al-Shahaam who said:

'I asked him^asws about the deeds of this community, he^asws said: 'There is no morning that goes by except that in it the deeds of this community are presented to the Prophet^saww'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن على عن ابى بصير عن ابى عبد الله عليه السلام قال قلت له ان ابا الخطاب كان يقول ان رسول الله صلى الله عليه وآله تعرض عليه اعمال امته كل خميس فقال أبو عبد الله عليه السلام ليس هو هكذا ولكن رسول الله تعرض عليه اعمال هذه الامة كل صباح ابرارها وفجارها فاحذروا وهو قول الله عزوجل اعملوا فسير الله عملكم ورسوله والمؤمنون.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali, from Abu Baseer, who has said:

'I said to Abu Abdullah^asws that: 'Abu Al-Khattab had said that the Messenger of Allah^saw receives the deeds of his^saww community, every Thursday'. Abu Abdullah^asws said: 'It is not like that, but the Messenger of Allah^saww, to him^saww are presented the deeds of this community, every morning, good deeds as well as the bad ones. Beware, for it is the Statement of Allah^azwj Mighty and Majestic ***[9:105] Work, Allah will see your work and His Messenger and the believers***'.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن ابى بصير عن ابى جعفر عليه السلام قال الاعمال تعرض كل خميس على رسول الله صلى الله عليه وآله وعلى امير المؤمنين صلوات الله عليهما.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin isa, from Al-Husayn Bin Al-Mukhtar, who has said:

'Abu Ja'far[asws] having said: 'The deeds get presented on every Thursday to the Messenger of Allah[saww], and to Amir-ul-Momineen[asws], may Peace be upon them[asws] both'.

(6) حدثنا عباد بن سليمان عن سعد بن سعد عن محمد بن الفضيل قال سألت ابا عبد الله عن قوله تعالى فسيرى الله عملكم ورسوله والمؤمنون فقال ان رسول الله صلى الله عليه وآله تعرض عليه اعمال امته كل صباح ابرارها وفجارها فاحذروا

6 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd Bin Sa'd, from Muhammad Bin Al-Fazeyl who said:

'I asked Abu Abdullah[asws] about the Statement of the High[azwj] ***[9:105] Allah will see your work and His Messenger and the believers***. He[asws] said that: 'The deeds of the community of the Messenger of Allah[saww] are presented to him[saww] on every morning, good ones of it as well as the bad ones of it. So beware!'

(7) حدثنا احمد بن محمد عن الحسن بن على الوشا قال سمعت الرضا عليه السلام يقول ان الاعمال تعرض على رسول الله صلى الله عليه وآله ابرارها وفجارها

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa who said:

'I heard Al-Reza[asws] say that: 'The deeds get presented to the Messenger of Allah[saww], good ones of it as well as the bad ones of it'.

(8) حدثنا الحسن بن على النعمان عن احمد بن محمد بن ابى نصر عن محمد بن فضيل عن مسلم قال سئلته عن قول الله عزوجل اعملوا فسيرى الله عملكم ورسوله و المؤمنون قال اعمال العباد تعرض على رسول الله صلى الله عليه وآله برها وفاجرها.

8 – It has been narrated to us by Al-Hassan Bin Ali Al-No'man, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Fazeyl, from Muslim who said:

'I asked him[asws] about the Statement of Allah[azwj] Mighty and Majestic ***[9:105] Work, Allah will see your work and His Messenger and the believers***, he[asws] said: 'The deeds of the servants get presented to the Messenger of Allah[saww], the good ones of it as well as the bad ones of it'.

(9) حدثنا محمد بن اسماعيل عن حماد بن عيسى عن الحسين بن المختار عن ابى بصير عن ابى جعفر عليه السلام قال الاعمال تعرض كل خميس على رسول الله صلى الله عليه وآله.

9 – It has been narrated to us by Muhammad Bin Ismail, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has said:

'Abu Ja'far[asws] has said: 'The deeds get presented, every Thursday, to the Messenger of Allah[saww]'.

(10) حدثنا موسى عن على بن اسماعيل عن صفوان عن العلاء بن رزين عن محمد بن مسلم قال سألته عن الاعمال هل تعرض على النبي قال ما فيه شك قلت له ارايت قول الله تعالى اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال انهم شهود الله في ارضه.

10 – It has been narrated to us by Musa, from Ali Bin Ismail, from Safwaan, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim who said:

'I asked about the deeds, do they get presented to the Prophet[saww]?' He[asws] said: 'There is no doubt regarding it'. He[asws] said to me, 'Have you not seen the Statement of Allah[azwj] ***[9:105] Work, Allah will see your work and His Messenger and the believers***'. He[asws] said: 'They are the witnesses of Allah[azwj] in His[azwj] Earth'.

(11) حدثنا احمد بن محمد عن الحسن بن على الوشا قال سمعت ابا الحسن الرضا عليه السلام يقول ان الاعمال تعرض على رسول الله صلى الله عليه وآله ابرارها وفجارها.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa who said:

'I heard Abu Al-Hassan Al-Reza[asws] say that: 'The deeds get presented to the Messenger of Allah[saww], the good ones of it as well as the bad ones of it'.

(12) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن جعفر وفضاله عن سعيد عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال ان اعمال امة محمد صلى الله عليه وآله تعرض على رسول الله صلى الله عليه وآله في كل خميس فيستحيى احدكم من رسول الله ان تعرض عليه القبيح.

12 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far and Fazala, from Saeed, from Abdullah Bin Sinan, who has said;

'Abu Abdullah[asws] having said that: 'The deeds of the community of Muhammad[saww] get presented to the Messenger of Allah[saww] during every Thursday. Each one of you should be ashamed from the Messenger of Allah[saww] that his ugly deeds will get presented to him[saww]'.

(13) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن الفضيل عن صاحبه قال ان اعمال هذه الامة تعرض على رسول الله صلى الله عليه وآله في كل خميس ابرارها وفجارها.

13 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Al-Fazeyl, who has said:

'My Master[asws] has said that: 'The deeds of this community get presented to the Messenger of Allah[saww] during every Thursday, good ones of it as well as the bad ones of it'.

(14) حدثنا احمد بن محمد عن على بن الحكم عن داود بن النعمان عن ابى ايوب عن محمد بن مسلم عن ابى جعفر عليه السلام قال ان اعمال العباد تعرض على نبيكم كل عشية الخميس فليستحيى احدكم ان تعرض على نبيه العمل القبيح.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Dawood Bin Al-No'man, from Abu Ayyub, from Muhammad Bin Muslim, who has said:

'Abu Ja'far[asws] having said that: 'The deeds of the servants get presented to your Prophet[saww], every Thursday evening. Each one of you should be ashamed of presenting his ugly deeds to his Prophet[saww]'.

(15) حدثنا احمد بن محمد عن على بن الحكم عن منصور البزرج عن سليمان. بن خالد عن ابى عبد الله عليه السلام قال سمعته يقول ان اعمال العباد تعرض كل خميس على رسول الله صلى الله عليه وآله فإذا كان يوم عرفه هبط الرب تبارك وتعالى وهو قول الله تبارك وتعالى وقدمنا إلى ما عملوا من عمل فجعلناه هبأ منثورا فقلت جعلت فداك اعمال من هذه قال اعمال مبغضينا ومبغضي شيعتنا.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Mansour Al-Bazraj, from Suleyman Bin Khalid, who has said:

'I heard Abu Abdullah[asws] say that: 'The deeds of the servants get presented, every Thursday to the Messenger of Allah[saww]. If it was the day of Arafa, the Lord[azwj] Sends (them) down, and it is the Statement of Allah[azwj] Blessed and High ***[25:23] And We shall turn to whatever deeds they did and We shall make such deeds as floating dust scattered about***'. I said, 'May I be sacrificed for you, are my deeds from these?' He[asws] said: 'The deeds of those that hate us[asws] and hate our[asws] Shiites'.

(16) حدثنا احمد بن موسى عن يعقوب بن يزيد عن محمد بن ابى عمير عن حفص بن البختری عنه عليه السلام قال تعرض الاعمال يوم الخميس على رسول الله صلى الله عليه وآله وعلى الائمة (ع).

16 – It has been narrated to us by Ahmad Bin Musa, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Hafs Bin Al-Bakhtary, who has said:

'I heard him[asws] say: 'The deeds get presented, on the day of Thursday, to the Messenger of Allah[saww] and the Imams[asws]'.

(17) حدثنا ابراهيم بن هاشم بن عثمان بن عيسى عن سماعة عن ابى عبد الله عليه السلام قال سمعته يقول مالكم تسيئون إلى رسول الله صلى الله عليه وآله فقال له رجل جعلت فداك وكيف يسيئون فقال اما تعلمون ان اعمالكم تعرض عليه فإذا راى فيها معصية الله سائه فلا تسئوا رسول الله صلى الله عليه وآله وسووه.

17 – It has been narrated to us by Ibrahim Bin Hashim Bin usman Bin Isa, from Sama'at, who has said:

'I heard Abu Abdullah[asws] say: 'Do not disappoint the Messenger of Allah[saww]'. A man said to him[asws], 'May I be sacrificed for you[asws], and how does one disappoint him[saww]'. He[asws] said: 'But, know that your deeds get presented to him[saww]. If he[saww] sees disobedience to Allah[azwj] in them, it displeases him. Do not disappoint the Messenger of Allah[saww], and please him, make him[saww] happy'.

(5) باب عرض الاعمال على الائمة الاحياء والاموات

CHAPTER 5 – PRESENTATION OF THE DEEDS OF THE LIVING AND THE DEAD, TO THE IMAMS[asws]

(1) حدثنا محمد بن الحسين ويعقوب بن يزيد عن ابن ابى عمير عن ابن اذينه عن بريد العجلى قال كنت عند ابى عبد الله ع فسألته عن قوله تعالى اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ايانا عنى.

1 – It has been narrated to us by Muhammad Bin Al-Husayn and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly, who said:

'I was with Abu Abdullah[asws]. I asked him[asws] about the Statement of the High[azwj] '***[9:105] Work, Allah will see your work and His Messenger and the believers***', he[asws] said: 'It means us[asws]'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن اديم بن الحر عن معلى بن خنيس عن ابى عبد الله عليه السلام في قول الله تبارك وتعالى اعملوا فسيرى الله ورسوله والمؤمنون قال هو رسول الله صلى الله عليه وآله والائمة تعرض عليهم اعمال العباد كل خميس.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Adeym Bin Al-Hurr, from Moala Bin Khunays, who said:

'Abu Abdullah[asws] regarding the Statement of Allah[azwj] Blessed and High ***[9:105] Work, Allah will see your work and His Messenger and the believers***', he[asws] said: 'It is to the Messenger of Allah[saww] and the Imams[asws] that the deeds get presented to, every Thursday'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن الميثمى قال سألت ابا عبد الله عليه السلام عن قول الله تعالى فسيرى الله عملكم ورسوله والمؤمنين قال هم الائمة.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Maysami who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] the High ***[9:105] Allah will see your work and His Messenger and the believers***', he[asws] said: 'They[asws] are the Imams[asws]'.

(4) حدثنا احمد بن موسى عن الحسن بن على الخشاب عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله قوله قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال هم الائمة تعرض عليهم اعمال العباد كل يوم إلى يوم القيمة.

4 – It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Ali Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has said:

'Abu Abdullah[asws] regarding the Statement of Allah[azwj] ***[9:105] Say: Work, Allah will see your work and His Messenger and the believers***', he[asws] said: 'They[asws] are the Imams[asws]. The deeds of the servants will get presented to them[asws] every day up to the Day of Judgement'.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل عن ابى الحسن ع في هذه الاية قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال نحن هم.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl, who has said:

'Abu Al-Hassan[asws] regarding this Verse ***[9:105] Say: Work, Allah will see your work and His Messenger and the believers***', said: 'We[asws] are they[asws]'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن بشار عن ابى الحسن ع في قول الله تبارك وتعالى اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال نحن هم.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Bashaar, who has said:

'Abu Al-Hassan[asws] regarding the Statement oo Allah[azwj] Blessed and High ***[9:105] Allah will see your work and His Messenger and the believers***', he[asws] said: 'We[asws] are they[asws] (i.e. the believers)'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن على عن ابى بصير عن ابى عبد الله عليه السلام قال تعرض على رسول الله صلى الله عليه وآله اعمال العباد كل صباح ابرارها وفجارها فاحذروا وهو قول الله اعملوا فسيرى الله عملكم ورسوله والمؤمنون.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali, from Abu Baseer, who has said:

'Abu Abdullah[asws] having said: 'The deeds of the servants get presented to the Messenger of Allah[saww] every morning, the good ones from it as well as the bad ones from it, and it is the Statement of Allah[azwj] ***[9:105] Work, Allah will see your work and His Messenger and the believers***'.

(8) حدثنا احمد بن الحسين عن ابيه عن عبد الكريم بن يحيى الخثعى عن بريد العجلى قال قلت لابي جعفر عليه السلام اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال مامن مؤمن يموت ولا كافر فتوضع في قبره حتى تعرض عمله على رسول الله صلى الله عليه وآله وعلى على عليه السلام فهلم جرا إلى آخر من فرض الله طاعته على العباد.

8 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, fro Abdul Kareem Bin Yahya Al-Khash'ai, from Bureyd Al-Ajaly who said:

'I said to Abu Ja'far[asws] ***[9:105] Work, Allah will see your work and His Messenger and the believers***', he[asws] said: 'There is none from the believer who dies, nor an infidel, gets placed in his grave until his deeds get presented to the Messenger of Allah[saww], and to Ali[asws]. These get shown to each one[asws] whose the obedience to whom[asws] has been Obligated by Allah[azwj] on the servants'.

(9) حدثنا احمد بن محمد عمن رواه عن صالح بن النضر عن يونس عن ابى الحسن الرضا عليه السلام قال سمعته يقول في الامام حين ذكر يوم الخميس فقال هو يوم تعرض فيه الاعمال على الله وعلى رسوله وعلى الائمة.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Saleh Bin Al-Nazar, from Yunus, who has said:

'Abu Al-Hassan Al-Reza[asws] said, 'I heard him[asws] say regarding the Imam[asws] when I mentioned the day of Thursday, he[asws] said: 'It is the day in which the deeds get presented to Allah[azwj], and to His[azwj] Messenger[saww], and to the Imams[asws]'.

(10) حدثنا احمد بن الحسين عن ابيه عن عبد الكريم بن يحيى الخثعى عن بريد بن معاوية العجلى قال قلت لابي جعفر عليه السلام اعملوا فسيرى الله عملكم ورسوله و المؤمنون فقال ما من مؤمن يموت ولا كافر فيوضع في قبره حتى عرض على رسول الله صلى الله عليه وآله وعلى على فهلم جرا إلى آخر من فرض الله طاعته على العباد.

10 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Abdul Kareem Bin Yahya Al-Khash'amy, from Bureyd Bin Muawiya Al-Ajaly who said:

'I said to Abu Ja'far[asws] ***[9:105] Work, Allah will see your work and His Messenger and the believers***', he[asws] said: 'There is none from the believers who dies, nor an infidel gets placed in his grave until his deeds get presented to the Messenger of Allah[saww] and to Ali[asws]. These get shown to each one[asws] also, whose obedience to whom[asws] has been Obligated by Allah[azwj] on the servants'.

(11) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن عبد الحميد الطائى عن يعقوب بن شعيب الميثمى قال سألت ابا عبد الله عليه السلام عن قول الله عز وجل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال هم الائمة.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'aiy, from Yaqoub Bin Shuayb Al-Maysami who said:

'I asked Abu Abdullah[asws] regarding the Statement of Allah[azwj] Mighty and Majestic ***[9:105] Work, Allah will see your work and His Messenger and the believers***', he[asws] said: 'They[asws] are the Imams[asws]'.

(6) باب في عرض الاعمال على الائمة الاحياء من آل محمد ص

CHAPTER 6 – REGARDING THE PRESENTATION OF THE DEEDS TO THE LIVING IMAMS[asws] FROM THE PROGENY[asws] OF MUHAMMAD[saww]

(1) حدثنا يعقوب بن يزيد عن الحسن بن على الوشا عن على بن ابى حمزة عن ابى بصير قال قلت لابي عبد الله عليه السلام قول الله تعالى اعملوا فسيرى الله عملكم ورسوله و المؤمنون قلت من المؤمنون قال من عسى ان يكون الا صاحبك

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washaa, from Ali Bin Abu Hamza, from Abu Baseer who said:

'I said to Abu Abdullah[asws] the Statement of Allah[azwj] ***[9:105] Work, Allah will see your work and His Messenger and the believers***', I said, 'Who are the believers?' He[asws] said: 'Who else can it be except for your Master[asws]?'

(2) حدثنا ابراهيم بن هاشم عن القاسم بن محمد الزيات عن عبد الله بن ابان الزيات وكان يكنى عبد الرضا قال قلت للرضا عليه السلام ادع الله لى ولاهل بيتى قال أو لست افعل والله ان اعمالكم لتعرض على في كل يوم وليلة فاستعظمت ذلك فقال اما تقرء كتاب الله قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون.

2 – It has been narrated to us by Ibrahim Bin Haashim, from Al-Qasim Bin Muhammad Al-Ziyaat, from Abdullah Bin Abaan Al-Ziyaat, and he used to be called Abdul Reza who said:

'I said to Al-Reza[asws], 'Supplicate to Allah[azwj] for me and for my family'. He[asws] said: 'Or I[asws] may not do it. By Allah[azwj], your deeds get presented to me[asws] during every day and night. Consider that to be great (give importance to that). Have you not read the Book of Allah[azwj] ***[9:105] Say: Work, Allah will see your deeds and His Messenger and the believers***?'

(3) حدثنا احمد بن محمد عن عبد الله بن ايوب عن داود الرقى قال دخلت على ابى عبد الله ع فقال لى يا داود اعمالكم عرضت على يوم الخميس فرايت لك فيها شيئا فرحني وذلك صلتك لابن عمك اما انه سيمحق اجله ولا ينقص رزقك قال داود كان لى ابن عم ناصب كثير العيال محتاج فلما خرجت إلى مكة امرت له بصلة فلما ادخلت على ابى عبد الله عليه السلام اخبرني بهذا.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Abdullah Bin Ayub, from Dawood Al-Raqy who said:

'I came to Abu Abdullah[asws]. He[asws] said to me: 'O Dawood, your deeds get presented to me[asws] on the day of Thursday. I[asws] saw something in them that made me[asws] happy, and that was you maintaining good relations with your cousin. It would expedite the removal of his tribulations and it would not reduce your sustenance'. Dawood said, 'My cousin had many children and was a needy person. When I went out to Mecca, I visited him'. When I came up to Abu Abdullah[asws], he[asws] informed me about this'.

(4) حدثنا احمد بن على بن فضال عن ابيه عن ابن بكير قال سئلت ابا جعفر عليه السلام عن قول الله عزوجل قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال تريد ان تروى على هو الذى في نفسك.

4 – It has been narrated to us by Ahmad Bin Ali Bin Fazaal, from his father, from Ibn Bakeyr who said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] Mighty and Majestic ***[9:105] Say: Work, Allah will see your deeds and His Messenger and the believers***', he[asws] said: 'Would you like me[asws] to report to you that which is in yourself (the deeds that you have done)?'.

(5) حدثنا احمد بن محمد عن عبد الله بن محمد عن عبد الله بن محمد الحجال عن ثعلبة عن زرارة عن ابى جعفر عليه السلام في قول الله اعملوا فسيرى الله عملكم ورسوله و المؤمنون قال اما انت لسامع ذلك منى لنأتي العراق فتقول سمعت محمد بن على يقول كذا وكذا ولكنه الذى في نفسك.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Abdullah Bin Muhammad, from Abdullah Bin Muhammad Al-Hajaal, from Tha'albat, from Zarara, who has said:

'Abu Ja'far[asws], regarding the Statement of Allah[azwj] ***[9:105] Say: Work, Allah will see your work and His Messenger and the believers***', said: 'But you have heard that from me[asws]. When we[asws] come to Al-Iraq, you will say, 'I heard from Muhammad Bin Ali[asws] such and such', but it would be that which is in yourself'.

(6) حدثنا أبو طالب عن حماد بن عيسى عن حريز عن محمد بن مسلم وزرارة قال سئلنا ابا عبد الله عن الاعمال تعرض على رسول الله صلى الله عليه وآله قال ما فيه شك ثم تلا هذه الاية قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان لله شهداء في ارضه.

6 – It has been narrated to us by Abu Talib, from hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim and Zarara who said:

'We asked Abu Abdullah[asws] about the deeds getting presented to the Messenger of Allah[saww]. He [asws] said: 'There is no doubt in this'. Then he[asws] recited this Verse ***[9:105] Say: Work, Allah will see your work and His Messenger and the believers***'. He[asws] said: 'They[asws] are the witnesses for Allah[azwj] in His[azwj] Earth'.

(7) حدثنا يعقوب بن يزيد عن محمد بن الحسين عن حماد بن عيسى عن حريز عن محمد بن مسلم قال سئلت ابا عبد الله عليه السلام عن الاعمال تعرض على رسول الله صلى الله عليه وآله قال ما فيه شك ثم تلا هذه الاية قال اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان لله شهداء في ارضه.

7 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said:

'I asked Abu Abdullah[asws] about the deeds getting presented to the Messenger of Allah[saww]. He[asws] said: 'There is no doubt in it'. Then he[asws] recited this Verse ***[9:105] Say: Work, Allah will see your work and His Messenger and the believers***'. He[asws] said: 'They[asws] are the witnesses for Allah[azwj] in His[azwj] Earth'.

(8) حدثنا الهيثم النهدي عن ابيه عن عبد الله بن ابان قال قلت للرضا عليه السلام وكان بينى وبينه شئ ادع الله لى ولمواليك فقال والله ان اعمالكم لتعرض على في كل خميس.

8 – It has been narrated to us by Al-haysam Al-Nahdy, from his father, from Abdullah Bin Abaan who said:

'I said to Al-Reza[asws], and there was something between me and him[asws], 'Supplicate to Allah[azwj] for me, and for your[asws] friends'. He[asws] said: 'By Allah[azwj], your deeds get presented to me[asws] during every Thursday'.

(9) حدثنا على بن اسماعيل عن محمد بن عمرو الزيات عن عبد الله بن ابان الزيات مثل رواية النهدي.

9 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from Abdullah Bin Abaan Al-Ziyaat, who has narrated:

'A similar to the report of Al-Nahdy (The above Hadeeth).

(10) حدثنا السندي بن محمد عن العلاء بن رزين عن محمد بن مسلم عن ابى جعفر عليه السلام قال سئلته عن الاعمال هل يعرض على رسول الله صلى الله عليه وآله قال ما فيه شك قيل له ارايت قول الله تعالى اعملوا فسيرى الله عملكم ورسوله والمؤمنون فقال لله شهداء في ارضه.

10 – It has been narrated to us by Al-Sanady Bin Muhammad, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim, who has said:

'I asked Abu Ja'far[asws] about the deeds, 'Do they get presented to the Messenger of Allah[saww]?' He[asws] said: 'There is no doubt in it'. It was said to him[asws], 'You[asws] see the Statement of Allah[azwj] the High ***[9:105] Say: Work, Allah will see your work***

and His Messenger and the believers'. He[asws] said: 'They[asws] are witnesses for Allah[azwj] in His[azwj] Earth'.

(11) حدثنا محمد بن على بن سعيد الزيات عن عبد الله بن ابان قال قلت للرضا عليه السلام ان قوما من مواليك سئلوني ان تدعو الله لهم فقال والله انى لتعرض على في كل يوم اعمالهم.

11 – It has been narrated to us by Muhammad Bin Ali Bin Saeed Al-Ziyaat, from Abdullah Bin Abaan who said:

'I said to Al-Reza[asws] that, 'There is a group from those that have befriended you[asws], that would like you[asws] to supplicate to Allah[azwj] for them'. He[asws] said: 'By Allah[azwj], I[asws] am the one to whom[asws] their deeds get presented to every day'.

(7) باب في الائمة انهم تعرض عليهم الاعمال في امر العمود الذى يرفع للائمة وما يصنع بهم في بطون امهاتهم.

CHAPTER 7 – REGARDING THE IMAMS^asws, THEY^asws ARE THE ONES TO WHOM^asws ARE PRESENTED THE DEEDS IN THE MATTER OF THE PILLAR WHICH IS RAISED FOR THE IMAMS^asws, AND WHAT THEY^asws MAKE OF IT WHILST BEING IN THE HOLY LAPS OF THEIR^asws MOTHERS

(1) حدثنا محمد بن الحسين عن ابى داود المسترق عن محمد بن مروان عن ابى عبد الله عليه السلام قال سمعته يقول ان الله إذا اراد الله ان يخلق الامام انزل قطرة من ماء المزن فيقع على كل شجرة فيأكل منه ثم يواقع فيخلق الله الامام فيسمع الصوت في بطن امه فإذا وقع على الارض رفع له منار من نور يرى اعمال العباد فإذا ترعرع كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم

1 - It has been narrated to us by Muhammad Bin Al-Husayn, from Abu Dawood Al-Mustaraq, from Muhammad Bin Marwaan, who said:

'I heard Abu Abdullah^asws say that: 'When Allah^azwj Intends to Create the Imam^asws, He^azwj Sends down a (holy) drop of water from the clouds. All of it falls on a vegitable from which the Imam^asws eats and Allah^azwj Creates the Imam^asws. He^asws hears the voice whilst inside the (holy) body of his^asws mother. When he^asws lands on the ground, a pillar of Light is raised for him^asws. He^asws sees the deeds of the servants. It is found written on his^asws right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***.'

(2) حدثنا احمد بن محمد عن على بن الحكم عن محمد بن مروان قال قال أبو جعفر عليه السلام إذا دخل احدكم على الامام فلينظر ما يتكلم به فان الامام يسمع الكلام في بطن امه فإذا هي وضعته سطع لها نور ساطع إلى السماء وسقط وفى عضده الايمن مكتوب وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا هو تكلم رفع الله له عمودا ويشرف به على الارض يعلم به اعمالهم.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Marwaan who said:

'Abu Ja'far^asws said: 'When one of you comes to the Imam^asws he should look at what he speaks about, for the Imam^asws hears the speech even before appearing to (the lap of) his^asws mother. A light is established which extends up to the sky, and down, and on his^asws right shoulder is written ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. When he^asws starts to speak, Allah^azwj Raises for him^asws a pillar, and he^asws oversees by it on the Earth and knows by it, their deeds'.

(3) حدثنا احمد بن محمد عن على بن الحكم عن سيف بن عميره عن اسحق عن عمار قال قال أبو عبد الله عليه السلام الامام يسمع الصوت في بطن امه فإذا سقط إلى الارض كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا ترعرع نصب له عمودا من نور من السماء إلى الارض يرى به اعمال العباد.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Is'haq, from Amaar who said:

'Abu Abdullah^asws said: 'The Imam^asws, hears the voice before appear into the lap of his^asws mother. When he^asws lands on the ground, there is written on his^asws right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. When he^asws grows up, a pillar of Light is established for him^asws, which stretches from the sky to the Earth. He^asws sees by it the deeds of the servants'.

(4) حدثنا احمد بن محمد عن الحسن بن محبوب عن صالح بن سهل الهمداني و غيره رواه عن يونس بن ظبيان عن ابى عبد الله عليه السلام قال إذا اراد الله ان يقبض روح امام و يخلق من بعده اماما انزل قطرة من ماء تحت العرش إلى الارض فيلقيها على ثمرة أو على بقلة فيأكل تلك الثمرة أو تلك البقلة الامام الذى يخلق الله منه نطفة الامام الذى يقوم من بعده قال فيخلق الله من تلك القطرة نطفة في الصلب ثم يصير إلى الرحم فيمكث فيها اربعين ليلة فإذا مضى له اربعون ليلة سمع الصوت فإذا مضى له اربعة اشهر كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا خرج إلى الارض اوتى الحكمة وزين بالعلم والوقار والبس الهيبة وجعل له مصباح من نور يعرف به الضمير ويرى به اعمال العباد.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Saleh Bin Sahl Al-Hamdany and someone else, from Yunus Bin Zibyan, who has said:

'Abu Abdullah[asws] having said: 'When Allah[azwj] Intends to Capture the soul of the Imam[asws], and Creates an Imam[asws] after him[asws], He[azwj] Sends down a drop of water from beneath the Throne, to the Earth. It reaches the Imam[asws] from a fruit or a vegetable when he[asws] eats that particular fruit or that particular vegetable, from whom[asws] Allah[azwj] Creates the seed of the Imam[asws] who[asws] will stand after him[asws]. Allah[azwj] Creates from that drop (of water), the seed in the back, then Transfers it to the wife of the Imam[asws]. It stays there for forty nights. When forty nights pass by for him[asws], he[asws] hears the voice as if forty months have gone by. There is found written on his[asws] right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. When he[asws] comes out on the Earth, he[asws] is Given the wisdom, and adorned with knowledge, and the dignity, and covered in prestige, and a lamp of Light is Made for him[asws] by which he[asws] recognises the conscience and he[asws] sees by it the deeds of the servants'.

(5) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن الحسن بن راشد قال سمعت ابا عبد الله عليه السلام يقول ان الله تبارك وتعالى إذا احب ان يخلق الامام امر ملكا ان يأخذ شربة من ماء تحت العرش فيسقيها اياه فمن ذلك يخلق الامام ويمكث اربعين يوما وليلة في بطن امه لا يسمع الصوت ثم يسمع بعد ذلك الكلام. فإذا ولد بعث ذلك الملك فيكتب بين عينيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا مضى الامام الذى كان من قبله رفع لهذا منارا من نور ينظر به إلى اعمال الخلايق فبهذا يحتج الله على خلقه.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Al-Hassan Bin Rashid who said:

'I heard Abu Abdullah[asws] say that: 'When Allah[azwj] Blessed and High Desires to Create the Imam[asws], He[azwj] Orders an Angel to take a drink from the water beneath the Throne. He quenches by that the one[asws] from whom[asws] the Imam[asws] is to be Created, and he[asws] stays for forty days within Holy cradle of his[asws] mother during which he[asws] does hear the voice. He[azwj] Sends that Angel when he[asws] appears, who writes between his[asws] eyes ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. When the Imam[asws] before him[asws] passes away, a pillar of Light is Raised for him[asws] by which he[asws] looks at the deeds of the creatures. By this means Allah[azwj] Establishes His[azwj] Argument on His[azwj] Creation'.

(6) حدثنا الهيثم بن ابى المسروق عن محمد بن فضيله عن محمد بن مروان قال سمعت ابا جعفر عليه السلام يقول ان الامام منا يسمع الكلام في بطن امه فإذا وقع على الارض بعث الله ملكا فكتب على عضده وتمت كلمة ربك صدقا وعدلا لا مبدل لكماته و هو السميع العليم ثم يرفع له عمودا من نور يرى به اعمال العباد.

6 – It has been narrated to us by Al-Haysam Bin Abu Al-Masrouq, from Muhammad Bin Fazeyla, from Muhammad Bin Marwaan who said:

'I heard Abu Ja'far[asws] say that: 'The Imam[asws] from us[asws] hears the speech whilst still inside the Holy body of his[asws] mother. When he[asws] is placed on the ground, Allah[azwj] Sends an Angel who writes on his[asws] shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can***

change His words, and He is the Hearing, the Knowing", the a pillar of Light is Raised for him[asws] by which he[asws] sees the deeds of the servants'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن مقاتل عن الحسين بن احمد المنقرى عن يونس بن ظبيان قال سمعت ابا عبد الله عليه السلام يقول ان الله إذا اراد خلق امام انزل قطرة من تحت عرشه على بقلة من بقل الارض أو ثمرة من ثمارها فاكل منها الامام فتكون نطفة من تلك القطرة فإذا مكث في بطن امه اربعين يوما سمع الصوت فإذا تمت له اربعة اشهر كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا وضعته امه على الارض زين بالحكمة وجعل له مصباح من نور يرى به اعمالهم.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Maqaatil, from Al-Husayn Bin Ahmad Al-Munqary, from Yunus Bin Zibyaan who said:

'I heard Abu Abdullah[asws] say that: 'When Allah[azwj] Intends to Create the Imam[asws], He[azwj] Sends down a drop from beneath the Throne on a vegetable from the vegetables of the Earth, or a fruit from the fruits of it. The Imam[asws] in whom the seed is to occur from that drop, eats it. He[asws] stays inside the holy body of his[asws] mother for forty days, he[asws] hears the voice as if forty months have gone by for him[asws]. It is written on his[asws] right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. When he[asws] gets placed from his[asws] mother, onto the ground, he[asws] is adorned with the wisdom, and a lamp from Light is Made for him[asws] by which he[asws] sees their (people's) deeds'.

(8) حدثنا احمد بن عبد الجبار عن عبد الرحمن بن ابى نجران عن الحسن بن محبوب عن مقاتل عن الحسين بن احمد عن يونس بن ظبيان قال سمعت ابا عبد الله عليه السلام يقول ان الله إذا اراد خلق الامام انزل قطرة من تحت عرشه على بقلة من بقل الارض أو ثمرة من اثمارها فاكلها الذى يكون منه الامام فكانت تلك النطفة من تلك القطرة فإذا مضت عليه اربعون يوما سمع الصوت في بطن امه فإذا مضت عليه اربعة اشهر كتب على عضدة الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا سقط من بطن امه زين بالحكمة وجعل له مصباح من نور يرى به اعمالهم.

8 – It has been narrated to us by Ahmad Bin Abdul Jabbar, from Abdul Rahmaan Bin Abu Najraan, from Al-Hassan Bin Mahboub, from Maqaatil, from Al-Husayn Bin Ahmad, from Yunus Bin Zibyaan who said:

'I heard Abu Abdullah[asws] say that: 'When Allah[azwj] Intends to Create the Imam[asws], He[azwj] Sends down a drop from beneath the Throne on a vegetable from the vegetables of the Earth, or a fruit from its fruits. The one[asws] from whom[asws] the seed is to occur from that drop, eats it. Upon forty days, he[asws] hears the voice from inside the holy body of his[asws] mother as if forty months have gone by for him[asws]. It is written on his[asws] right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. When he[asws] lands (on the ground) from the body of his[asws] mother, he[asws] is adorned with the wisdom, and a lamp of Light is Made for him[asws] by which he[asws] sees their (people's) deeds'.

(9) حدثنا احمد بن الحسين عن ابى الحسين احمد بن الحصين الحسينى و المختار بن زياد جميعا عن على بن ابى سكينة عن بعض رجاله عن اسحق بن عمار قال دخلت على ابى عبد الله عليه السلام اودعه فقال اجلس شبه المغضب ثم قال يا اسحق كانك ترى انا من هذا الخلق اما علمت ان الامام منا بعد الامام يسمع في بطن امه فإذا وضعته امه كتب الله على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا شب وترعرع نصب له عمود من السماء إلى الارض ينظر به إلى اعمال العباد.

9 – It has been narrated to us by Ahmad Bin Al-Husayn, from Abu Al-Husayn Ahmad Bin Al-Haseyn Al-Husayni and Al-Mukhtar Bin Ziyaad together, from Ali Bin Abu Sakeena, from one of his men, from Is'haq Bin Amaar who said:

'I came to Abu Abdullah[asws] seeking supplication. He[asws] said: 'Sit!', as if he[asws] was unhappy, then said: 'O Is'haq, it is as if you see that I[asws] from this creation, but know, that the Imam[asws] after Imam[asws] from us[asws], he[asws] hears whilst being inside

the holy body of his^asws mother. When he^asws is placed (on the ground from) his^asws mother, Allah^azwj Writes on his^asws right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. When he^asws grows up, a pillar (of Light) is Established for him^asws, stretching from the sky to the Earth, by which he^asws looks at the deeds of the servants'.

(10) حدثنا احمد بن الحسين عن أبيه عن عبد الرحمن بن ابى نجران عن الحسين بن احمد المنقرى عن يونس عن ابى عبد الله عليه السلام قال سمعت ابا عبد الله عليه السلام يقول ان الله إذا اراد خلق امام انزل قطرة من تحت عرشه على بقلة من بقل الارض أو ثمرة من ثمارها فاكلها الامام الذى يكون منه الامام فكانت النطفة من تلك القطرة فإذا مكث في بطن امه اربعين يوما سمع الصوت فإذا مضى اربعة اشهر كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا سقط من بطن امه اوتى الحكمة وجعل له مصباح يرى به اعمالهم.

10 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Abdul Rahmaan Bin Abu Najraan, from Al-Husayn Bin Ahmad Al-Munqary, from Yunus, who has said:

'I heard Abu Abdullah^asws say that: 'When Allah^azwj Intends to Create an Imam^asws, He^azwj Sends down a drop from beneath the Throne on a vegetable from the vegetables of the Earth, or a fruit from its fruits. The Imam^asws from whom^asws the Imam^asws is to occur the seed from that drop, eats it. He^asws stays inside the body of his^asws mother for forty days. He^asws hears the voice as if forty months have gone by for him^asws. It is written on his^asws right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. When he^asws lands (on the ground from) his^asws mother, he^asws is Given the wisdom, and a lamp (of Light) is Made for him^asws, by which he^asws sees their (people's) deeds'.

(11) حدثنا احمد بن محمد عن محمد بن سنان عن خالد الجوائى عن احدهما عليه السلام قال ان الامام ليسمع الصوت في بطن امه فإذا فصل من امه كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا قضيت إليه الامور رفع له عمود من نور يرى به اعمال الخلايق.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Khalid Al-Jawa'iy, who has said:

'One of them^asws having said that: 'The Imam^asws hears the voice whilst inside the body of his^asws mother. When he^asws separates from his^asws mother, it is written on his^asws right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. When the matters are Decided for him^asws, a pillar of Light is Raised for him^asws by which he^asws sees the deeds of the creatures'.

(8) باب في ان الامام يرى مابين المشرق و المغرب بالنور

CHAPTER 8 – THE IMAMasws SEES WHAT IS BETWEEN THE EAST AND THE WEST BY THE LIGHT

(1) حدثنا معاوية بن حكيم عن ابى داود المسترق عن محمد بن مروان عن ابى عبد الله عليه السلام قال ان الامام يسمع الصوت في بطن امه فإذا بلغ اربعة اشهر كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا وضعته سطع له نور مابين السماء والارض فإذا درج رفع له عمود من نور يرى به ما بين المشرق والمغرب.

1 – It has been narrated to us by Muawiya Bin Hakeem, from Abu Dawood Al-Mustaraq, from Muhammad Bin Marwaan, who has said:

'Abu Abdullahasws having said that: 'The Imamasws hears the voice whilst within the body of hisasws mother. When forty months are reached, it gets written on hisasws right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words"***. When heasws is placed (on the ground), a Light shines for himasws what is between the Sky and the Earth. A pillar of Light is Raised for himasws by which heasws sees what is between the east and the west'.

(2) حدثنا معاوية بن حكيم عن ابى داود المسترق عن محمد بن مروان عن الفضيل بن يسار قال ان الامام منا يسمع الكلام في بطن امه فإذا وقع على الارض سطع له نور من السماء إلى الارض فإذا درج رفع له عمود من نور يرى به ما بين المشرق والمغرب.

2 – It has been narrated to us by Muawiya Bin Hakeem, from Abu Dawood Al-Mustaraq, from Muhammad Bin Marwaan, from Al-Fazeyl Bin Yasaar, who has said:

'Heasws said that: 'The Imamasws from usasws hears the speech whilst inside the body of hisasws mother. When heasws appears on the ground, a Light shines for himasws from the sky to the Earth. A pillar of Light is Raised for himasws by which heasws sees what is between the east and the west'.

(3) حدثنا عبد الله بن عامر عن ابى عبد الله البرقى عن الحسن بن عثمان عن محمد بن فضل عن ابى حمزة الثمالى قال قال أبو جعفر عليه السلام ان الامام منا ليسمع الكلام في بطن امه حتى إذا سقط على الارض اتاه ملك فيكتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم حتى إذا شب رفع الله له عمودا من نور يرى فيه الدنيا وما فيها لا يستر عنه منها شئ.

3 – It has been narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Usman, from Muhammad Bin Fazal, from Abu Hamza Al-Thumaly who said:

'Abu Ja'farasws said that: 'The Imamasws from usasws hears the speech whilst inside the body of hisasws mother until heasws is placed on the ground. An Angel comes to himasws. He writes on hisasws right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***, until when heasws grows up, Allahazwj Raises for himasws a pillar of Light. Heasws sees in it the world and what it contains. Nothing gets veiled from himasws'.

(9) باب في الامام يرفع له في كل بلد منار وينظر فيه إلى اعمال العباد

CHAPTER 9 – REGARDING THE IMAMasws, A PILLAR IS RAISED FOR HIMasws IN EVERY CITY, AND HEasws LOOKS IN IT AT THE DEEDS OF THE SERVANTS

(1) حدثنا احمد بن محمد عن على بن حديد عن جميل بن دراج قال روى غير واحد من اصحابنا قال لا تتكلموا في الامام فان الامام يسمع الكلام وهو جنين في بطن امه فإذا وضعته كتب الملك بين عينيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا قام بالامر رفع له في كل بلد منارا وينظر به إلى اعمال العباد.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Daraaj, from another one from our companions, who has narrated;

'Heasws said: 'Do not speak regarding the Imamasws, for the Imamasws hears the speech, while inside the holy body of hisasws mother. When heasws is placed (on the ground), the Angel writes between hisasws eyes ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words,"***. When heasws is Established with the Command, a pillar is Raised for himasws in every city, and heasws looks by it at the deeds of the servants'.

(2) حدثنا عمران بن موسى عن ايوب بن نوح عن عبد السلام بن سالم عن الحسين عن يونس بن ظبيان عن ابى عبد الله عليه السلام قال ان الامام يسمع في بطن امه فإذا ولد خط على منكبيه خط ثم قال هكذا بيده فذلك قول الله تعالى وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وجعل له في كل قرية عمود من نور يرى به ما يعمل اهلها فيها.

2 – It has been narrated to us by Umraan Bin Musa, from Ayub Bin Nuh, from Abdul Salaam Bin Saalim, from Al-Husayn, from Yunus Bin Zibyaan, who has said:

'Abu Abdullahasws having said that: 'The Imamasws hears whilst inside the body of hisasws mother. When heasws is appears (for the outside world), a line of writing is written on himasws'. Then heasws said: 'Like this, by hisasws hand, for that is the Statement of Allahazwj the High ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words"***. A pillar of Light is Made for himasws in every town by which heasws sees what deeds its inhabitants are performing in it'.

(3) حدثنا على بن خالد عن ايوب بن نوح مثله.

3 – It has been narrated to us by Ali Bin Khalid, from Ayub Bin Nuh, who has narrated:

'A similar to it'.

(4) حدثنا احمد بن محمد عن على بن حديد عن منصور بن يونس رواه عن غير واحد من اصحابنا قال لا تتكلموا في الامام يسمع الكلام في بطن امه فإذا وضعته كتب الملك بين عينيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا قام بالامر رفع الله له في كل بلد منارا من نور ينظر به إلى اعمال العباد.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from another one from our companions, who has said:

Heasws said: 'Do not speak regarding the Imamasws. Heasws hears the speech whilst inside the body of hisasws mother. When heasws is placed (on the ground), the Angel writes between hisasws eyes ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words"***. When heasws is Established with the Command, Allahazwj Raises for himasws in every city a pillar of Light. Heasws looks by it to the deeds of the servants'.

(5) حدثنا محمد بن الحسين عن النضر بن شعيب عن خالد بن ماد ومحمد بن الفضيل عن محمد بن مروان عن الفضيل بن يسار عن ابى جعفر عليه السلام قال سمعته يقول ان الامام ليسمع الكلام في بطن امه حتى إذا سقط على الارض اتاه ملك فيكتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا شب رفع الله في كل قرية عمودا من نور مقامه في قرية ويعلم ما يعمل في القرية الاخرى.

5 - It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Khalid Bin Maad and Muhammad Bin Al-Fazeyl, from Muhammad Bin Marwaan, from Al-Fazeyl Bin Yasaar, who has narrated:

'I heard Abu Ja'far[asws] say that: 'The Imam[asws] hears the speech whilst inside the body of his[asws] mother. When he[asws] lands on the ground, an Angel comes to him[asws]. He writes on his[asws] right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. When he[asws] grows up, Allah[azwj] Raises for him[asws] in every town a pillar of Light, at his[asws] place in the town, and he[asws] knows what deeds are being done in the other town'.

(6) حدثنا احمد بن الحسين عن الحسين بن سعيد عن على بن حديد عن منصور بن يونس عن غير واحد من اصحابنا قال قال أبو جعفر عليه السلام لا تكلموا في الامام يسمع الكلام وهو جنين في بطن امه فإذا وضعته كتب الملك بين عينيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا قام بالامر رفع الله له في كل بلد منارا ينظر إلى اعمال الخلايق.

6 – It has been narrated to us by Ahmad Bin Al-Husayn, from Al-Husayn Bin Saeed, from Ali Bin Hadeed, from Mansour Bin Yunus, from another one from our companions who said:

'Abu Ja'far[asws] said: 'Do not speak regarding the Imam[asws]. He[asws] hears the speech while still inside the body of his[asws] mother. When he[asws] is placed (on the ground). The Angel writes between his[asws] eyes ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words"***. When he[asws] is Established with the Command, Allah[azwj] Raises for him[asws] in every city, a pillar. He[asws] looks at the deeds of the creatures'.

(7) حدثنا عمران بن موسى عن ايوب بن نوح عن العباس بن عامر الغضبانى عن الحسين عن يونس بن ظبيان عن ابى عبد الله عليه السلام قال ان الامام يسمع في بطن امه فإذا ولد خط على منكبه خط ثم قال هكذا بيده وذلك قول الله تبارك وتعالى وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا قام بالامر جعل الله له في كل قرية عمودا من نور يبصر به ما يعمل اهلها فيها.

7 – It has been narrated to us by Umraan Bin Musa, from Ayub Bin Nuh, from Al-Abbas Bin Aamir Al-Ghazbany, from Al-Husayn, from yunus Bin Zibyaan, who has said:

'Abu Abdullah[asws] having said that: 'The Imam[asws] hears whilst inside the body of his[asws] mother. When he[asws] appears (for the world), a line of writing is written on him[asws]'. Then said: 'Like this, by his hand, and that is the Statement of Allah[azwj] Blessed and High ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. When he[asws] is Established with the Command, Allah[azwj] Makes for him[asws] in every town, a pillar of Light by which he[asws] visualises what deeds its inhabitants are performing in it'.

(10) باب الاحاديث التى في الامام انه يكون في قرية فيرى مافى غيرها

CHAPTER 10 – THE HADEETH WHICH ARE REGARDING THE IMAMasws, HEasws, WHILST BEING IN A TOWN, SEES WHAT IS ELSEWHERE

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل الازدي عن بعض رجاله عن ابى عبد الله عليه السلام الامام يسمع الكلام في بطن امه فإذا سقط إلى الارض نصب له عمود في بلاده وهو يرى ما في غيرها.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl Al-Azady, from one of his men, who has said:

'Abu Abdullahasws having said: 'The Imamasws hears the speech whilst inside the body of hisasws mother. When heasws is placed on the Earth, a pillar of Light is Established for himasws in hisasws city, and heasws sees what is elsewhere (as well)'.

(2) حدثنا احمد بن محمد عن الحسن بن محبوب عن الربيع بن محمد المسلمى عن محمد بن مروان قال سمعت ابا عبد الله عليه السلام يقول ان الامام يسمع في بطن امه فإذا ولد خط بين كتفيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا صار الامر إليه جعل الله له عمودا من نور يبصر به ما يعمل به اهل كل بلدة.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-Rabi'e Bin Muhammad Al-Muslimy, from Muhammad Bin Marwaan who said:

'I heard Abu Abdullahasws say that: 'The Imamasws hears whilst inside the body of hisasws mother. When heasws appears (for the world), a line is written between hisasws shoulders ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words"***. When the Command goes to himasws, Allahazwj Makes for himasws a pillar of Light by which heasws visualises what deeds are being done by the inhabitants of every city'.

(3) حدثنا محمد بن عيسى عن الوشا عن محمد بن الفضيل عن محمد بن مروان عن الفضيل بن يسار عن ابى جعفر عليه السلام قال سمعته يقول ان الامام إذا شب رفع الله له في كل قرية عمودا من نور يعلم ما يعمل في القرية الاخرى.

3 – It has been narrated to us by Muhammd Bin Isa, from Al-Washaa, from Muhammad Bin Al-Fazeyl, from Muhammad Bin Marwaan, from Al-Fazeyl Bin Yasaar, who has said:

'I heard Abu Ja'farasws say that: 'When the Imamasws grows up, Allahazwj Raises for himasws in every town, a pillar of Light. Heasws knows what deeds are being accomplished by the inhabitants of another town'.

(11) باب فصل الاحاديث في الائمة ليس فيها ذكر الروية

CHAPTER 11 – SEPARATE HADEETH REGARDING THE IMAMSasws IN WHICH THE SIGHTING IS NOT MENTIONED

(1) حدثنا عمار بن يونس عن ايوب بن نوح عن العباس بن عامر الربيع بن محمد المسلمى عن محمد بن مروان قال قال أبو عبد الله عليه السلام يا محمد ان الامام يسمع الصوت في بطن امة فإذا ولد خط على منكبه خط ثم قال هكذا بيده وذلك قول الله و تمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

1 – It has been narrated to us by Amaar Bin Yunus, from Ayub Bin Nuh, from Al-Abbas Bin Aamir Al-Rabi'e Bin Muhammad Al-Musliimy, from Muhammad Bin Marwaan who said:

'Abu Abdullahasws said: 'O Muhammad, the Imamasws hears the voice whilst inside the body of the mother. When heasws appears (for the world), a line is written on hisasws shoulder'. Then said: 'Like this, by hisasws hand, and that is the Statement of Allahsaww ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***.

(2) حدثنا احمد بن محمد عن الحسن بن على الخزاز عن الحسين بن احمد المنقرى عن يونس بن ظبيان قال سمعت ابا عبد الله عليه السلام يقول إذا اراد الله ان يحبل بامام اوتى بسبع ورقات من الجنة فاكلهن قبل ان يقع فإذا وقع في الرحم سمع الكلام في بطن امه فإذا وضعته رفع له عمود من نور فيما بين السماء والارض وكتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Khazaaz, from Al-Husan Bin Ahmad Al-Munqary, from Yunus Bin Zibyan who said:

'I heard Abu Abdullahasws say: 'When Allahazwj Intends to Bless (the mother) with the Imamasws, Heazwj Gives seven fruits from the Paradise to be eaten before that occurs. Heasws hears the speech whilst inside hisasws mother's abdomen. When heasws is placed (on the ground), a pillar of Light is Raised for himasws, stretching between the sky and the Earth, and it is written on hisasws right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***.

(3) حدثنا احمد بن محمد بن عمرو بن عبد العزيز عن الحميرى عن يونس بن ظبيان قال قال أبو عبد الله عليه السلام وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم ثم قال هذا حرف في الائمة خاصة ثم قال يا يونس ان الامام يخلقه الله بيده لا يليه احد غيره وهو جعله يسمع ويرى في بطن امه حتى إذا صار إلى الارض خط بين كتفيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

3 – It has been narrated to us by Ahmad Bin Muhammad Bin Amro Bin Abdul Aziz, from Al-Humeyri, from Yunus Bin Zibyan who said:

'Abu Abdullahasws said: ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. Then heasws said: '<u>This letter (Harf) is regarding the Imamsasws exclusively</u>'. Then heasws said: 'O Yunus, Allahazwj Created the Imamasws with Hisazwj Hands, One does not follow the Other, and heasws is Made to be able to hear and see whilst inside the body of hisasws mother until when heasws comes to the ground, a line is written between hisasws shoulders ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***.

(4) حدثنا عباد بن سليمان عن محمد بن سليمان الديلمى عن ابيه عن ابى عبد الله عليه السلام إذا استقرت نطفة الامام في الرحم اربعين ليلة نصب الله له عمودا من نور في بطن امه فإذا تم له اربعة اشهر في بطن امه اتاه ملك يقال له حيوان فيكتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

4 – It has been narrated to us by Abaad Bin Suleyman, from Muhammad Bin Suleyman Al-Daylami, from his father, who has said:

'Abu Abdullah[asws] having said: 'When the Imam[asws] has settled inside the body for forty nights, Allah [azwj] Establishes a pillar of Light for him[asws] therein. When forty months have been completed for him[asws], an Angel comes to him[asws], called *Haywaan*. He writes on his[asws] right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***.

(5) حدثنا احمد بن محمد عن على بن حديد عن جميل بن دراج عن يونس بن ظبيان عن جعفر بن محمد عليه السلام قال سمعته يقول ان الله إذا اراد ان يخلق الامام بعث ملكا فاخذ شربة من تحت العرش ثم اوصلها أو دفعها إلى الامام فيمكث في الرحم اربعين يوما لا يسمع الكلام ثم يسمع بعد ذلك فإذا وضعته امه بعث ذلك الملك الذى كان اخذ الشربة ويكتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Daraaj, from Yunus Bin Zibyan, who has said:

'I heard Ja'far Bin Muhammad[asws] him[asws] say that: 'When Allah[azwj] Intends to Create the Imam[asws], He[azwj] Sends an Angel to take the drink from beneath the Throne, then connect it or hand it over to the Imam[asws]. He[asws] stays inside the body for forty days When his[asws] mother places him[asws] (on the ground), that Angel who was sent with the drink is Sent to write on his[asws] right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***.

(12) باب الفصل الذى فيه الاحاديث النوادر مما يفعل بالائمة من الابواب التى فيما ذكر العمود والنور وغير ذلك

CHAPTER 12 – A SEPARATE CHAPTER IN WHICH ARE THE RARITIES FROM WHAT HAPPENS WITH THE IMAMS[asws] FROM THOSE CHAPTERS IN WHICH IS THE MENTION OF THE PILLAR OF LIGHT AND OTHER THAN THAT

(1) حدثنا عبد الله بن محمد بن عيسى عن احمد بن سليم أو عمن رواه عن احمد بن سليم عن ابى محمد الهمداني عن اسحق الحريري قال كنت عند ابى عبد الله عليه السلام فسمعته وهو يقول ان لله عمودا من نور حجبه الله عن جميع الخلايق طرفه عند الله وطرفه الاخر في اذن الامام فإذا اردا الله شيئا اوحاه في اذن الامام.

1 – It has been narrated to us by Abdullah Bin Muhammad Bin Isa, from Ahmad Bin Sulaym, from Ahmad Bin Suleym, from Abu Muhammad Al-Hamdany, from Is'haq Al-Hureyri who said:

'I was in the presence of Abu Abdullah[asws] and I heard him[asws] say that: 'Allah[azwj] Set us a pillar of Light. Allah[azwj] Veiled it from the whole of the creation, one end of it is with Allah[azwj] and one end of it is in the ear of the Imam[asws]. When Allah[azwj] Intends anything, He[azwj] Reveals it into the ear of the Imam[asws]'.

(2) حدثنا الحسن بن على عن صالح ابن سهل عن ابى عبد الله عليه السلام قال كنت جالسا عنده فقال ابتداء منه يا صالح بن سهل ان الله جعل بينه وبين الرسول رسولا ولم يجعل بينه وبين الامام رسولا قال قلت وكيف ذاك قال جعل بينه وبين الامام عمودا من نور ينظر الله به إلى الامام وينظر الامام إذا اراد علم شئ نظر في ذلك النور فعرفه.

2 – It has been narrated to us by Al-Hassan Bin Ali, from Saleh Ibn Sahl, who has said:

'I was seated in the presence of Abu Abdullah[asws], he[asws] began by saying: 'O Saleh Bin Sahl, Allah[azwj] Made a messenger to be between Himself[azwj] and His[azwj] Messenger[saww], and did not Make a Messenger to be between Himself [azwj] and the Imam[asws]'. I said, 'And how is that?' He[asws] said: 'He[azwj] Made to be between Himself[azwj] and the Imam[asws] a pillar of Light. Allah[azwj] Looks by it to the Imam[asws] and the Imam[asws], when he[asws] intends to know something, looks in that Light. He[asws] understands it'.

(3) حدثنا عمران بن موسى عن محمد بن الحسين عن عيسى بن هشام عن الحسين بن يونس عن ابى عبد الله عليه السلام قال إذا اراد الله ان يخلق اماما اخذ الله بيده شربة من تحت عرشه فدفعه إلى ملك من ملائكته فاوصلها إلى الامام فكان الامام من بعده منها فإذا مضت عليه اربعون يوما سمع الصوت وهو في بطن امه فإذا ولد اوتى الحكمة و كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا كان الامر يصل إليه اعانه الله بثلثمائه وثلثة عشر ملكا بعدد اهل بدر وكانوا معه ومعهم سبعون رجلا واثنى عشر نقيبا فاما السبعون فيبعثهم إلى الافاق يدعون الناس إلى ما دعوا إليه ويجعل الله له في كل موضع مصباحا يبصر به اعمالهم.

3 – It has been narrated to us by Umraan Bin Musa, from Muhammad Bin Al-Husayn, from Isa Bin Hashaam, from Al-Husayn Bin Yunus, who has said:

'Abu Abdullah[asws] having said: 'When Allah[azwj] intends to Create an Imam[asws], Allah[azwj] Takes by His[azwj] Hand a drink from beneath His[azwj] Throne. He[azwj] Hands it over to an Angel from among the Angels who takes it to the Imam[asws] from whom[asws] will be the Imam[asws] after him[asws]. When forty days go by for him[asws], he[asws] hears the voice whilst he[asws] is still inside the body of his[asws] mother. When he[asws] appears (in the world), he[asws] is Given the wisdom, and it is written on his[asws] right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. When he[asws] is with the Command, there arrive to him[asws] three hundred and thirteen Angels as Helpers from Allah[azwj], the number of the combatants at the Battle of Badr that were with him[asws], and with him[asws] are seventy men, and twelve bearers. As far as the seventy are concerned, he[asws] sends them to the far horizons to call the

people to what he[asws] calls to, and Allah[azwj] Makes for him[asws] in every place a lamp with which he[asws] visualises their deeds'.

(4) حدثنا احمد بن اسحق عن الحسن بن العباس بن جريش عن ابى جعفر عليه السلام قال قال أبو عبد الله عليه السلام انا انزلناه نور كهيئة العين على راس النبي صلى الله عليه وآله والاوصياء لا يريد احد منا علم امر من امر الارض أو امر من امر السماء إلى الحجب التى بين الله وبين العرش الا رفع طرفه إلى ذلك النور فراى تفسير الذى اراد فيه مكتوبا.

4 – It has been narrated to us by Ahmad Bin Is'haq, from Al-Hassan Bin Al-Abbas Bin Jareysh, who has said:

'Abu Ja'far[asws] says that Abu Abdullah[asws] said: 'A Light, like a seeing eye, has been Sent down upon the head of the Prophet[saww] and the successors[asws]. If one of us[asws] intends to know a matter from the matters of the Earth, or a matter from the matters of the sky, which has been Veiled between Allah[azwj] and the Throne, he[asws] lifts one of its ends of that Light to himself[asws], sees its explanation which he[asws] had intended regarding it, written over there'.

(5) حدثنا محمد بن احمد عن محمد بن موسى عن محمد بن اسد الخزاز عن محمد بن اسماعيل عن عبد الله الخراساني مولى جعفر بن محمد عن بنان الجوزى عن اسحق القمى قال قلت لابي جعفر عليه السلام جعلت فداك ما قدر الامام قال يسمع في بطن امه فإذا وصل إلى الارض كان على منكبه الايمن مكتوبا وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم ثم يبعث ايضا له عمودا من نور تحت بطنان العرش إلى الارض يرى فيه اعمال الخلايق كلها ثم يتشعب له عمود آخر من عند الله إلى اذن الامام كلما احتاج إلى مزيد افرغ فيه افراغا.

5 – It has been narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Musa, from Muhammad Bin Asad Al-Khazaaz, from Muhammad Bin Ismail, from Abdullah Al-Khorasany, the slave of Ja'far Bin Muhammad, from the sons of Al-Jowzy, from Is'haq Al-Qummy who said:

'I said to Abu Ja'far[asws], 'May I be sacrificed for you[asws], what is the power (ability) of the Imam[asws]?' He[asws] said: 'He[asws] hears whilst inside the body of his[asws] mother. When he[asws] arrives on the ground, it is written on his[asws] right shoulder ***"[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing"***. Then, a pillar of Light is also Sent to him[asws], from beneath the Throne to the Earth. He[asws] sees in it the deeds of all the creatures. Then another one is branched out for him[asws], from Allah[azwj] to the ear of the Imam[asws]. Whatever is needed to be increased, it is filled into his[asws] ear a filling'.

(6) حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر البغدادي عن على بن اسباط عن محمد بن الفضيل عن ابى بكر الحضرمي قال قال لى أبو عبد الله عليه السلام يا ابا بكر ما يخفى على شئ من بلادكم.

6 – It has been narrated to us by Abu Muhammad, from Umraan Bin Musa, from Musa Bin Ja'far Al-Baghdady, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Bakr Al-Khazramy who said:

'Abu Ja'far[asws] said to me: 'O Abu Bakr, there is nothing hidden from me[asws] from your cities'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن على بن احمد بن محمد عن ابيه قال كنت انا وصفوان عند ابى الحسن عليه السلام فذكروا الامام و فضله قال انما منزلة الامام في الارض بمنزلة القمر في السماء وفى موضعه هو مطلع على جميع الاشياء كلها.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Ahmad bin Muhammad, from his father who said:

'I, and Safwan were in the presence of Abu Al-Hassan[asws]. The Imam[asws] and His[asws] virtues were mentioned. He[asws] said: 'The status of the Imam[asws] in the Earth is of the status of the full moon in the sky, and in its place it is well-informed on all of the things'.

(8) حدثنا الهيثم النهدي عن اسماعيل بن مهران قال كنت انا واحمد بن نصر عند الرضا عليه السلام فجرى ذكر الامام فقال الرضا عليه السلام انما هو مثل القمر يدور في كل مكان أو يريه من كل مكان.

8 – It has been narrated to us by Al-Haysam Al-Nahdy, from Ismail Bin Mahraan who said:

'I, and Ahmad Bin Nasr were in the presence of Al-Reza[asws]. The mention of the Imam[asws] ensued. Al-Reza[asws] said: 'But, he[asws] is like the full moor circling in every place', or 'he[asws] sees from every place'.

(13) باب قول رسول الله ص في عرض الاعمال عليه ان حيوته ومماته خير لكم وان الارض لا تطعم منهم شيئا

CHAPTER 13 – THE STATEMENT OF THE MESSENGER OF ALLAH^saww REGARDING THE PRESENTATION OF THE DEEDS TO HIM^asws THAT HIS^saww LIFE AND HIS^saww DEATH ARE BETTER FOR YOU ALL, AND THAT THE EARTH DOES NOT DEVOUR ANYTHING FROM THEM^asws

(1) حدثنا محمد بن الحسين عن جعفر بن بشير عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال قال النبي يوما لاصحابه حيوتى خير لكم ومماتي خير لكم قال فقالوا يارسول الله صلى الله عليه وآله هذا حياتك نعم قالوا فكيف مماتك فقال ان الله حرم لحومنا على الارض ان يطعم منها.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Abdullah Bin Sinan, who has said:

'Abdullah^asws having said: 'One day the Prophet^saww said to his^saww companions: 'My^saww life is better for you all, and my^saww passing away is better for you all'. They said, 'O Messenger of Allah^saww, This life of yours^saww?' He^saww said: 'Yes'. They said, 'How can your^saww passing away (be better)?' He^saww said that: 'Allah^azwj has Prohibited our^saww flesh on the Earth that it should eat from it'.

(2) حدثنا محمد بن عبد الجبار عن عبد الرحمن بن حماد عن القاسم بن عروه.

2 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Rahmaan Bin Hamaad, from Al-Qasim Bin Urwah. (SEE HADEETH BELOW)

(3) وحدثنا عبد الله بن عمر المسلمى عن رجل عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله حيوتى خير لكم ومماتي خير لكم فاما حيوتى فان الله هديكم بى من الضلالة وانقذكم من شفا حفرة من النار واما مماتي فان اعمالكم تعرض على فما كان من حسن استزدت الله لكم وما كان من قبيح استغفرت الله لكم فقال له رجل من المنافقين وكيف ذاك يا رسول الله صلى الله عليه وآله وقد رمت يعنى صرت رميما فقال له رسول الله صلى الله عليه وآله كلا ان الله حرم لحومنا على الارض فلا يطعم منها شيئا.

3 – And It has been narrated to us by Abdullah Bin Umar Al-Muslimy, from a man, who has narrated the following:

'Abu Abdullah^asws having said: 'The Messenger of Allah^saww said: 'My^saww life is better for you all, and my^saww passing away is better for you all. As for my^saww life, Allah^azwj has Guided you all by it from ignorance and Rescued you all from the brink of the pit of the Fire. And as for my^saww passing away, your deeds will get presented to me^saww. For what was beautiful from it, I^saww ask Allah^azwj to Increase it for you, and what was from the ugly ones from it, I^saww ask Allah^azwj to Forgive you for it'.

A man from the hypocrites said to him^saww, 'And how is that, O Messenger of Allah^saww, and you^saww would be bones, meaning become decayed'. The Messenger of Allah^saww said to him: 'No, but Allah^azwj has Prohibited our^saww flesh on the Earth, it does not eat from it anything'.

(4) حدثنا السندي بن محمد بن عن عاصم بن حميد عن ابى بصير عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله لاصحابه حيوتى خير لكم تحدثون ونحدث لكم ومماتي خير لكم تعرض على اعمالكم فان رايت حسنا جميلا حمدت الله على ذلك وان رايت غير ذلك استغفرت الله لكم.

4 – It has been narrated to us by Al-Sanady Bin Muhammad, from Aasim Bin Hameed, from Abu Baseer, who said:

'Abu Ja'far^asws says that the Messenger of Allah^saww said to his^saww companions: 'My^saww life is better for you all, you present (your needs) to me^saww and we^asws answer to you all. And my^saww death is better for you all. Your deeds will get

presented to me^saww. If I^saww see good and beautiful, I^saww Praise Allah^azwj on that, and if I^saww see other than that, I^saww seek forgiveness to Allah^azwj for you all'.

(5) حدثنا محمد بن عبد الحميد عن حيان عن ابيه عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله وهو في نفر من اصحابه ان مقامي بين اظهركم ومفارقتي خير لكم فقام إليه جابر بن عبد الله الانصاري وقال يا رسول الله صلى الله عليه وآله وسلم اما مقامك بين اظهرنا فهو خير لنا فكيف يكون مفارقتك ايانا خير لنا قال اما مقامي بين اظهركم ان الله يقول وما كان الله ليعذبهم وانت فيهم وما كان الله معذبهم وهم يستغفرون يعذبهم بالسيف واما مفارقتي اياكم فانه خير لكم فان اعمالكم تعرض على كل اثنين وكل خميس فما كان من حسن حمدت الله عليه وما كان من سيئ استغفرت الله لكم.

5 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Hayaan, from his father, who has narrated the following:

'Abu Ja'far^asws says that the Messenger of Allah^saww said, and he^saww was among a number of his^saww companions, that: 'My^saww presence among you and my^saww separation (from you, both) are better for you'. Jabir Abdullah Al-Ansary stood up and said, 'O Messenger of Allah^saww, but your^saww stay among us, it is better for us. How can your^saww separation from us be better for us?' He^saww said: 'As for my^saww stay among you, is that Allah^azwj has Said: ***"[8:33] But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness"***, Chastising them by the sword. And, as for my^saww separation from you being better for you, because your deeds will get presented to me^saww every Monday and Thursday. For what will be from good, I^saww shall Praise Allah^azwj, and what will be from bad, I^saww will seek Forgiveness from Allah^azwj for you'.

(6) حدثنا احمد بن محمد عن ابن ابى نجران عن عاصم بن حميد عن ابى بصير عن ابى جعفر عليه السلام قال قال رسول الله لاصحابه حيوتى خير لكم تحدثون و نحدث لكم ثم قال ومماتي خير لكم تعرض على اعمالكم فان رايت حسنا حمدت الله على ذلك وان رايت غير ذلك استغفرت الله.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Najraan, from Aasim Bin Hameed, from Abu Baseer, who has said:

'Abu Ja'far^asws having said: 'The Messenger of Allah^saww said to his^saww companions: 'My^saww life is better for you. You ask (from us^saww) and we^saww narrate to you'. Then he^saww said: 'And my^saww death is better for you. Your deeds will get presented to me^saww. If I^saww were to see good, I^saww shall Praise Allah^azwj on that, and if I^saww were to see other than that, I^saww shall seek Forgiveness from Allah^azwj (for you)'.

(7) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن غير واحد من اصحابنا عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لاصحابه حيوتى خير لكم ومماتي خير لكم قالوا اما حيوتك يا رسول الله صلى الله عليه وآله فقد عرفنا فما في وفاتك قال اما حيوتى فان الله يقول وما كان الله ليعذبهم وانت فيهم وما كان الله معذبهم وهم يستغفرون واما وفاتي فتعرض على اعمالكم فاستغفر لكم.

7 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from someone else among our companions, who has said:

'Abu Abdullah^asws having said: 'The Messenger of Allah^saww said to his^saww companions: 'My^saww life is better for you, and my^saww death is better for you'. They said, 'As for your^saww life, O Messenger of Allah^saww, we have understood that. What about your^saww death?' He^saww said: 'As for my^saww life, Allah^azwj has Said: ***"[8:33] But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness"***, and as for my^saww death, your deeds will get presented to me^saww. I will seek Forgiveness for you'.

(8) حدثنا ابراهيم بن هاشم عن عثمان بن عيسى عن سماعة عن ابى عبد الله عليه السلام قال سمعته يقول مالكم تسيئون رسول الله صلى الله عليه وآله فقال له؟؟ رجل جعلت فداك وكيف يسيئون فقال اما تعلمون ان اعمالكم تعرض عليه فإذا راى فيها معصية ساء فلا تسيئوا رسول الله صلى الله عليه وآله وسروه.

8 – It has been narrated to us by Ibrahim Bin Hashaam, from Usman Bin Isa, from Sama'at, who said:

'I heard Abu Abdullah[asws] say: 'It is not for you to disappoint the Messenger of Allah[saww]'. A man said to him[asws]: 'May I be sacrificed for you[asws], and how do we disappoint him[saww]?' He[asws] said: 'But you should know that your deeds get presented to him[saww]. If he[saww] sees in them acts of disobedience, it disappoints him[saww]. Do not disappoint the Messenger of Allah[saww], and make him[saww] to be happy'.

(9) حدثنا احمد بن محمد عن على بن حكم عن زياد بن ابى الحلال عن ابى عبد الله عليه السلام قال ما من نبى ولاوصى تبقى في الارض اكثر من ثلثة ايام حتى يرفع بروحه وعظمه ولحمه إلى السماء وانما يؤتى موضع آثارهم ويبلغ بهم من بعيد السلام ويسمعونهم على آثارهم من قريب.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Hakam, from Ziyad Bin Abu Al-Hilal, who has narrated the following:

'Abu Abdullah[asws] says that there is no Prophet[as], nor a successor[as] who will remain on the Earth more than three days until he[as] gets raised with his[as] soul, and his[as] bones, and his[as] flesh to the sky, and given the place of their[as] effects, and greetings reach to them[as] from afar, and they[as] hear it on their effects from nearby'.

(14) باب ما جعل الله في الانبياء والاوصياء والمؤمنين وساير الناس من الارواح وانه فضل الانبياء والائمة من آل محمد بروح القدس وذكر الارواح الخمس

CHAPTER 14 – WHAT ALLAH^azwj HAS MADE IN THE PROPHETS^as AND THE SUCCESSORS^as, AND THE BELIEVERS, AND REST OF THE PEOPLE FROM THE SPIRITS, AND THAT HE^azwj HAS PREFERENCED THE PROPHETS^as AND THE IMAMS^asws FROM THE PROGENY^asws OF MUHAMMAD^saww WITH THE HOLY SPIRIT, AND MENTION OF THE FIVE SPIRITS

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن ابراهيم بن عمر عن جابر الجعفي قال قال أبو عبد الله عليه السلام يا جابر ان الله خلق الناس ثلثة اصناف وهو قول الله تعالى وكنتم ازواجا ثلثة فأصحاب الميمنة ما اصحاب الميمنة واصحاب المشئمة ما اصحاب المشئمة والسابقون السابقون اولئك المقربون فالسابقون هو رسول الله صلى الله عليه وآله وخاصة الله من خلقه جعل فيهم خمسة ارواح ايدهم بروح القدس فيه

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar, from Jabir Al-Ju'fy who said:

'Abu Abdullah^asws said: 'O Jabir, Allah^azwj Created the people of three types, and it is the Statement of Allah ^azwj the High ***[56:7] And you shall be three sorts [56:8] Then the Companions of the Right Hand - What will be the Companions of the Right Hand? [56:9] And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:10] And those Foremost will be Foremost [56:11] These will be those Nearest to Allah***. As for the foremost, he^saww is the Messenger of Allah^saww and Allah^azwj Specialised him^saww from the creatures by Making to be in him^saww five Spirits, Aided by the Holy Spirit.

بعثوا انبياء وايدهم بروح الايمان فبه خافوا الله وايدهم بروح القوة فبه قووا على طاعة الله وايدهم بروح الشهوة فبه اشتهوا طاعة الله وكرهوا معصيته وجعل فيهم روح المدرج الذى يذهب به الناس ويجيئون وجعل في المؤمنين اصحاب الميمنة روح الايمان فبه خافوا الله وجعل فيهم روح القوة فبه قووا على الطاعة من الله وجعل فيهم روح الشهوة فبه اشتهوا طاعة الله وجعل فيهم روح المدرج التى يذهب الناس به ويجيئون.

He^azwj Sent the Prophets^saww and Aided them^as with the Spirit of Faith by which they^as fear Allah^azwj; and He^azwj Aided them with the Spirit of Strength by which they^as strengthen their^as obedience to Allah^azwj; and He^azwj Aided them with the Spirit of Desire, by which they^as desire the obedience of Allah^azwj and abhor disobedience; and He^azwj Made in them^as the Spirit of Socialising by which they^as intermingle with the people; and He^azwj Made to be in the believers from the companions of the right Hand the Spirit of Faith by which they fear Allah^azwj and Made to be in them the Spirit of Strength by which they get strength on their obedience, from Allah^azwj; and He^azwj Made to be in them the Spirit of Desire by which they desire the obedience of Allah^azwj; and Made to be in them the Spirit of Socialising by which they intermingle with the people'.

(2) حدثنا على بن حسان عن على بن عطيه يرفعه إلى امير المؤمنين قال قال امير المؤمنين عليه السلام ان لله نهرا دون عرشه ودون النهر الذى دون عرشه نور من نوره وان على حافتى النهر روحين مخلوقين روح القدس وروح من امره وان لله عشر طينات خمسة من الجنة وخمسة من النار وخمسة من الارض وفسر الجنان وفسر الارض ثم قال ما من نبى ولا ملك الا من بعد جبله نفخ فيه من احدى الروحين وجبل النبي من احدى الطينتين قلت لابي الحسن عليه السلام ما الجبل قال الخلق غيرنا اهل البيت فان الله خلقنا من العشر طينات جمعيا ونفخ فينا من الروحين جميعا فاطيبها طينتنا وروى غيره عن ابى الصامت قال طين الجنان جنة عدن و جنة الماوى والنعيم والفردوس والخلد وطين الارض مكة والمدينة وبيت المقدس والحيرة.

2 – It has been narrated to us by Ali Bin Hasaan, from Ali Bin Atiya with an unbroken chain going up to Amir-ul-Momineen^asws, said:

'Amir-ul-Momineen[asws] said that: 'Allah[azwj] has a river under His[azwj] Throne, and under the river which is under His[azwj] Throne there is illumination of Light from His[azwj] Light, and that on the edges of the river there are two Created Spirits, the Holy Spirit and the Spirit from His[azwj] Command. Allah[azwj] has ten clays, five from the Paradise and five from the Earth, and has Detailed the Gardens and Detailed the Earth'. Then he[asws] said: 'There is none from a Prophet[as], nor from an Angel, but one of the two Created Spirits has been Blown into him[as], and Made the Prophet[as] from one of the two clays'. I said to Abu Al-Hassan[asws], 'And what is 'Al-Jabal'?' He[asws] said: 'A creation other than us[asws], the People[asws] of the Household, for Allah[azwj] Created us[asws] from ten clays altogether, and Blew into us[asws] both the Spirits together, adding fragrance to our[asws] clay'.

And others have reported from Abu Al-Saamit who said, 'The clay of the Gardens , was from the Garden of *Eden*, and the Garden of '*Ma'wa*' and '*Al-Naeem'*, and '*Al-Firdows'*, and '*Al-Khuld*'; and the clay of the Earth was from Mecca, and Medina, and the *Bayt Al-Maqdas* (Jerusalem) and *Al-Hira*.'

(3) حدثنا عبد الله بن محمد عن ابراهيم بن محمد اخبرنا يحيى بن صالح حدثنا محمد بن خالد الاسدي عن الحسن بن جهم عن ابى عبد الله جعفر بن محمد عليه السلام قال في الانبياء والاوصياء خمسة ارواح روح البدن وروح القدس وروح القوة و روح الشهوة وروح الايمان وفى المؤمنين اربعة ارواح افقدها روح القدس روح البدن وروح الشهوة وروح الايمان وفى الكفار ثلثة ارواح روح البدن وروح القوة وروح الشهوة ثم قال روح الايمان يلازم الجسد ما لم يعمل بكبيرة فإذا عمل كبيرة فارقه الروح وروح القدس من سكن فيه فانه لا يعمل بكبيرة ابدا.

3 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Yahya Bin Saleh, from Muhammad Bin Khalid Al-Asady, from Al-Hassan Bin Jahm, who has said:

'Abu Abdullah Ja'far Bin Muhammad[asws] having said: 'In the Prophets[as] and the Successors[as] are five Spirits – The Spirit of the Body, and the Holy Spirit, and the Spirit of Strength, and the Spirit of Desire, and Spirit of the Faith. And in the believers there are four Spirits which can be lost – The Holy Spirit, the Spirit of the Body, the Spirit of Desire, and the Spirit of Faith. And in the infidel there are three Spirits – The Spirit of the Body, and the Spirit of Strength, and Spirit of Desire'.

Then he[asws] said: 'The Spirit of the Faith necessitates the body not to commit major sins. If it commits major sins, the Spirit separates, and the Holy Spirit, the one in whom it resides, he will not commit major sins, ever'.

(4) حدثنا بعض اصحابنا عن محمد بن عمر عن ابن سنان عن عمار بن مروان عن المنخل عن جابر عن ابى جعفر عليه السلام قال سألته عن علم العالم فقال يا جابر ان في الانبياء والاوصياء خمسة ارواح روح القدس وروح الايمان وروح الحيوة وروح القوة وروح الشهوة فبروح القدس يا جابر علمنا ما تحت العرش إلى ما تحت الثرى ثم قال يا جابر ان هذه الارواح يصيبه الحدثان الا ان روح القدس لا يلهوا ولا يلعب.

4 – It has been narrated to us by come of our companions, from Muhammad Bin Umar, from Ibn Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir, who has said:

'I asked Abu Ja'far[asws] him[asws] about the knowledge of the knowledgeable one[asws]'. He[asws] said: 'O Jabir, In the Prophets[as] and the Successors[as] there are five Spirits – The Holy Spirit, and Spirit of the Faith, and Spirit of the Life, and Spirit of the Strength, and Spirit of the Desire. By the Holy Spirit, O Jabir, the[as] comes to know all that is from underneath the Throne to what is below the Earth'. Then he[asws] said: 'O Jabir, these Spirits get affected by the events, except for the Holy Spirit, it does not get involved with vanities, nor with sport'.

(5) حدثنا عمران بن موسى بن جعفر عن على بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن ابى منصور عمن ذكره عن جابر قال سألت ابا جعفر عليه السلام عن الروح قال يا جابر ان الله خلق الخلق على ثلث طبقات وانزلهم ثلث منازل وبين. ذلك في كتابه حيث قال واصحاب الميمنة ما اصحاب الميمنة واصحاب المشئمة ما اصحاب المشئمة والسابقون السابقون اولئك المقربون

5 – It has been narrated to us by Umran Bin Musa Bin Ja'far, from Ali Bin Ma'bad, from Abdullah[asws] bin Abdullah Al-Wasity, from Darsat Bin Abu Mansour, from Jabir who said:

'I asked Abu Ja'far[asws] about the Spirit. He[asws] said: 'O Jabir, Allah[azwj] Created the creatures on three levels, and Made to descend them on three levels between them. That is in His[azwj] Book where He[azwj] has Said: "***[56:8] Then the Companions of the Right Hand - What will be the Companions of the Right Hand? [56:9] And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:10] And those Foremost will be Foremost [56:11] These will be those Nearest to Allah.***"

فاما ما ذكر من السابقين فهم انبياء مرسلون وغير مرسلين جعل الله فيهم خمسة ارواح روح القدس وروح الايمان وروح القوة وروح الشهوة وروح البدن وبين ذلك في كتابه حيث قال تلك الرسل فضلنا بعضهم على بعض منهم من كل الله ورفع بعضهم درجات واتينا عيسى بن مريم البينات وايدناه بروح القدس

As for what has been Mentioned of the Foremost, they[as] are the Messenger Prophets[as] and non-Messenger Prophets[as]. Allah[azwj] Made to be in them[as] five Spirits – The Holy Spirit, and the Spirit of Faith, and the Spirit of Strength, and the Spirit of Desire, and the Spirit of the Body, and between that in His[azwj] Book is where He[azwj] has Said "***[2:253] We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by rank and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit***".

ثم قال في جميعهم وايدهم بروح منه فبروح القدس بعثوا انبياء مرسلين وغير مرسلين وبروح القدس علموا جميع الاشياء وبروح الايمان عبدوا الله ولم يشركوا به شيئا وبروح القوة جاهدوا عدوهم وعالجوا معايشهم و بروح الشهوة اصابوا لذة الطعام ونكحوا الحلال من النساء وبروح البدن يدب ويدرج

Then He[azwj] regarding all of them "***[58:22] and strengthened them with a spirit from Himself***", with the Holy Spirit. He[azwj] Sent Messenger Prophets[as] and non-Messenger Prophets[as], and by the Holy Spirit they[as] know all the things; and by the Spirit of Faith, they[as] worship Allah[azwj] and do not associate anything with Him[azwj]; and by the Spirit of Strength, they struggle against His[azwj] enemies and they[as] look after their[as] own livelihoods; and by the Spirit of Desire, they taste the pleasure of eating food, and permissible conjugAl-relations with the women; and by the Spirit of the Body they observe morality and intermingle (with the people).

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهم بالخطيئة فإذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فإذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى ارذل العمر لكيلا يعلم بعد علم شيئا فتنتقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحن إليها وتبقى فيه روح الايمان ورح البدن فبروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتية ملك الموت

And as for what has been Mentioned of the companions of the right hand, they are the true believers. He[azwj] has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits any sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages

him until he indulges in that sin. When the sin has been committed he gets taken away from the faith and faith gets taken away from him. If he were to repent to Allah[azwj], Allah[azwj] Forgives him, and Reduces from the servant one of these four, and that is the Statement of Allah[azwj] "***[16:70] And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything***". If the reduction is of the Spirit of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam[as], not coming to them; and there would remain in him the Spirit of the Faith and Spirit of the Body. With the Spirit of the Faith, he worships Allah[azwj], and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death.

واما ما ذكرت اصحاب المشئمة فمنهم اهل الكتاب قال الله تبارك وتعالى الذين آتيناهم الكتاب يعرفونه كما يعرفون ابنائهم وان فريقا منهم ليكتمون الحق وهم يعلمون الحق من ربك فلا تكونن من الممترين عرفوا رسول الله صلى الله عليه وآله والوصى من بعده وكتموا ما عرفوا من الحق بغيا وحسدا فيسلبهم روح الايمان وجعل لهم ثلثة ارواح روح القوة وروح الشهوة و روح البدن ثم اضافهم إلى الانعام فقال ان هم الا كالانعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتعتلف بروح الشهوة ويسير بروح البدن.

And as for what has been Mentioned of the companions of the left Hand, among them are the People of the Book. Allah[azwj] Blessed and High has Said "***[2:146] Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceAl-the truth while they know (it). [2:147] The truth is from your Lord, therefore you should not be of the doubters***". They recognised the Messenger of Allah[saww] and the successor[asws] to be after him[saww], and they concealed what they recognised from the truth, in rebellion and in envy. Their Spirit of the Faith was take away from them, and they were Made to be with three Spirits – the Spirit of the Strength, and the Spirit of the Desire, and the Spirit of the Body, then they were likened to be as cattle. He[azwj] Said "***[7:179] they are as cattle, nay, they are in worse errors***", because the animals bear the Spirit of the Strength, and they react by the Spirit of the Desire, and they move around by the Spirit of the Body'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن داود عن ابن هارون العبدى عن محمد عن الاصبغ بن نباته قال اتى رجل امير المؤمنين عليه السلام فقال اناس يزعمون ان العبد لا يزنى وهو مؤمن ولا يسرق وهو مؤمن ولا يشرب الخمرو هو مؤمن ولا يأكل الربوا وهو مؤمن ولا يسفك الدم الحرام وهو مؤمن فقد كبر هذا على وجرح منه صدري حتى زعم ان هذا العبد الذى يصلى إلى قبلتى ويدعو دعوتي ويناكحني واناكحه ويوارثني واوارثه فاخرجه من الايمان من اجل ذنب يسير اصابه

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood, from Ibn Haroun Al-Abady, from Muhammad, from Al-Asbagh Bin Nabata who said:

'A man came up to Amir-ul-Momineen[asws] and said, 'The people are thinking that a believer neither commit adultery, nor does he steals, and nor does he drink the alcohol and nor does he make use of the interest and nor does he sheds blood unlawfully while in the state of a devout believer. This has been a great thing to me and from it my chest is hurting until I think that this is the servant who, to the extent that I thought that this is the servant who Prays to my Qiblah, and supplicates my supplication, and gives to me in marriage and I give to him in marriage, and inherits from me and I inherit from me, that he would come out of the faith for a slight sin of his'.

فقال له على عليه السلام صدقك اخوك انى سمعت رسول الله صلى الله عليه وآله وسلم وهو يقول خلق الله الخلق وهو على ثلثة طبقات وانزلهم ثلث منازل فذلك قوله تعالى في الكتاب اصحاب الميمنة واصحاب المشئمة والسابقون السابقون اولئك المقربون

Ali[asws] said to him: 'You should believe your brother. I[asws] have heard from the Messenger of Allah[saww], and he[saww] said: 'Allah[azwj] Created the creatures on three levels, and descended them on three levels, for that is the Statement of the High[azwj] in the Book "***[56:8] Then the Companions of the Right Hand - What will be the Companions of the Right Hand? [56:9] And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:10] And those Foremost will be Foremost [56:11] These will be those Nearest to Allah.***"

فاما ما ذكرت من السابقين فانبياء مرسلون وغير مرسلين جعل الله فيهم خمسة ارواح روح القدس وروح الايمان وروح القوة وروح الشهوة وروح البدن فبروح القدس بعثوا انبياء مرسلين وغير مرسلين وبروح الايمان عبدوا الله ولم يشركوا به شيئا وبروح القوة جاهدوا عدوهم وعالجوا معايشهم وبروح الشهوة اصابوا للذيذ من الطعام ونكحوا الحلال من شباب النساء وبروح البدن دبوا ودرجوا ثم قال تلك الرسل فضلنا بعضهم على بعض منهم من كلم الله ورفع بعضهم فوق بعض درجات واتينا عيسى بن مريم البينات وايدناه بروح القدس ثم قال في جماعتهم وايدهم بروح منه يقول اكرمهم بها وفضلهم على من سواهم

As for what has been Mentioned of the Foremost, they[asws] are the Messenger Prophets[as] and non-Messenger Prophets[as]. Allah[azwj] has Made five Spirits to be in them[as] – The Holy Spirit, and Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. It is with the Holy Spirit that the Messenger Prophets[as] as well as the non-Messenger Prophets[as] are Sent; and with the Spirit of the Faith they worship Allah[azwj] and do not associate anything with Him[azwj]; and with the Spirit of the Strength they struggle against their[as] enemies, and look after their[as] livelihood; and with the Spirit of the Desire they taste the deliciousness of the food, and marry in a Permissible way the young women; and with the Spirit of the Body they observe morality and intermingle (with the people)'. Then he[asws] said: "***[2:253] We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by rank and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit***". Then he[asws] said: 'Then He[azwj] regarding all of them "***[58:22] and strengthened them with a spirit from Himself***". He[asws] said: 'He[azwj] Honoured them[as] by it, and preferred them[as] from others.

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا باعيانهم فجعل فيهم اربعة ارواح روح الايمان روح القوة وروح الشهوة ورح البدن ولا يزال العبد مستعملا بهذا الارواح الاربعة حتى تأتى حالات قال وما هذه الحالات فقال على عليه السلام اما اولهن فهو كما قال الله ومنكم من يرد إلى ارذل العمر لكيلا يعلم بعد علم شيئا فهذا ينقص منه جميع الارواح وليس من الذى يخرج من دين الله لان الله الفاعل ذلك به رده إلى ارذل عمره فهو لايعرف للصلوة وقتا ولا يستطيع التهجد بالليل ولا الصيام بالنهار ولا القيام في صف من الناس فهذا نقصان من روح الايمان فليس يضره شئ ان شاء الله

And as for what had been Mentioned of the companions of the right Hand, they[asws] are the true 'Momin' (believers). He[azwj] Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits, until certain situation take place for him'. He said, 'And what situations are these?' Ali[asws] said: 'As for the first one of them, it is as Allah[azwj] has Said "***[16:70] And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything***". This is where there has been a reduction from it all the Spirits, and is not from those who have exited from the Religion of Allah[azwj], because that is the Act of Allah[azwj] to Return him to the worst part of life. This is where he does not recognise the Prayer timings, does

not Pray the Prayer at night (Tahajjud), nor the Fasting by the Day, nor does he stand in the rows of the people. This is the deficiency of the Spirit of the Faith. Nothing will adversely affect him, Allah[azwj] Willing.

و ينقص منه روح القوة فلا يستطيع جهاد عدوه ولا يستطيع طلب المعيشة وينتقص منه روح الشهوة فلو مرت به اصبح بنات ادم لم يحن إليها ولم يقم ويبقى روح البدن فهو يدب ويدرج حتى تأتيه ملك الموت فهذا حال خير لان الله فعل ذلك به
And the deficiency from it of the Spirit of the Strength is where he does not to struggle against his enemies, nor for the seeking of his livelihood. And the deficiency from it of the Spirit of the Desire is where he would pass by the daughters of Adam[as] and does not come to them, and does not stand. And there remains the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death. So, this is a good situation, because Allah[azwj] Did that.

وقد تأتى عليه حالات في قوته وشبابه يهم بالخطيئة فتشجعه روح القوة وتزين له روح الشهوة وتقوده روح البدن حتى توقعه في الخطيئة فإذا مسها انتقص من الايمان ونقصانه من الايمان ليس بعائد فيه ابدا أو يتوب فان تاب وعرف الولاية تاب الله عليه وان عاد وهو تارك الولاية ادخله الله نار جهنم
And if there come to his situations regarding his strength, and his youth indulges in sins, the Spirit of the Strength encourages him and the Spirit of the Desires decorates it for him, and the Spirit of the Body makes him indulge in it until he indulges in the error. If it so happens, that he gets touched by the deficiency from the faith, he will not get anything out of it, ever, unless he repents. If he were to repent having recognised the Wilayah, Allah[azwj] will Accept his repentance, and if he returns to sinning, and he has left the Wilayah, Allah[azwj] will Make him enter the Fire of Hell.

واما اصحاب المشئمة فهم اليهود والنصارى قول الله تعالى الذين اتيناهم الكتاب يعرفونه كما يعرفون ابناءهم في منازلهم وان فريقا منهم ليكتمون الحق وهم يعلمون الحق من ربك الرسول من الله إليهم بالحق فلا تكونن من الممترين
As for the companions of the left, they are the Jews and the Christians as per the Statement of Allah[azwj] ***"[2:146] Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceAl-the truth while they know, [2:147] The truth is from your Lord"***. The Messenger[saww] from Allah[azwj] to them, is with the Truth ***"therefore you should not be of the doubters"***.

فلما جحدوا ما عرفوا ابتلاهم الله بذلك الذم فيسلبهم روح الايمان واسكن ابدانهم ثلثة ارواح روح القوة وروح الشهوة وروح البدن ثم اضافهم إلى الانعام فقال ان هم الا كالانعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتعتلف بروح الشهوة و تسير بروح البدن فقال له السائل احييت قلبى باذن الله تعالى.
When they fought against what they recognised, Allah[azwj] Nullified that and Condemned them. He[azwj] Crucified their Spirit of the Faith, and Let three Spirits reside in their bodies – Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body, then He[azwj] Likened them to the cattle. He[azwj] Said ***"[25:44] They are nothing but as cattle; nay, they are straying farther off from the path"***, because the animals, they bear the burden by the Spirit of the Strength, and they react by Spirit of the Desire, and they move around by Spirit of the Body'. The questioner said to him[asws], 'You[asws] have revived my heart, by the Permission of Allah[azwj]'.

(15) باب في الائمة ع ان روح القدس يتلقاهم إذ احتاجوا إليه

CHAPTER 15 – REGARDING THE IMAMSasws THAT THE HOLY SPIRIT BRINGS TO THEMasws IF THEY NEED FROM IT

(1) حدثنا العباس بن معروف عن القاسم بن عروه عن محمد بن عمران عن بعض اصحابه قال سئلت ابا عبد الله عليه السلام فقلت جعلت فداك تسئلون عن الشئ فلا يكون عندكم علمه فقال ربما كان ذلك قال قلت كيف تصنعون قال تتلقانا به روح القدس.

1 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Al-Wasim Bin Urwah, from Muhammad Bin Umraan, from one of his companions who said:

'I asked Abu Abdullahasws, 'May I be sacrificed for youasws, if youasws are asked about something, would you have the knowledge of it with youasws?' Heasws said: '(Allah Willing) it was that'. I said, 'How would you make of it?' Heasws said: 'The Holy Spirit would come with it'.

(2) حدثنا احمد بن محمد عن ابى عبد الله البرقى والحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن بشير الدهان عن حمران بن اعين عن جعيد الهمداني قال سئلت على بن الحسين باى حكم تحكمون قال نحكم بحكم آل داود فان عيينا شيئا تلقانا به روح القدس.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, and Al-Husayn bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Basheer Al-Dahaan, from Hamraan Bin Ayn, from Jaeed Al-Hamadany who said:

'I asked Ali Bin Al-Husaynasws, 'By what Judgement do youasws pass Judgement?' Heasws said: 'Weasws judge by the Judgement of the Family of Dawoodas. If weasws want to visualise anything, the Holy Spirit comes with it'.

(3) حدثنا احمد بن محمد عن الحسن بن محبوب عن هشام بن سالم عن عمار الساباطى قال قلت لابي عبد الله عليه السلام بما تحكمون إذا حكمتم فقال بحكم الله و حكم داود فإذا ورد علينا شئ ليس عندنا تلقانا به روح القدس.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hashaam Bin Saalim, from Amaar Al-Sabaty who said:

'I said to Abu Abdullahasws, 'By what do youasws issue Judgements?' Heasws said: 'By the Judgement of Allahazwj and the Judgement of Dawoodas[1]. If a matter is referred to usasws regarding something, the Holy Spirit comes with it?'

(4) حدثنا احمد بن محمد عن البرقى عن ابى الجهم عن اسباط عن ابى عبد الله عليه السلام قال قلت تسئلون عن الشئ فلا يكون عندكم علمه قال ربما كان ذلك قلت كيف تصنعون قال تلقانا به روح القدس.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-barqy, from Abu Al-Jahm, from Asbaat, who has said:

'I asked from Abu Abdullahasws what if you are asked about something which is obscure. Heasws said: '(Allah Willing) if it was that'. I said, 'How do youasws solve it?' Heasws said: 'The Holy Spirit comes with it'.

(5) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ابى خالد القماط عن حمران بن اعين قال قلت لابي عبد الله عليه السلام انبياء انتم قال لا قلت فقد حدثنى من لا اتهم انك قلت انا انبياء قال من هو أبو الخطاب قال قلت نعم قلت كنت إذا اهجر قال قلت فبما تحكمون قال بحكم آل داود فإذا ورد علينا شئ ليس عندنا تلقانا به روح القدس.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Abu Khalid Al-Qamaat, from Hamraan Bin Ayn who said:

[1] Prophet Dawoodas used to give Just judgements on behalf of his people

'I said to Abu Abdullah[asws], 'You[asws] all are Prophets[as]?' He[asws] said: 'No'. I said, 'One person narrated to me while referring to you[asws] that you[asws] said: 'I[asws] am one of the Prophets[as]'. He[asws] said: 'Who is he, Abu Al-Khattab?' I said, 'Yes. I have abandoned him'. I said, 'By what do you[asws] issue Judgements?' He[asws] said: 'By the Judgement of the Family of Dawood[as]. If a matter gets referred to us[asws] which is not with us[asws], the Holy Spirit comes with it'.

(6) حدثنا احمد بن محمد عن الحسن بن محبوب عن هشام بن سالم عن عمار أو غيره قال قلت لابي عبد الله عليه السلام فبما تحكمون إذا حكمتم فقال بحكم الله وحكم داود وحكم محمد صلى الله عليه وآله فإذا ورد علينا ما ليس في كتاب على تلقانا به روح القدس والهمنا الله الهاما.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hashaam Bin Saalim, from Amaar, or someone else who said:

'I said to Abu Abdullah[asws], 'By what do you issue Judgements, if you[asws] do judge?' He[asws] said: 'By the Judgement of Allah[azwj] and the Judgement of Dawood[as], and the Judgement of Muhammad[saww]. If a matter is referred to us[asws], which is not in the Book, the Holy Spirit comes with it, and Allah[azwj] Inspires us[asws] with an Inspiration'.

(7) حدثنا ابراهيم بن هاشم عن محمد بن خالد البرقى عن ابن سنان أو غيره عن بشير عن حمران عن جعيد الهمداني ممن خرج مع الحسين عليه السلام بكربلا قال فقلت للحسين عليه السلام جعلت فداك باى شئ تحكمون قال يا جعيد نحكم بحكم آل داود فإذا عيينا عن شئ تلقانا به روح القدس.

7 – It has been narrated to us by Ibrahim Bin Hashaam, from Muhammad Bin Khalid Al-barqy, from Ibn Sinan, or someone else, from Basheer, from Hamraan, from Jaeed Al-Hamadany, who has said:

I was among those who were with Al-Husayn[asws] at Karbala, said, 'I said to Al-Husayn[asws], 'May I be sacrificed for you[asws], by which thing do you[asws] issue Judgements?' He[asws] said: 'O Jaeed, we[asws] judge by the Judgement of the Family of Dawood[as]. If we[asws] want to visualise something, the Holy Spirit comes with it'.

(8) حدثنا عمران بن موسى عن موسى بن جعفر عن الحسين بن على عن على بن عبد العزيز عن ابيه قال قلت لابي عبد الله عليه السلام جعلت فداك ان الناس يزعمون ان رسول الله صلى الله عليه وآله وجه عليا عليه السلام إلى اليمن ليقضى بينهم فقال على فما وردت على قضية الا حكمت فيها بحكم الله وحكم رسوله صلى الله عليه وآله فقال صدقوا قلت وكيف ذاك ولم يكن انزل القرآن كله وقد كان رسول الله صلى الله عليه وآله غائبا عنه فقال تتلقاه به روح القدس.

8 – It has been narrated to us by Umran Bin Musa, from Musa Bin Ja'far, from Al-Husayn Bin Ali, from Ali Bin Abdul Aziz, from his father who said:

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws], the people are alleging that the Messenger of Allah[saww] directed Ali[asws] towards Yemen to judge between them'. Ali[asws] said: 'As for what gets referred to me[asws], I[asws] shall judge regarding it with the Judgement of Allah[azwj] and the Judgement of the Messenger of Allah[saww]'. He[asws] said: 'True'. I said, 'And how that can be so while the whole Quran had not been Revealed by then, and the Messenger of Allah[saww] was absent from him[asws]?' He[asws] said: 'The Holy Spirit came with it to him[asws]'.

(9) حدثنا أبو على احمد بن اسحق عن الحسن عن العباس بن جريش عن ابى جعفر الثاني قال قال أبو جعفر الباقر عليه السلام ان الاوصياء محدثون يحدثهم روح القدس ولا يرونه وكان على عليه السلام يعرض على روح القدس ما يسئل عنه فيوجس في نفسه ان قد اصبت بالجواب فيخبر فيكون كما قال.

9 – It has been narrated to us by Abu Ali Ahmad Bin Is'haq, from Al-Hassan, from Al-Abbas Bin Jareysh, who has said:

'Abu Ja'far the Second[asws] having said: 'Abu Ja'far Al-Baqir[asws] said that: 'The successors[asws] are the Muhaddith. They[asws] get narrated to by the Holy Spirit, and they[asws] do visualise it. Ali[asws] presented to the Holy Spirit what he[asws] was asked about. He[asws] felt in himself[asws] the answer. He[asws] informed. It was as he (The Holy Spirit) had said'.

(10) حدثنا محمد بن الحسين عمن رواه محمد بن الحسين عن محمد بن اسلم عن على بن ابى حمزة عن ابى بصير قال قلت لابي عبد الله عليه السلام ان الناس يقولون ان امير المؤمنين عليه السلام كان يقول وجهنى رسول الله صلى الله عليه وآله إلى اليمن والوحى ينزل على النبي صلى الله عليه وآله وسلم بالمدينة فحكمت بينهم بحكم الله حتى لقد كان الحكم يظهر فقال صدقوا قلت وكيف ذاك جعلت فداك فقال امير المؤمنين عليه السلام إذا وردت عليه قضية لم ينزل الحكم فيها في كتاب الله تلقاه به روح القدس

10 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Al-Husayn, from Muhammad Bin Aslma, from Ali Bin Abu Hamza, from Abu Baseer who said:

'I said to Abu Abdullah[asws] that, 'The people are saying that Amir-ul-Momineen[asws] had said: 'The Messenger of Allah[saww] directed me[asws] towards Yemen, and Revelation Came down upon the Prophet[saww] at Medina. I[asws] judged between them by the Judgement of Allah[azwj] until the Judgement became apparent'. He[asws] said: 'True'. I said, 'May I be sacrificed for you[asws], and how can that be?'. He[asws] said: 'Amir-ul-Momineen[asws], if a matter was referred to him[asws], he[asws] judged, (and if) the Judgement regarding it had not Come down yet in the Book of Allah[azwj], the Holy Spirit came with it to him[asws]'.

(11) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابراهيم بن ابى البلاد عن ابيه عن ابى عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله يا ايها الناس انه نفث في روعى روح القدس انه لم تمت نفسي حتى تستوفى اقصى رزقها وان ابطاء عليها فاتقوا الله واجملوا في الطلب ولا يحملنكم استبطأ شئ مما عند الله ان تصيبوه بمعصيته فان الله لا ينال ما عنده الا بالطاعة.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al-Balaad, from his father, who has said:

'Abu Abdullah[asws] says that the Messenger of Allah[saww] said: 'O you people, The Holy Spirit has imprinted inside me[saww] that, no one dies until his sustenance reaches to him, though it may be delayed. So fear Allah[azwj], and gather it in your seeking, and do not over burden yourselves for something which is with Allah[azwj], by acts of disobedience, for Allah[azwj] does not Accept anything except if it is with obedience'.

(12) حدثنا بعض اصحابنا عن موسى بن عمر عن محمد بن بشار عن عمار بن مروان عن جابر قال قال أبو جعفر عليه السلام ان الله خلق الانبياء والائمة على خمسة ارواح روح القوة وروح الايمان وروح الحيوة وروح الشهوة وروح القدس فروح القدس من الله وساير هذه الارواح يصيبها الحدثان فروح القدس لا يلهوا ولا يتغير ولا يلعب وبروح القدس علموا يا جابر ما دون العرش إلى ما تحت الثرى.

12 – It has been narrated to us by one of our companions, from Musa Bin Umar, from Muhammad Bin Bashaar, from Amaar Bin Marwaan, from jabir who said:

'Abu Abdullah[asws] said that: 'Allah[azwj] Created the Prophets[as] and the Imams[asws] on five Spirits – Spirit of the Strength, and Spirit of the Faith, and Spirit of the Life, and Spirit of the Desire, and the Holy Spirit. The Holy Spirit is from Allah[azwj], and the rest of these Spirits get affected by the occurring events. The Holy Spirit does not indulge in vanities, nor does it change, nor does it sport, and it is by the Holy Spirit, I[asws] come to know, O Jabir, what is beneath the Throne to what is beneath the Earth'.

(13) حدثنا الحسين بن محمد بن عامر عن معلى بن محمد حدثنى أبو الفضل عبد الله بن ادريس عن محمد بن سنان عن المفضل بن عمر قال قلت لابي عبد الله عليه السلام سئلته عن علم الامام بما في اقطار الارض وهو في بيته مرخى عليه ستره فقال يا مفضل ان الله تبارك وتعالى جعل للنبى صلى الله عليه وآله خمسة ارواح روح الحيوة فيه دب ودرج وروح القوة فبه نهض وجاهد وروح الشهوة فبه اكل وشرب واتى النساء من الحلال وروح الايمان فبه امر وعدل وروح القدس فبه حمل النبوة فإذا قبض النبي صلى الله عليه وآله وسلم انتقل روح القدس فصار في الامام وروح القدس لا ينام ولا يغفل ولا يلهوا ولا يسهوا والاربعة الارواح تنام وتلهوا وتغفل وتسهوا وروح القدس ثابت يرى به ما في شرق الارض وغربها وبرها وبحرها قلت جعلت فداك يتناول الامام ما ببغداد بيده قال نعم و ما دون العرش.

13 – It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Al-Al-fazAl-Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar who said:

'I spoke to Abu Abdullah[asws],asking him[asws] about knowledge of the Imam[asws] by what does he[asws] (know) from the countries of the Earth, and he[asws] is relaxing at home and it is veiled from him[asws]'. He[asws] said: 'O Mufazzal, Allah[azwj] Made five Spirits to be in the Prophet[saww] – Spirit of the Life by which he[saww] observed morality and intermingled with the people; and Spirit of the Strength by which he[saww] takes initiatives and struggled; and Spirit of the Desire by which he[saww] ate and drank and came to the women in a Permissible way; and Spirit of the Faith by which he[saww] issued commands and was just, and the Holy Spirit by which the Prophet-hood was carried.

When the Prophet[saww] passed away, the Holy Spirit got transferred and came to be in the Imam[asws], and the Holy Spirit does not sleep, nor does it become unaware, nor does it indulge in vanities, nor does it forget, while the other four Spirits (that are found in humen beings, have the characteristics) to sleep, and to indulge in vanities, and forget, but the Holy Spirit is stable. He[asws] visualises by it what is in the East of the Earth and in the West of it, and in the Plains of it and in the Oceans of it'. I said, 'May I be sacrificed for you[asws], the Imam[asws] grabs by his[asws] hand what is in Baghdad?' He[asws] said: 'Yes, and what is beneath the Throne'.

(16) باب الروح التى قال الله تعالى في كتابه وكذلك اوحينا اليك روحا من امرنا انها في رسول الله ص وفى الائمة يخبرهم ويسددهم ويوفقهم.

CHAPTER 16 – THE SPIRIT ABOUT WHICH ALLAH[azwj] HAS SAID IN HIS[azwj] BOOK "[42:52] AND THUS WE HAVE INSPIRED TO YOU A SPIRIT FROM OUR COMMAND" IT IS IN THE MESSENGER OF ALLAH[saww], AND IN THE IMAMS[asws], INFORMING THEM[asws], AND GUIDING THEM[asws], AND HELPING THEM[asws]

(1) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن ابن بصير قال قلت لابي عبد الله عليه السلام جعلت فداك عن قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا ماكنت تدرى ما الكتاب ولا الايمان ولكن جعلناه نورا نهدى به من نشاء من عبادنا وانك لتهدى إلى صراط مستقيم صراط الله الذى له مافى السموات وما في الارض الا إلى الله تصير الامور قال يا ابا محمد خلق والله اعظم من جبرئيل وميكائيل وقد كان مع رسول الله صلى الله عليه آله يخبره ويسدده وهو مع الائمة. يخبرهم ويسددهم.

1 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Baseer who said:

'I said to Abu Abdullah[asws], 'May I be sacrificed for you, what about the Statement of Allah[azwj] Blessed and high ***"[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was, but We have made it a Light by which We Guide whosoever from Our servants, and surely you guide to the Straight Path, the Path of Allah for Whom is what is in the heavens and what is in the Earth. Lo! It is Allah to Whom all matters come"***?' He[asws] said: 'O Abu Muhammad, A Divine Spirit of Allah[azwj], greater than Jibraeel and Mikaeel, and it was with the messenger of Allah[saww], informed him[saww], and guided him[saww], and it is with the Imams[asws] informing them[asws] and guiding them[asws]'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابى الصباح الكنانى عن ابى بصير قال سئلت ابا عبد الله عن قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا ما كنت تدرى ما الكتاب ولا الايمان قال خلق من خلق الله اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يخبره ويسدده وهو مع الائمة من بعده.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Al-Sabaah Al-Kanany, from Abu Baseer who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] Blessed and High ***"[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was,"***. He[asws] said: 'A Divine Creation (Al-Noor) from the creatures of Allah[azwj], greater than Jibraeel and Mikaeel. It was with the Messenger of Allah[saww], informed him[saww] and guided him[saww], and it is with the Imams[asws] after him[saww]'.

(3) حدثنا العباس بن معروف عن سعدان بن مسلم عن ابان بن تغلب قال الروح خلق اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يسدده ويوفقه وهو مع الائمة من بعده.

3 – It has been narrated to us by Al-Abbas Bin Marouf, from Sa'daan Bin Muslim, from Abaan Bi Taghlub who said:

'The Spirit is a creature greater than Jibraeel and Mikaeel. It was with the Messenger of Allah[saww], guided him[saww], and helped him[saww], and it is with the Imams[asws] after him[saww]'.

(4) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن سماعة بن مهران قال سمعت ابا عبد الله عليه السلام يقول ان الروح خلق اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يسدده ويرشده وهو مع الائمة و الاوصياء من بعده.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al-Qasim, from Sama'at Bin Mahraan who said:

'I heard Abu Abdullah[asws] say that: 'The Spirit is a creature greater than Jibraeel and Mikaeel. It was with the Messenger of Allah[saww], protected him[saww], and helped him[saww], and it is with the Imams[asws] and the successors[asws] from after him[saww]'.

(5) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن سماعة بن مهران قال سمعت ابا عبد الله عليه السلام يقول ان الروح خلق اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يسدده ويرشده وهو مع الاوصياء من بعده.

5 – It has been narrated to us by Muhamad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Sama'at Bin Mahraan who said:

'I heard Abu Abdullah[asws] say that: 'The Spirit is a creature greater than Jibraeel and Mikaeel. It was with the Messenger of Allah[saww], protected him[saww] and guided him[saww], and it is with the successors[asws] from after him[saww]'.

(6) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن ابى الصباح الكنانى قال قلت لابي عبد الله عليه السلام وكذلك اوحينا اليك روحا من امرنا إلى اخر الاية قال خلق والله اعظم من جبرئيل وميكائيل وقد كان مع رسول الله صلى الله عليه وآله يخبره ويسدده و هو مع الائمة من بعده.

6 – It has been narrated to us by Muhammad Bin Abdul Hameed, from mansour Bin Yunus, from Abu Al-Sabaah Al-Kanany who said:

'I said to Abu Abdullah[asws] ***"[42:52] And thus have We inspired to you a Spirit of Our command . . .*** up to the end of the Verse. He[asws] said: 'A creature, by Allah[azwj], greater than Jibraeel and Mikaeel, and it was with the Messenger of Allah[saww], informed him[saww], and protected him[saww], and it is with the Imams[asws] from after him[saww]'.

(7) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن اسباط بياع الزطى عن ابى عبد الله عليه السلام قال قال له رجل من اهل هيت قول الله عزوجل وكذلك اوحينا اليك روحا من امرنا ما كنت تدرى ما الكتاب ولا الايمان قال فقال ملك منذ انزل الله ذلك الملك لم يصعد إلى السماء كان مع رسول الله صلى الله عليه وآله و هو مع الائمة يسددهم.

7 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Asbaat, the slave of Al-Zaty, who has said:

'Abu Abdullah[asws] said, 'A man from his[asws] family said to him[asws], 'The Statement of Allah[azwj] Mighty and Majestic ***"[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was"***. He[asws] said: 'An Angel. Since Allah[azwj] Sent down that Angel, he has not ascended to the sky. It was with the Messenger of Allah[saww], and it is with the Imams[asws], protecting them[asws]'.

(8) حدثنا محمد بن الحسين عن صفوان عن ابى الصباح الكنانى عن ابى بصير قال قلت قول الله وكذلك اوحينا اليك روحا من امرنا قال هو خلق اعظم من جبرئيل وميكائيل وكل بمحمد صلى الله عليه وآله يخبره ويسدده وهو مع الائمة يخبرهم ويسددهم.

8 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Abu Al-Sabaah Al-Kanany, from Abu Baseeer who said:

'I recited ***"[42:52] And thus have We inspired to you a Spirit of Our command."*** He[asws] said: 'It is a creature greater than Jibraeel and Mikaeel, allocated to Muhammad[saww], informed him[saww], and protected him[saww], and it is with the Imams[asws], informing them[asws] and protecting them[asws]'.

(9) حدثنا احمد بن محمد بن عيسى عن احمد بن محمد بن ابى نصر البزنطى عن عاصم عن محمد بن مسلم عن ابى جعفر عليه السلام في قول الله عزوجل وكذلك اوحينا اليك روحا من امرنا ما كنت تدرى ما الكتاب ولا الايمان فقال خلق

9 – It has been narrated to us by Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al-Bazanty, from Aasim, from Muhammad Bin Muslim, who has said:
'Abu Ja'far[asws] regarding the Statement of Allah[azwj] Mighty and Majestic ***"[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was"***. He[asws] said: 'A creature from the creatures of Allah[azwj] greater than Jibraeel and Mikaeel. It was with the Messenger of Allah[saww], informed him[saww], and protected him[saww], and it is with the Imams[asws] from after him[saww]'.

(10) حدثنا عبد الله بن محمد عن ابراهيم بن محمد عن عبد الله بن جبله عن ابى الصباح قال سمعت ابا عبد الله عليه السلام يقول انه كان مع رسول الله صلى الله عليه وآله خلق اعظم من جبرئيل وميكائيل كان يوفقه ويسدده وهو مع الائمة من بعده.

10 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim bin Muhammad, from Abdullah Bin Jabalah, from Abu Al-Asbaah who said:
'I heard Abu Abdullah[asws] say: 'It was with the Messenger of Allah[saww], a creature greater than Jibraeel and Mikaeel, guided him[saww] and protected him[saww], and it is with the Imams[asws] from after him[saww]'.

(11) حدثنا احمد بن محمد عن البرقى عن ابى الجهم عن على بن اسباط قال سئل ابا عبد الله عليه السلام رجل وانا حاضر عن قول الله تعالى وكذلك اوحينا اليك روحا من امرنا فقال منذ انزل الله ذلك الروح على محمد صلى الله عليه وآله لم يصعد إلى السماء وانه لفينا.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from Abu Al-Jaham, from Ali Bin Asbaat who said:
'A man asked Abu Abdullah[asws], and I was present, about the Statement of Allah[azwj] ***"[42:52] And thus have We inspired to you a Spirit of Our command"***. He[asws] said: 'Since Allah[azwj] Sent down that Spirit upon Muhammad[saww], it did not ascend to the sky, and it is within us[asws]'.

(12) حدثنا احمد بن محمد عن الحسن بن محبوب عن ابى بكير عن زرارة عن ابى جعفر عليه السلام في قول الله عزوجل وكذلك اوحينا اليك روحا من امرنا ما كنت تدرى ما الكتاب ولا الايمان ولكن جعلناه نورا نهدى به من نشاء من عبادنا فقال أبو جعفر عليه السلام منذ انزل الله ذلك الروح على نبيه ما صعد إلى السماء وانه لفينا.

12 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Bakeyr, from Zarara, who said:
'Abu Ja'far[asws] regarding the Statement of Allah[azwj] Mighty and Majestic ***"[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was, but We have made it a Light by which We Guide whosoever from Our servants"***. Abu Ja'far[asws] said: 'Since Allah[azwj] Sent down that Spirit upon His[azwj] Prophet[saww], it has not ascended to the sky, and it is within us[asws]'.

(13) حدثنا محمد بن الحسين عن على بن اسباط قال سأله رجل من اهل هيت وانا حاضر عن قول الله عزوجل وكذلك اوحينا اليك روحا من امرنا قال منذ انزل الله ذلك الروح على محمد صلى الله عليه وآله ما صعد إلى السماء وانه لفينا

13 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Asbaat who said:
'A man from his[asws] family asked him[asws], and I was present, about the Statement of Allah[azwj] Mighty and Majestic ***"[42:52] And thus have We inspired to you a Spirit of Our command"***. He[asws] said: 'Since Allah[azwj] Sent down that Spirit upon Muhammad[saww], it has not ascended to the sky, and it is within us[asws]'.

(14) حدثنا سلمة بن الخطاب عن يحيى بن ابراهيم حدثنى اسباط بن سالم قال كنت عند ابى عبد الله عليه السلام فدخل عليه رجل من اهل هيت فقال اصلحك الله قول الله تبارك وتعالى في كتابه وكذلك اوحينا اليك روحا من امرنا قال ذلك فينا منذ هبطه الله إلى الارض وما يخرج إلى السماء.

14 – It has been narrated to us by Salmat Bin Al-Khattab, from Yahya Biin Ibrahim, from Asbaat Bin Saalim who said:

'I was in the presence of Abu Abdullah[asws], when a man from his[asws] family came up to him[asws] and said, 'May Allah[azwj] Keep you well, the Statement of Allah[azwj] Blessed and High in His[azwj] Book ***"[42:52] And thus have We inspired to you a Spirit of Our command"***. He[asws] said: 'That is within us[asws]. Since Allah[azwj] Sent it down to the Earth, it has not exited to the sky'.

(15) حدثنا احمد بن محمد عن الحسن بن محبوب عن الاحول عن سلام بن المستنير قال سمعت ابا جعفر عليه السلام وقد سئل عن قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا فقال الروح الذى قال الله واوحينا اليك روحا من امرنا فانه هبط من السماء إلى محمد صلى الله عليه وآله ثم لم يصعد إلى السماء منذ هبط إلى الارض.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salaam Bin Al-Mustaneer who said:

'I heard Abu Ja'far[asws], and he[asws] was asked about the Statement of Allah[azwj] Blessed and High ***"[42:52] And thus have We inspired to you a Spirit of Our command"***, he[asws] said: 'The Spirit about which Allah[azwj] has Said ***"[42:52] And thus have We inspired to you a Spirit of Our command"***, it came down from the sky unto Muhammad[saww], then it never ascended to the sky since it came down to the Earth'.

(17) باب ما يسأل العالم عن العلم الذى يحدث به من صحف عندهم ازداده أو رواية فاخبر بسر وان ذلك من الروح

CHAPTER 17 – WHAT HAS BEEN ASKED FROM THE KNOWLEDGEABLE ONEasws ABOUT THE KNOWLEDGE BY WHICH HEasws NARRATES BY, WHETHER IT IS FROM THE PARCHMENTS WHICH ARE IN THEIRasws POSSESSION, INCREASING IT OR REPORTS WHICH THEYasws HAVE BEEN INFORMED IN SECRET, AND THAT IS FROM THE SPIRIT

(1) حدثنا احمد بن محمد عن ابيه محمد بن عيسى عن عبد الله بن طلحه قال قلت لابي عبد الله عليه السلام اخبرني يابن رسول الله صلى الله عليه وآله عن العلم الذى تحدثونا به امن صحف عندكم أو من رواية يرويها بعضكم عن بعض أو كيف حال العلم عندكم قال يا عبد الله الامر اعظم من ذلك واجل اما تقراء كتاب الله قلت بلى قال اما تقراء وكذلك اوحينا اليك روحا من امرنا ما كنت تدرى ما الكتاب ولا ايمان افترون انه كان في حال لا يدرى ما الكتاب ولا الايمان قال قلت هكذا نقرؤها قال نعم قد كان في حال لا يدرى ما الكتاب ولا الايمان حتى بعث الله تلك الروح فعلمه بها العلم والفهم وكذلك تجرى تلك الروح إذا بعثها الله إلى عبد علمه بها العلم والفهم.

1 – It has been narrated to us by Ahmad Bin Muhammad, from his father Muhammad Bin Isa, from Abdulla Bin Talha who said:

'I said to Abu Abdullahasws, 'Inform me, O sonasws of the Messenger of Allahsaww, about the knowledge which youasws talk to us by, is it from the Parchments which are in yourasws possession, or from reports that have been reported by one of youasws to the otherasws, or how is the situation of the knowledge which is with youasws?'. Heasws said: 'O Abdullah, the matter is greater than that, and more urgent, but have you read the Book of Allahazwj?' I said, 'Yes'. Heasws said: 'But have you read ***"[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was"***? Are you assuming that hesaww was in a condition in which he aww did not know the Book and nor had the Faith (Nouzobillah)?' I said, 'This is how we read it'. Heasws said: 'Yes. Hesaww was in a condition in which hesaww did not know what was the Book or the Faith until Allahazwj Sent the Spirit with the Knowledge and the understanding, and like that is how that Spirit carried it, if Allahazwj Sent it to a servantasws, making known the Knowledge by it, the Knowledge and the understanding'.

(2) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن ابن سنان أو غيره عن عبد الله بن طلحة قال قلت لابي عبد الله عليه السلام اخبرني يابن رسول الله صلى الله عليه وآله عن العلم الذى تحدثونا به امن صحف عندكم أو من رواية يرويها بعضكم عن بعض أو كيف حال العلم عندكم قال أبو عبد الله ع الامر اعظم من ذلك واجل اما تقراء كتاب الله قال قلت بلى قال اما تقرأ وكذلك اوحينا اليك روحا من امرنا ما كنت تدرى ما الكتاب ولا الايمان افترون انه كان في حال لا يدرى ما الكتاب ولا الايمان قال قلت هكذا نقرؤها قال نعم قد كان في حال لا يدرى ما الكتاب ولا الايمان حتى بعث الله تلك الروح فعلمه بها العلم والفهم.

2 – It has been narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al-Barqy, from Ibn Sinan or someone else, from Abdullah Bin Talha who said:

'I said to Abu Abdullahasws, 'Inform me, O sonasws of the Messenger of Allahsaww, about the knowledge which youasws are narrating to us by, is it from the Parchments that are in yourasws possession, or from reports that have been reported from one of youasws to the otherasws, or how is the situation of the knowledge which is with youasws?' Abu Abdullahasws said: 'The matter is greater than that and more urgent. But, have you read the Book of Allahazwj?' I said, 'Yes'. Heasws said: 'Have you read ***"[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was"***? Are you assuming that hesaww was in a condition in which hesaww did not know the Book and nor had the

Faith?' I said, 'This is how we read it'. He[asws] said: 'Yes. He[saww] was in a condition in which he[saww] did not know what was the Book or the Faith until Allah[azwj] Sent the Spirit by which He[azwj] Taught him[saww] the Knowledge and the understanding

(3) وروى محمد بن عيسى عن ابراهيم بن عمر قال قلت لابي عبد الله عليه السلام اخبرني عن العلم الذى تعلمونه اهو شئ تعلمونه من افواه الرجال بعضكم من بعض اوشئ مكتوب عندكم من رسول الله صلى الله عليه وآله فقال الامر اعظم من ذلك اما سمعت قول الله عزوجل في كتابه وكذلك اوحينا اليك روحا من امرنا ما كنت تدرى ما الكتاب ولا الايمان قال قلت بلى قال فلما اعطاه الله تلك الروح علم بها وكذلك هي إذا انتهت إلى عبد علم بها العلم؟؟ والفهم تعرض بنفسه عليه السلام.

3 – And it had been reported by Muhammad Bin Isa, from Ibrahim Bin Umar who said:

'I said to Abu Abdullah[asws], 'Inform me about the knowledge which you[asws] are teaching, is it something which you[asws] are teaching from the mouths of the people, one from the other, or is it something written in your[asws] possession from the Messenger of Allah[saww]'. He[asws] said: 'The matter is greater and more urgent than that, but have you heard the Statement of Allah[azwj] Mighty and Majestic in His[azwj] Book ***"[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was"***? I said, 'Yes'. He[asws] said: 'When Allah[azwj] Gave him[saww] that Spirit to Teach him[saww] by, and this how it has ended up with a servant[asws] being aware of the knowledge and the understanding', indicating to himself[asws] Peace be upon him[asws]'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن سنان عن زياد بن ابى الحلال قال كنت سمعت من جابر احاديث فاضطرب فيها فوادى وضقت. فيها ضيق شديدا فقلت والله ان المستراح لقريب وانى عليه لقوى فاتبعت بعيرا وخرجت عليه من المدينة وطلبت الاذن على ابى عبد الله عليه السلام فاذن لى فلما نظر إلى قال رحم الله جابرا كان يصدق علينا ولعن الله المغيرة فانه كان يكذب علينا قال ثم قال فينا روح رسول الله صلى الله عليه وآله.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Ziyad Bin Abu Al-HilAl-who said:

'I heard from Jabir (certain) Hadeeth which made me to be restless, and I felt a constriction (in my chest) an extreme constriction. I said (to myself), that Al-Mustarah is near, and I am strong enough. I followed a camel and came out to him[asws] from Al-Medina and sought permission to Abu Abdullah[asws]. He[asws] gave me permission. When he[asws] looked at me, he[asws] said: 'May Allah[azwj] have Mercy on Jabir who ascribed truth to us[asws] and may Allah[azwj] Curse Al-Mugheira for, he ascribes lies to us'. Then he[asws] said: 'Within us[asws] is the Spirit of the Messenger of Allah[saww]'.

(5) حدثنا أبو محمد عن حمران بن موسى بن جعفر عن على بن اسباط عن محمد بن الفضيل عن ابى حمزة قال سئلت ابا عبد الله عليه السلام عن العلم ما هو اعلم يتعلمه العالم من افواه الرجال أو في كتاب عندكم تقرؤنه فتعلمون منه فقال الامر اعظم من ذلك واجل اما سمعت من قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا ما كنت تدرى ما الكتاب ولا الايمان ثم قال واى شئ يقول اصحابكم في هذه الاية فقلت لا ادرى جعلت فداك ما يقولون قال بلى قد كان في حال لا يدرى ما الكتاب ولا الايمان حتى بعث الله إليه تلك الروح التى يعطيها الله من يشاء فإذا اعطاها الله عبدا علمه الفهم والعلم.

5 – It has been narrated to us by Abu Muhammad, from Hamraan Bin Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I asked Abu Abdullah[asws] about the knowledge, 'What is it that the knowledgeable one[asws] learns the knowledge from, the mouths of the men, or is it in a Book that is in your[asws] possession that you[asws] are reading from and teaching from?' He[asws] said: 'The matter is greater than that, and more urgent, but, have you heard from the Statements of Allah[azwj] Blessed and High ***"[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was"***?' Then he[asws] said: 'And what do your companions say

regarding this Verse?' I said, 'I don't know, may I be sacrificed for you[asws], what they are saying'. He[asws] said: 'Yes, he[saww] was in a situation in which he[saww] did not know what the Book was, nor the Faith until Allah[azwj] Sent to him[saww] that Spirit which Allah[azwj] Gives to whosoever He[azwj] Likes to. When He[azwj] Gives it to a servant[asws], He[azwj] Teaches him[asws] the understanding and the Knowledge'.

(18) باب الروح التى قال الله يسئلونك عن الروح قل الروح من امر ربى انها في رسول الله ص واهل بيته ع يسددهم ويوفقهم ويفقههم.

CHAPTER 18 – THE SPIRIT ABOUT WHICH ALLAH[azwj] HAS SAID [17:85] AND THEY ASK YOU ABOUT THE SPIRIT, SAY: 'THE SPIRIT IS ONE OF THE COMMANDS OF MY LORD', IT IS WITHIN THE MESSENGER OF ALLAH[saww] AND THE PEOPLE[asws] OF THE HOUSEHOLD

(1) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن هشام بن سالم سمعت ابا عبد الله عليه السلام يقول يسئلونك عن الروح قل الروح من امر ربى قال خلق اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة يوفقهم ويسددهم وليس كلما طلب وجد.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from hashaam Bin Saalim, who says:

'I heard Abu Abdullah[asws] say: ***"[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord"***, he[asws] said: 'A creation greater than Jibraeel, and Mikaeel, it was not with anyone from the past other than Muhammad[saww], and it is with the Imams[asws], serving them[asws] and assisting them[asws], and there is nothing from all that was sought, but was found'.

(2) حدثنا ابراهيم بن هاشم عن ابن ابى عمير عن ابى ايوب الخزاز عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول يسئلونك عن الروح قال الروح من امر ربى قال خلق اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة يسددهم وليس كلما طلب وجد.

2 – It has been narrated to us by Ibrahim Bin Haashim, from Ibn Abu Umeyr, from Abu Ayub Al-Khazaaz, from Abu Baseer who said:

'I heard Abu Abdullah[asws] say ***"[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord"***, It is a creation greater than Jibraeel and Mikaeel, it was not with anyone from the past other than Muhammad[saww] and it is with the Imams[asws], serving them[asws], and there is nothing from all that was sought, but was found'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابى عمير عن حفص بن البخترى قال سمعت ابا عبد الله عليه السلام يقول يسئلونك عن الروح قل الروح من امر ربى قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وليس كلما طلب وجد.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Hafs Bin Al-Bakhtary who said:

'I heard Abu Abdullah[asws] say ***"[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord"***, it is an Angel (like entity) greater than Jibraeel and Mikaeel. It was not with anyone from the past other than Muhammad[saww], and there is nothing from all that was sought, but was found'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابى ايوب الخزاز قال سمعت ابا عبد الله عليه السلام يقول يسألونك عن الروح قل الروح من امر ربى قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة وليس كلما طلب وجد.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Ayub Al-Khazaaz who said:

'I heard Abu Abdullah[asws] say ***"[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord"***, it is an Angel (like but) greater than Jibraeel and Mikaeel. It was not with anyone from the past other than

Muhammad[saww], and it is with the Imams[asws], and there is nothing from all that is sought, but it is found'.

(5) حدثنا احمد بن محمد بن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان الكلبى عن ابى بصير قال قلت لابي عبد الله عليه السلام يسئلونك عن الروح قل الروح من امر ربى وما اوتيتم من العلم الا قليلا قال هو خلق اعظم من جبرئيل وميكائيل كان مع رسول الله يوفقه وهو معنا اهل البيت.

5 – It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan Al-Kalby, from Abu Baseer who said:

'I said to Abu Abdullah[asws] ***"[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord and you have not been Given from the knowledge except for a little"*** He[asws] said: 'It is a creation greater than Jibraeel and Mikaeel. It was with the Messenger of Allah[saww], serving him[saww], and it is with us[asws], the People[asws] of the Household'.

(6) حدثنا احمد بن محمد عن على بن الحكم عن حفص الكلبى عن ابى بصير قال سألت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى يسألونك عن الروح قل الروح من امر ربى وما اوتيتم من العلم الا قليلا قال هو شئ اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يوفقه وهو معنا اهل البيت.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from hafs Al-Kalby, from Abu Baseer who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] ***"[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord and you have not been Given from the knowledge except for a little"***. He[asws] said: 'It is an 'Entity' greater than Jibraeel and Mikaeel. It was with the Messenger of Allah[saww], helping him[saww], and it is with us[asws], the People[asws] of the Household'.

(7) حدثنا يعقوب بن يزيد عن الحسن بن على عن اسباط بن سالم قال سئلت ابا عبد الله عليه السلام عن قول الله عزوجل يسئلونك عن الروح قل الروح من امر ربى قال خلق اعظم من جبرئيل وميكائيل وهو مع الائمة.

7 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali, from Asbaar Bin Saalim who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] Mighty and Majestic ***"[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord"***. He[asws] said: 'A creation greater than Jibraeel and Mikaeel, and it is with the Imams[asws]'.

(8) حدثنا احمد بن محمد عن على بن الحكم عن سيف بن عميرة عن ابى بصير قال سألت ابا عبد الله عليه السلام عن الروح قال الروح من امر ربى فقال أبو عبد الله عليه السلام خلق اعظم من جبرئيل وميكائيل وهو مع الائمة يفقهم قلت ونفخ فيه من روحه قال من قدرته.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Abu Baseer who said:

'I asked Abu Abdullah[asws] about ***"[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord"***. Abu Abdullah[asws] said: 'A creation greater than Jibraeel and Mikaeel, and it is with the Imams[asws], serving them[asws] as per their[asws] wish'.

(9) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن ابن مسكان عن ابى بصير قال سئلت ابا عبد الله عليه السلام عن قوله عزوجل يسئلونك عن الروح قال الروح من امر ربى قال خلق اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله وهو مع الائمة وهو من الملكوت.

9 – It has been narrated to us by Ibrahim Bin Haashim, from Yahya Bin Abu Umraan, from Yunus, from Ibn Muskaan, from Abu Baseer who said:

'I asked Abu Abdullah[asws] about the Statement of the Mighty and Majestic ***"[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my***

Lord". He[asws] said: 'A creation greater than Jibraeel and Mikaeel. It was with the Messenger of Allah[saww], and it is with the Imams[asws], and it is from the Kingdom'.

(10) حدثنا احمد بن محمد بن عيسى عن الحسين القلانسى قال سمعته يقول في هذه الاية يسئلونك عن الروح قل الروح من امر ربى قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة وليس كما ظننت.

10 - It has been narrated to us by Ahmad Bin Muhammad, Bin Isa, from Al-Husayn Al-Qalanasy, who said:

'I heard him[asws] say regarding this Verse ***"[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord"***. He[asws] said: 'An Angel (like but) greater than Jibraeel and Mikaeel. It was not with anyone from the past other than Muhammad[saww], and it is with the Imams[asws], and it is not as you think it to be'.

(11) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن ابراهيم بن عمر اليماني عن الحسين بن ابى العلاء عن ابى بصير قال سمعته يقول في هذه الاية ويسئلونك عن الروح قل الروح من امر ربى قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة وليس كما ظننت.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar Al-Yamaany, from Al-Husayn Bin Abu Al-A'ala, from Abu Baseer who said:

'I heard him[asws] say regarding this Verse ***"[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord"***. He[asws] said: 'An Angel (like but) greater than Jibraeel and Mikaeel. It was not with anyone from the past other than Muhammad[saww], and it is with the Imams[asws], and it is not as you think it to be'.

(12) حدثنا احمد بن محمد ويعقوب بن يزيد عن الحسن بن على بن فضال عن ابى جميله عن محمد الحلبي عن ابى عبد الله عليه السلام في قوله عزوجل يسألونك عن الروح قل الروح من امر ربى قال ان الله تبارك وتعالى احد صمد والصمد الشئ الذى ليس له جوف وانما الروح خلق من خلقه له بصر وقوة وتأييد يجعله الله في قلوب الرسل والمؤمنين.

12 – It has been narrated to us by Ahmad Bin Muhammad, and Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Al-Halby, who has narrated:

'Abu Abdullah[asws] regarding the Statement of the Mighty and Majestic ***"[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord"***. He[asws] said that: 'Allah[azwj] Blessed and High is One, Absolute (Samad), and the Absolute (Al-Samad) is a thing which does not have a cavity for it, and as for the Spirit, it is a creature from His[azwj] creatures, it has for the vision, and strength, and support. Allah[azwj] has Made it to be in the hearts of the Messengers[as] and the believers'.

(13) حدثنا بعض اصحابنا عن المفضل بن عمر عن ابى عبد الله عليه السلام قال مثل المؤمن وبدنه كجوهرة في صندوق إذا خرجت الجوهرة منه طرح الصندوق ولم تتعب به قال ان الارواح لا تمازج البدن ولا تداخله انما هو كالكلل للبدن محيطة به.

13 – It has been narrated to us by one of our companions, from Al-MufazzAl-Bin Umar, who said:

'Abu Abdullah[asws] having said: 'The example of the Momin (believer) and his body, is like a jewel in a box. If the jewel comes out, the box is thrown away, and not be tired by it. The souls do not mix with the body, nor do they enter it, but it is like the hull (surrounds) the body, in control of it'.

(19) - باب في الروح التى قال الله عزوجل تنزل الملائكة بالروح من امره وهى تكون مع الانبياء والاوصياء والفرق بين الروح والملائكة

CHAPTER 19 – REGARDING THE SPIRIT WHICH ALLAH[azwj] MIGHTY AND MAJESTIC HAS SAID "THE ANGELS DESCEND WITH THE SPIRIT BY HIS[azwj] COMMAND" (16:2), AND IT HAS HAPPENED WITH THE PROPHETS[saww] AND THE SUCCESSORS[as], AND THE DIFFERENCE BETWEEN THE SPIRIT AND THE ANGELS

(1) حدثنا محمد بن عيسى عن عبيد بن اسباط عن على بن ابى حمزة عن ابى بصير عن ابى جعفر عليه السلام قال سئلته عن قول الله عزوجل ينزل الملائكة بالروح من امر ربه على من يشاء من عباده فقال جبرئيل الذى نزل على الانبياء و الروح تكون معهم ومع الاوصياء لا تفارقهم تفقههم وتسددهم من عند الله وانه لا اله الا الله محمد رسول الله صلى الله عليه وآله وسلم وبهما عبد الله واستعبده الخلق وعلى هذا الجن و الانس والملائكة ولم يعبد الله ملك ولا نبى ولا انسان ولا جان الا بشهادة ان لا اله الا الله وان محمدا رسول الله وما خلق الله خلقا الا للعبادة.

1 – It has been narrated to us by Muhammad Bin Isa, from Ubeyd Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] Mighty and Majestic: "***[16:2] He sends down the angels with the Spirit by His command on whom He pleases of His servants***". He[asws] said: 'Jibraeel is the one whom descends upon the Prophets[as], and the Spirit is with them[as] and with the successors[as]. There is no separating them[as], surpassing them[as] and their[as] guidance from Allah[azwj], and it is "There is no god but Allah[azwj] and that Muhammad[saww] is the Messenger[saww] of Allah[azwj]", and by these two Allah[azwj] is worshipped, and the creation worship Him[azwj], and on this are the Jinn, and the Humen, and the Angels, and there is no one who worships Allah[azwj] from the Angel, nor Prophet[as], nor Human, nor Jinn except by the two testimonies "There is no God but Allah[azwj] and that Muhammad[saww] is the Messenger[saww] of Allah[azwj] (and Ali[asws] Amir-ul-Momineen), and Allah[azwj] did not Create any creature except for the sake of worship'.

(2) وروى بعض اصحابنا عن موسى بن عمر عن على بن اسباط هذا الحديث بهذا الاسناد بعينه.

2 – And it has been reported one of our companions, from Musa Bin Umar, from Ali Bin Asbaat, this exact Hadeeth, by this chain.

(3) حدثنا محمد بن الحسين ومحمد بن عيسى عن على بن اسباط عن الحسين بن ابى العلاء عن سعد الاسكاف قال اتى رجل على بن ابى طالب عليه السلام يسأله عن الروح اليس هو جبرئيل فقال له على عليه السلام جبرئيل من الملائكة والروح غير جبرئيل وكرر ذلك على الرجل فقال له لقد قلت عظيما من القوم ما احد يزعم ان الروح غير جبرئيل فقال له على عليه السلام انك ضال تروى عن اهل الضلال يقول الله تبارك وتعالى لنبيه ع اتى امر الله فلا تستعجلوه سبحانه وتعالى عما يشركون تنزل الملائكة بالروح والروح غير الملائكة.

3 - It has been narrated to us by Muhammad Bin Al-Husayn, and Muhammad Bin Isa, from Ali Bin Asbaat, from Al-Husayn Bin Abu Al-A'ala, from Sa'd Al-Askaaf who said:

'A man came to Ali[asws] Bin Abu Talib[asws] and asked him[asws] about the Spirit, is he not Jibraeel?' Ali[asws] said to him: 'Jibraeel is from the Angels, and the Spirit is other than Jibraeel', and he[asws] reiterated that to the man'. He said to him: 'You[asws] have said a great thing, there is no one from the people who thinks that Jibraeel is other than the Spirit'. Ali[asws] said to him: 'You are in error, reporting from erroneous people. Allah[azwj] Blessed and High has Said to His[azwj] Prophet[saww] "***[16:1] Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him)***, ***[16:2] He sends down the angels with the Spirit***", and the Spirit is other than Jibraeel'.

(4) حدثنا احمد بن الحسين عن المختار بن زياد عن ابى جعفر محمد بن سليمان عن ابيه عن ابى بصير قال كنت مع ابى عبد الله عليه السلام فذكر شيئا من امر الامام إذا ولد قال واستوجب زيادة الروح في ليلة القدر فقلت جعلت فداك اليس الروح جبرئيل قال جبرئيل من الملائكة والروح خلق اعظم من الملائكة اليس الله يقول تنزل الملائكة والروح.

4 – It has been narrated to us by Ahmad Bin Al-Husayn, from Al-Mukhtar Bin Ziyaad, from Abu Ja'far Muhammad Bin Suleman, from his father, from Abu Baseer who said:

'I was with Abu Abdullah[asws], and I mentioned something from the matter of the Imam[asws] when he[asws] comes to the world, he[asws] said: 'And it requires more than the Spirit during the Night of Power (*Laylat Ul Qadr*)'. I said, 'May I be sacrificed for you, is not the Spirit Jibraeel?' He[asws] said: 'Jibraeel is from the Angels, and the Spirit is a creation greater than the Angels. Has not Allah[azwj] Said: "***[97:4] The angels and the Spirit descend therein***"?

(20) - باب في الامام انه يعلم الساعة التى يمضى فيها وما يزاد في الليل والنهار ولا يوكل إلى نفسه

CHAPTER 20 – REGARDING THE IMAM[asws], HE[asws] KNOWS THE TIME IN WHICH HE[asws] WILL PASS AWAY AND WHAT IS INCREASED DURING THE NIGHT AND THE DAY, AND HE[asws] DOES NOT RELY UPON HIMSELF[asws]

(1) حدثنا يعقوب بن يزيد عن الحسن بن محبوب عن عمر بن يزيد قلت الآية النحل. لابي عبد الله عليه السلام إذا مضى الامام يفضى من علمه في الليلة التى يمضى فيها إلى الامام القائم من بعده مثل ماكان يعلم الماضي قال وما شاء الله من ذلك يورث كتبا ولا يوكل إلى نفسه ويزاد في ليله ونهاره.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Umar Bin Yazeed who said:

'I recited ***[16:1] Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him)*** to Abu Abdullah[asws] and said, 'If the Imam[asws] passes away, he[asws] delegates from his[asws] knowledge during the night in which he[asws] passes away to the established Imam[asws] after him[asws], the like of what the previous Imam[asws] made known to him[asws]?' He[asws] said: 'And whatever Allah[azwj] so Desires from that, he[asws] inherits the Books and is not left to rely upon himself[asws], and he[asws] gets increased (with Knowledge by Allah[azwj]) during his[asws] nights and days'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابى عمير عن منصور بن يونس عن ابى بصير قال قلت لابي عبد الله عليه السلام الامام إذا مات يعلم الذى بعده في تلك الساعة مثل علمه قال يورث كتبا ويزاد في كل يوم وليلة ولا يوكل إلى نفسه.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said:

'I said to Abu Abdullah[asws], 'When the Imam[asws] passes away, he[asws] makes it known to the Imam[asws] after him[asws] in that particular time the like of his[asws] knowledge?' He[asws] said: 'He[asws] inherits the Books, and gets increased during each night and day, and is not left to rely upon himself[asws]'.

(3) حدثنا محمد بن الحسين عن منصور عن ابى بصير قال قلت لابي عبد الله عليه السلام جعلني الله فداك العالم منكم يمضى في اليوم أو في الليلة وفى الساعة بعد مثل علمه قال يا ابا محمد يخلفه العالم من بعده في ذلك يوم اوفى تلك الساعة مثل علمه قال يورث كتبا ويزاد في الليل والنهار ولا يكله الله إلى نفسه.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Mansour, from Abu Baseer who said:

'I said to Abu Abdullah[asws], 'May Allah[azwj] Make me to be sacrificed for you[asws], the knowledge from those that pass away from you[asws] all in the day or in the night and in the time afterward make it knows the like of his[asws] knowledge?' He[asws] said: 'O Abu Muhammad, he[asws] leaves behind the knowledge to the one after him[asws] in that day, or in that time, the like of his[asws] knowledge. He[asws] inherits the Books and is increased in the night and the day, and Allah[azwj] does not Leave him[asws] to rely upon himself[asws]'.

(4) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن منصور عن ابى بصير قال قلت لابي عبد الله عليه السلام جعلني الله فداك العالم منكم يمضى في اليوم اوفى الليلة وفى الساعة يخلفه العالم من بعده في ذلك اليوم اوفى تلك الساعة يعلم مثل علمه قال يا ابا محمد يورث كتبا ويزاد في الليل والنهار ولا يكله الله إلى نفسه.

4 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour, from Abu baser who said:

'I said to Abu Abdullah[asws], 'May Allah[azwj] Make me to be sacrificed for you[asws], the knowledge from those that pass away from you[asws] all in the day or in the night and in the time afterward make it knows the like of his[asws] knowledge?' He[asws] said: 'O Abu Muhammad, he[asws] inherits the Books and is increased in the night and the day, and Allah[azwj] does not leave him[asws] to rely upon himself[asws]'.

(5) حدثنا محمد بن عبد الحميد عن محمد بن عمربن يزيد عن الحسن بن عمر عن ابيه قال قلت لابي عبد الله عليه السلام إذا مضى الامام يفضى من علمه في الليلة التى يمضى فيها إلى الامام القائم من بعده مثل ماكان يعلم الماضي قال اوما شاء الله من ذلك يورث كتبا ولا يوكل إلى نفسه ويزاد في ليله ونهاره.

5 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Muhammad Bin Umar bin Yazeed, from Al-Hassan Bin Umar, from his father who said:

'I said to Abu Abdullah[asws], 'If the Imam[asws] passes away, he[asws] delegates from his[asws] knowledge during the night in which he[asws] passes away to the established Imam[asws] after him[asws], the like of what the previous Imam[asws] made known to him[asws]?' He[asws] said: 'And whatever Allah[azwj] so Desires from that, he[asws] inherits the Books and is not left to rely upon himself[asws], and he[asws] gets increased (with Knowledge by Allah[azwj]) during his[asws] nights and days'.

(6) حدثنا الحسن بن على عن احمد بن هلال عن ابى مالك الحضرمي عن ابى الصابح عن ابى بصير قال قلت لابي عبد الله عليه السلام يكون ان يفضى هذا الامر إلى من لم يبلغ قال نعم قلت ما يصنع قال يورث كتبا ولا يكله الله إلى نفسه.

6 – It has been narrated to us by Al-Hassan bin Ali, from Ahmad Bin Hilal, from Abu Maalik Al-hazramy, from Abu Al-Asbaah, from Abu Baseer who said:

'I said to Abu Abdullah[asws], 'Is it that he[asws] will delegate this matter to the one[asws] to whom it has not reached?' he[asws] said: 'Yes'. I said, 'What does he[asws] make of it?' He[asws] said: 'He[asws] inherits the Books, and Allah[azwj] does not Leave him[asws] to rely upon himself[asws]'.

(7) حدثنا احمد بن محمد عن الحسن بن محبوب عن يعقوب السراج قال سئلت ابا عبد الله عليه السلام متى يمضى الامام حتى يؤدى علمه إلى من يقوم مقامه من بعده قال فقال لا يمضى الامام حتى يفضى (1) علمه إلى من انتجبه الله ولكن يكون صامتا معه فإذا مضى ولى العلم نطق به من بعده.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Yaqoub Al-Siraaj who said:

'I asked Abu Abdullah[asws], 'When the Imam[asws] passes away, he[asws] makes his[asws] knowledge to proceed to the one[asws] who will stand in his[asws] place after him[asws]?' He[asws] said: 'The Imam[asws] does not pass away until he[asws] delegates his[asws] knowledge to the one[asws] Allah[azwj] Chooses, but he[asws] is to be silent with him[asws]. When he[asws] passes away, the one[asws] after him[asws] becomes the guardian of the knowledge and speaks by it'.

(8) حدثنا احمد بن محمد عن ابن سنان عن محمد بن النعمان قال سألت ابا عبد الله عليه السلام وهو يقول ان الله لا يكلنا إلى انفسنا ولو وكلنا إلى انفسنا لكنا كعرض الناس ونحن الذين قال الله عزوجل ادعوني استجب لكم.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Muhammad Bin Al-No'man who said:

'I asked Abu Abdullah[asws], and he[asws] was saying that: 'Allah[azwj] did not Leave us to rely upon ourselves[asws], and had He[azwj] Left us[asws] to rely upon ourselves[asws], we[asws] would have been like the people, and we[asws] are the ones about whom[asws] Allah[azwj] Mighty and Majestic Says ***"[40:60] And your Lord says: Call upon Me, I will answer you"***

(9) حدثنا أبو محمد عن عمران بن موسى عن ابى عبد الله الرازي عن احمد بن محمد عن الحسين بن عمر بن يزيد عن ابى الحسن عليه السلام قال قلت له ان ابى حدثنى عن جدك انه سئله عن الامام يفضى إليه علم صاحبه فقال في الساعة التى يقبض فيها يصير إليه علم صاحبه فقال هو أو ما شاء الله يورث كتبا ولا يوكل إلى نفسه ويزاد في الليل والنهار فقلت له عندك تلك الكتب وذلك الميراث فقال أي والله انظر فيها.

9 – It has been narrated to us by Abu Muhammad, from Umraan bin Musa, from Abu Abdullah Al-Razy, from Ahmad Bin Muhammad, from Al-Husayn Bin Umar Bin Yazeed, who said:

'I said to Abu Al-Hassan[asws] that, 'My father narrated to me from his grandfather, that he asked about the Imam[asws], that he[asws] delegates his[asws] knowledge to his[asws] companion (the succeeding Imam[asws]). He[asws] said: 'In the time in which he[asws] passes away, his[asws] knowledge goes to his[asws] companion[asws]. He[asws], or whatever Allah[azwj] so Desires, inherits the Books and is not Left to rely upon himself[asws], and is increased in the night and the day'. I said to him[asws], 'Those Books are in your[asws] possession, and that inheritance?' He[asws] said, 'Yes, by Allah[azwj], I[asws] look into them'.

(21) - باب في الامام متى يعلم انه امام

CHAPTER 21 – REGARDING THE IMAMasws. WHEN DOES HEasws KNOW THAT HEasws IS THE IMAMasws (IN CHARGE)

(1) حدثنا محمد بن الحسين عن صفوان بن يحيى قال قلت لابي الحسن الرضا عليه السلام اخبرني عن الامام متى يعلم انه امام حين يبلغه ان صاحبه قد مضى اوحين يمضى مثل ابى الحسن عليه السلام قبض ببغداد وانت هيهنا قال يعلم ذلك حين يمضى صاحبه قلت باى شئ قال يلهمه الله ذلك.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya who said:
'I said to Abu Al-Hassan Al-Rezaasws, 'Inform me about the Imamasws, when does heasws know that heasws is the Imamasws, while heasws has to tell himasws that hisasws successor has passed away, or while heasws is (about to) pass away, for example Abu Al-Hassanasws passed away in Baghdad and youasws are over here?' Heasws said: 'Heasws knows that whilst hisasws companionasws is passing away'. I said, 'By what thing?' Heasws said: 'Allahazwj Inspires him so (*Ilhaam*)'.

(2) حدثنا محمد بن عيسى عن قارن عن رجل انه كان رضيع ابى جعفر عليه السلام قال بينا أبو الحسن عليه السلام جالس مع مودب له يكنى ابا ذكريا وابو جعفر عليه السلام عندنا انه ببغداد وابو الحسن يقرأ من اللوح إلى مؤدبه إذ بكى بكاء شديدا سئله المؤدب ما بكاؤك فلم يجبه فقال ائذن لى بالدخول فاذن له فارتفع الصياح والبكاء من منزله ثم خرج الينا فسألنا عن البكاء فقال ان ابى قد توفى الساعة فقلنا بما علمت قال فادخلني من اجلال الله ما لم اكن اعرفه قبل ذلك فعلمت انه قد مضى فتعرفنا ذلك الوقت من اليوم والشهر فإذا هو قد مضى في ذلك الوقت.

2 – It has been narrated to us by Muhammad Bin Isa, from Qaaran, from a man who used to be an adopted infant of Abu Ja'farasws said:
'Abu Al-Hassanasws was seated with a student of hisasws whose nickname was Abu Zakariyya, and Abu Ja'farasws was with us in Baghdad, and Abu Al-Hassanasws was reading from the Tablet to hisasws student, when heasws suddenly started crying intensely. The student asked himasws, 'What makes youasws cry?' Heasws did not answer him. Heasws said: 'Let measws go to (the house). He made (way for) himasws. Loud wailing was heard from hisasws house. Then heasws came out to us. We asked himasws about the crying. Heasws said that: 'Myasws fatherasws has just passed away'. We said, 'By what have youasws come to know?' Heasws said: 'The Glory of Allahazwj Entered into measws which Iasws did not have before that, so Iasws knew that heasws has passed away'. We made a note of that time and the day and the month. It turned out to be the time in which heasws had passed away'.

(3) حدثنا محمد بن احمد عن بعض اصحابنا عن معاوية بن حكيم عن أبو الفضل الشيباني عن هارون بن الفضل قال رايت ابا الحسن ع في اليوم الذى توفى فيه أبو جعفر ع فقال انا لله وانا إليه راجعون مضى أبو جعفر فقيل له وكيف عرفت ذلك قال تداخلنى ذلة لله لم اكن اعرفها.

3 – It has been narrated to us by Muhammad Bin Ahmad, from one of our companions, from Muawiya Bin Hakeem, from Abu Al-Fazl Al-Shaybani, from Haroun Bin Al-Fazl who said:
'I saw Abu Al-Hassanasws on the day in which Abu Ja'farasws passed away. Heasws said: 'Weasws are from Allahazwj and to Himazwj weasws return. Abu Ja'farasws has passed away'. It was said to himasws, 'And how did youasws know that?' Heasws said: 'The Glory of Allahazwj Entered into measws which Iasws did not have before, so Iasws knew it'.

(4) حدثنا عباد بن سليمان عن سعد بن سعد عن احمد بن عمر قال سمعته يقول يعنى ابا الحسن الرضا ع انى طلقت ام فروة بنت اسحق في رجب بعد موت ابى بيوم قلت له جعلت فداك طلقتها وقد علمت موت ابى الحسن ع قال نعم.

4 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd, from Ahmad Bin Umar who said:

‘I heard him[asws] say, meaning Abu Al-Hassan Al-Reza[asws]: ‘I[asws] divorced Umm Farwa, daughter of Is’haq in Rajab, after the passing away of my[asws] father[asws] by a day’. I said to him[asws], ‘May I be sacrificed for you[asws], you[asws] divorced her and you[asws] had known the demise of Abu Al-Hassan[asws]?’ He[asws] said: ‘Yes’.

(5) حدثنا محمد, بن عيسى عن ابى الفضل عن هارون بن الفضل انه قال في اليوم الذى توفى فيه أبو جعفر قال انا لله وانا إليه راجعون مضى أبو جعفر فقيل له وكيف عرفت ذلك قال لانه تداخلنى ذلة لله لم اكن اعرفها.

5 – It has been narrated to us by Muhammad Bin Isa, from Abu Al-fazal, from Haroun Bin Al-Fazal, who said:

He[asws] said on the day in which Abu Ja’far[asws] passed away: ‘We[asws] come from Allah[azwj] and to Him[azwj] we[asws] return. Abu Ja’far has passed away’. It was said to him[asws]: ‘And how did you[asws] know that?’ He[asws] said: ‘Because the Glory of Allah[azwj] Entered into me[asws] which I[asws] did not have before, so I[asws] knew it’.

(6) حدثنا عباد بن سليمان عن سعد بن سعد عن صفوان بن يحيى قال قلت لابي الحسن الرضا انهم رووا عنك في موت ابى الحسن ان رجلا قال لك علمت ذلك بقول سعيد فقال جائنى سعيد بما قد كنت علمته قبل مجيئه.

6 – It has been narrated to us by Abaad Bin Suleyman, from Sa’d, from Safwaan Bin Yahya who said:

‘I said to Abu Al-Hassan Al-Reza[asws], ‘They are reporting from you[asws] regarding the passing away of Abu Al-Hassan[asws] that a man said to you[asws] that you[asws] came to know that by the saying of Saeed’. He[asws] said: ‘Saeed came to me[asws] with what I[asws] already knew of before he came to me[asws]’.

(22) باب رسول الله ص جعل الاسم الاكبر وميراث النبوة وميراث العلم إلى على ع عند وفاته

CHAPTER 22 – THE MESSENGER OF ALLAH[saww] GAVE THE GREAT NAME (ISM AL-AKBAR) AND INHERITANCE OF THE PROPHET-HOOD AND INHERITANCE OF THE KNOWLEDGE TO ALI[asws] DURING HIS PASSING AWAY

(1) حدثنا على بن عبد الرحمن عن الحسن بن الحسين اللؤلؤئى عن محمد بن سنان عن اسماعيل بن جابر عن عبد الكريم بن عمر عن عبد الحميد بن الديلم عن ابى عبد الله عليه السلام قال ان الله تبارك وتعالى اوحى إلى رسول الله صلى الله عليه وآله انه قد قضيت نبوتك واستكملت ايامك فاجعل الاسم الاكبر وميراث العلم و آثار علم النبوة عند على بن ابى طالب عليه السلام فانى لا اترك الارض الا ولى فيها عالم تعرف به طاعتي وتعرف به ولايتى حجة بين قبض النبي صلى الله عليه وآله إلى خروج النبي الاخر فأوصى رسول الله صلى الله عليه وآله وسلم بالاسم الاكبر وميراث العلم وآثار علم النبوة إلى على بن ابى طالب.

1 – It has been narrated to us by Ali Bin Abdul Rahmaan, from Al-Hazzan Bin Al-Husayn Al-Lu'lui, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Kareem Bin Umar, from Abdul Hameed Bin Al-Daylam, who said:

'Abu Abdullah[asws] having said that: 'Allah[azwj] Blessed and High Revealed unto the Messenger of Allah[saww]: "Your[saww] Prophet-hood has ended, and your[saww] days are completed. Transfer the Great Name (*Al-Ism Al-Akbar*), and inheritance of the knowledge, and the effects of knowledge of the Prophet-hood to be in the possession of Ali[asws] Bin Abu Talib[asws], for I[azwj] do not Leave the Earth alone until there is a knowledgeable one[asws] in it by whom[asws] My[azwj] obedience and My[azwj] Wilayah can be recognised. A Proof between the Capture of the Prophet[saww] up to the exit of the Prophet[saww], at the end". The Messenger of Allah[saww] bequeathed the Great Name (*Al-Ism Al-Akbar*), and inheritance of the knowledge, and effects of knowledge of the Prophet-hood to Ali Bin Abu Talib[asws]'.

(2) حدثنا بعض اصحابنا عن الحسن بن الحسين اللؤلؤي عن محمد بن الفضيل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال لما قضى رسول الله صلى الله عليه وآله نبوته واستكملت ايامه اوحى الله إليه يا محمد صلى الله عليه واله قد قضيت نبوتك واستكملت ايامك فاجعل العلم الذى عندك والاثار والاسم الاكبر وميراث العلم وآثار النبوة في اهل بيتك عند على بن ابى طالب عليه السلام فانى لم اقطع علم النبوة من العقب من ذريتك كما لم اقطعها من بيوتات الانبياء الذين كانوا بينك وبين ابيك ادم صلوات الله عليه وعليهم اجمعين.

2 – It has been narrated to us by one of our companions, from Al-Hassan Bin Al-Husayn Al-Lu'lui from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumalyy, who said:

'Abu Ja'far[asws] having said: 'When the Prophet-hood of the Messenger of Allah[saww] ended, and his[saww] days were completed, Allah[azwj] Revealed unto him[as]: "O Muhammad[saww]! Your[saww] Prophet-hood has ended, and your[saww] days are completed. Transfer the knowledge which is within you[saww], and the effects, and the Great Name (*Al-Ism Al-Akbar*), and inheritance of the knowledge, and the effects of the Prophet-hood in your[saww] Family, to be in the possession of Ali[asws] Bin Abu Talib[asws], for I[azwj] do not Cut off knowledge of the Prophet-hood from the ones to come after from your[saww] offspring, just as I[azwj] did not Cut it off from the Houses of the Prophets[as] who were between you[saww] and your[saww] father Adam[as], may Peace be upon them all".

(3) حدثنا محمد بن الحسين عن الحسن بن محبوب عن محمد بن الفضل عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال سمعته يقول فلما قضى محمد صلى الله عليه وآله نبوته و استكملت ايامه اوحى الله إليه يا محمد صلى الله عليه وآله قد قضيت نبوتك واستكملت ايامك فاجعل العلم الذى عندك والايمان والاسم الاكبر وميراث العلم وآثار علم النبوة في اهل بيتك عند على بن ابى طالب فانى لم اقطع علم النبوة من العقب من ذريتك كما لم اقطعها من بيوتات الانبياء.

3 – It has been narrated to us by Muhammaad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fazal, from Abu Hamza Al-Thumalyy, who said:

'I heard Abu Ja'far[asws] him[asws] say: 'When the Prophet-hood of the Messenger of Allah[saww] ended, and his[saww] days were completed, Allah[azwj] Revealed unto him[saww]: "O Muhammad[saww]! Your [aww] Prophet-hood has ended, and your[saww] days are completed. Transfer the knowledge which is within you[saww], and the belief, and the Great Name (*Al-Ism Al-Akbar*), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood in your[saww] Family to be in the possession of Ali Bin Abu Talib[asws], for I[azwj] do not Cut-off knowledge of the Prophet-hood from the ones[asws] to come after from your[saww] offspring, just as I[azwj] did not cut it off from Houses of the Prophets[as]'.

(4) حدثنا محمد بن عيسى عن محمد بن سنان عن اسماعيل بن جابر عن عبد الكريم بن عمرو عن عبد الحميد بن ابى الديلم عن ابى عبد الله عليه السلام قال اوصى موسى إلى يوشع بن نون واوصى يوشع بن نون إلى ولد هارون ولم يوصى إلى ولد موسى لان الله له الخيرة يختار من يشاء ممن يشاء وبشر موسى يوشع بن نون بالمسيح

4 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail, Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam, who has said:

'Abu Abdullah[asws] having said: 'Musa[as] bequeathed to Yoshua Bin Noon[as], and Yoshua Bin Noon[as] bequeathed to the son of Haroun[as], and did not bequeath to the son of Musa[as], because to Allah[azwj] is the good, He[azwj] Choses whosoever that He[azwj] so Wishes to, and Musa[as] gave the good news to Yoshua Bin Noon[as] of the Messiah[as].

فلما ان بعث الله المسيح قال لهم انه سيأتي رسول الله صلى الله عليه وآله من بعدى اسمه احمد من ولد اسماعيل يصدقني ويصدقكم وجرت بين الحواريين في المستحفظين وانما سماهم الله المستحفظين لانهم استحفظوا الاسم الاكبر وهو الكتاب الذى يعلم به كل شئ الذى كان مع الانبياء

When Allah[azwj] Sent the Messiah[as], He[azwj] Said to him[as] that he[saww], the Messenger of Allah[saww] will come afterwards, his[saww] name will be Ahmad[saww] from the son of Ismail. He[saww] will ratify Me[azwj], and ratify you[as]. And (a meeting) took place between the disciples among the Mustahfizeen (The guardians), and Allah[azwj] had Named them as Al-Mustahfizeen because they were guarding the Great Name (Al-Ism Al-Akbar), and it is the Book by which everything can be known which was with the Prophets[as].

يقول الله تعالى لقد ارسلنا رسلنا بالبينات و انزلنا معهم الكتاب والميزان الكتاب الاسم الاكبر وانما عرف مما يدعى العلم التورية والانجيل والفرقان فما كان كتب نوح وما كتاب صالح وشعيب وابراهيم وقد اخبر الله ان هذا لفى الصحف الاولى صحف ابراهيم وموسى

Allah[azwj] the High has Said "***[57:25] Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance***", and the Book is the Great Name (*Al-Ism Al-Akbar*), and they also knew from what is called the knowledge of the Torah, and the Evangel and the Furqaan. What was written by Nuh[as], and what Saleh[as] wrote, and Shuayb[as], and Ibrahim[as], and this has been Informed by Allah[azwj] that "***[87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa***".

فاين صحف ابراهيم (فقال ظ) اما صحف ابراهيم فالاسم الاكبر وصحف موسى الاسم الاكبر فلم تزال الوصية يوصيها عالم بعد عالم حتى دفعوها إلى محمد صلى الله عليه وآله ثم اتاه جبرئيل فقال له انك قد قضيت نبوتك واستكملت ايامك فاجعل الاسم الاكبر وميراث العلم وآثار النبوة عند على عليه السلام فانى لاترك الارض الاولى فيها عالم يعرف به طاعتي ويعرف به ولايتى فيكون حجة لمن ولد بين قبض نبى إلى خروج آخر فأوحى بالاسم الاكبر وميراث العلم وآثار علم النبوة إلى على بن ابى طالب عليه السلام.

So, where are the Scriptures of Ibrahim[as]? But, the Scriptures of Ibrahim[as] is the Great Name (Al-Ism Al-Akbar), and Scriptures of Musa[as] is the Great Name (Al-Ism Al-Akbar). The successors[as] never ceased to bequeath these to knowledgeable one

after knowledgeable, until they were handed over to Muhammad[saww]. Then Jibraeel came to him[saww]. He said to him[saww]: 'You[saww] have come to the end of your[saww] Prophet-hood, and your[saww] days are completed. Transfer the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effects of the Prophet-hood to be in the possession of Ali[asws], for I[azwj] do not Leave the Earth without My Wali (Guardian) who is the most knowledgeable one[asws] and Has My utmost recognition, by whom[asws] My[azwj] obedience and My[azwj] Wilayat can be recognised. It is a Proof to the ones who were born between the passing away of the Prophet[saww] to the coming out of the last one. He[azwj] Revealed that the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood be transferred to Ali[asws] Bin Abu Talib[asws]'.

آخر الجزؤ التاسع من الكتاب ويتلوه الجزؤ العاشر من كتاب بصائر الدرجات.

End of Part Nine from the Book, and will be followed by Part Ten from the Book Basaair Al-Darajaat

BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD[asws]
BY

ABU JA'FAR MUHAMMAD BIN AL-HASSAN BIN AL-FAROOKH AL-SAFFAAR
Companion of Imam Hassan Al-Askari[asws]

" الجزء العاشر "

Part Ten

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1 - باب في الائمة انهم يعلمون العهد من رسول الله ص في الوصية إلى الذين من بعده

CHAPTER 1 – REGARDING THE IMAMS^asws, THEY^asws KNOW THE PLEDGE FROM THE MESSENGER OF ALLAH^saww REGARDING THE BEQUEST TO THE SUCCEEDING ONE AFTER HIM^asws

(1) حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال اخبرنا احمد بن محمد عن ابن ابى عمير عن حماد بن عثمان عن عمرو بن الاشعث قال سمعت ابا عبد الله عليه السلام يقول اترون الموصى منا يوصى إلى من يريد لا والله ولكنه عهد من رسول الله صلى الله عليه وآله وسلم رجل فرجل حتى ينتهى إلى صاحبه.

1 – It has been narrated to us by Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from hamaad Bin Usman, from Amro Bin Al-Sha'ab who said:

'I heard Abu Abdullah^asws say: 'Do you think that the one^asws from among us^asws who has to make a will, can bequest it (Imamate) to anyone who he^asws so wants to? No, by Allah^azwj, but it is a pledge from the Messenger of Allah^saww, a man^asws after a man^asws, until it ends up with its Master^asws'.

(2) حدثنا احمد بن محمد عن عبد الله بن محمد عن عبد الله الحجال عن داود بن يزيد عمن ذكره عن ابى عبد الله عليه السلام قال اترون الامر الينا ان نضعه فيمن شئنا كلا والله انه عهد من رسول الله صلى الله عليه وآله إلى على بن ابى طالب عليه السلام رجل فرجل إلى ان ينتهى إلى صاحب هذا الامر.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Abdullah Bin Muhammad, from Abdullah Al-Hajaal, from Dawood Bin Yazeed, who said:

'Abu Abdullah^asws having said: 'Do you think that the Matter (Imamate), is up to us^asws, that we^asws make it to bear, on anyone that we^asws so desire? No, by Allah^azwj, it is a pledge from the Messenger of Allah^saww to Ali^asws Bin Abu Talib^asws, a man^asws after a man^asws, ending up to the Master^asws of this Matter'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن عمرو بن عثمان عن حسان عن سدير عن احدهما قال سمعته يقول اترون الوصية انما هو شئ يوصى به الرجل إلى من شاء ثم قال انما هو عهد من رسول الله رجل فرجل حتى انتهى إلى نفسه.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Amro Bin Usman, from Hasaam, from Sudeyr, who said:

'I heard him^asws say: 'Do you think that the bequest (Imamate) is a thing that it can be bequeathed by the man^asws to the one^asws he^asws so desires to?' Then he^asws said: 'But rather, it is a pledge from the Messenger of Allah^saww, a man^asws after a man^asws, until it ends up to me^asws', meaning himself^asws'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن عمرو بن ابان قال ذكر أبو عبد الله عليه السلام الاوصياء وذكرت اسماعيل وقال لا والله يا ابا محمد ما ذاك الينا ما هو الا إلى الله ينزل واحدا بعد واحد.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Amro Bin Abaan who said:

'I mentioned to Abu Abdullah^asws, the successors^asws, and I mentioned Ismail, and he^asws said: 'O Abu Muhammad, that is not up to us^asws. It (Imamate) is not, but up to Allah^azwj, He^azwj Sends down one^asws after another one^asws'.

(5) حدثنا محمد بن الحسين عن على بن ابى اسباط عن عبد الله بن بكير عن عمرو بن اشعث قال سمعت ابا عبد الله عليه السلام يقول اترون هذا الامر الينا نضعه حيث شئنا كلا والله انه عهد من رسول الله صلى الله عليه واله رجل رجل حتى ينتهى إلى صاحبه –

5 – It has been narrated to us by Muhammad bin Al-Husayn, from Ali Bin Abu Asbaat, from Abdullah Bin Bakeyr, from Amro Bin Ash'as who said:

'I heard Abu Abdullah[asws] say: 'Do you think that this Matter (Imamate) is up to us[asws] that we[asws] make it to bear, on anyone that we[asws] so desire? No, by Allah[azwj], it is a pledge from the Messenger of Allah[saww], a man[asws] after a man[asws], until it ends up to its Master[asws]'.

(6) حدثنا ايوب بن نوح عن صفوان بن يحيى عن عبد الله بن بكير عن عمرو عن ابى عبد الله عليه السلام قال كنا عنده نحو من عشرين انسانا فقال لعلكم ترون ان هذا الامر إلى رجل منا نضعه كيف نشاء كلا والله انه عهد من رسول الله صلى الله عليه وآله يسمى رجل فرجل حتى انتهى إلى صاحبه.

6 – It has been narrated to us by Ayub Bin Nuh, from Safwaan Bin Yahya, from Abdullah Bin Baker, from Amro, who said:

'Abu Abdullah[asws] said, 'There were, in his[asws] presence, something like twenty people. He[asws] said: 'Do you all think that this Matter (Imamate) is up to to a man[asws] from us[asws], we[asws] make it to bear howsoever we[asws] desire to?' By Allah[azwj], it is a pledge from the Messenger of Allah[saww], a man[asws] after a man[asws] is called, until it ends up to its Master[asws]'.

(7) حدثنا احمد بن محمد عن ابن ابى عمير عن بكير وجميل عن عمرو بن الاشعث قال سمعت ابا عبد الله عليه السلام ان الوصي منا يوصى إلى من يريد لا والله ولكنه عهد من رسول الله صلى الله عليه وآله رجل فرجل حتى ينتهى الامر إلى صاحبه.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umer, from Baker and Jameel, from Amro Bin Al-Ash'as who said:

'I heard Abu Abdullah[asws] say that: '(Do you think) the successor[asws] from us[asws] bequests it (Imamate) to the one[asws] he[asws] wants to? No, by Allah[azwj], but it is a pledge from the Messenger of Allah[saww], a man[asws] after a man[asws], until the matter ends up to its Master[asws]'.

(8) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن على بن ابى حمزة عن ابى بصير عن ابى عبد الله عليه السلام قال اترون الوصية انما يوصى بها الرجل منا إلى من شاء انما هو عهد من رسول الله إلى رجل فرجل حتى انتهى إلى نفسه.

8 – It has been narrated to us by Ibrahim Bin hashim, from Yahya Bin Abu Umran, from Ali Bin Abu Hamza, from Abu Baseer, who said:

'Abu Abdullah[asws] having said: 'Do you think that the bequest (Imamate), a man[asws] from us[asws] bequeaths it to anyone he[asws] so desires to? But rather, it is a pledge from the Messenger of Allah[saww] to a man[asws], after a man[asws], until it ended up with me[asws]', meaning himself[asws]'.

(9) حدثنا عباد بن سليمان عن سعد بن سعد عن صفوان بن يحيى قال سألته عن الامام إذا اوصى الذى يكون من بعده شيئا فيفوض إليه يجعله حيث شاء أو كيف هو قال انما يقضى بامر الله فقلت له انه حكى عن جدك انه قال اترون هذا الامر نجعله حيث نشاء لا والله ما هو الا عهد من رسول الله رجل فرجل مسمى قال الذى قلت له هو هذا.

9 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd Bin Sa'd, from Safwaan Bin Safwaan Bin Yahya who said:

'I asked him[asws] about the Imam[asws], if he[asws] bequeaths (chooses a successor) the one[asws] to be after him[asws], whether it is a thing delegated to him[asws] to make it to wherever he[asws] so desires to, or how is it?' He[asws] said: 'But it is a Decision by the Command of Allah[azwj]'. I said to him[asws], 'It has been related from your[asws] grandfather[asws] who[asws] said: 'Do you think that this Command (Imamate), we[asws] make to go to whosoever we[asws] desire? No, by Allah[azwj], it is not but it is an oath from the Messenger of Allah[saww], a named man[asws] to a named man[asws]'. He[asws] said: 'That which he[asws] said, it is as such'.

(10) حدثنا احمد بن الحسن بن على بن فضال عن ابيه عن عبد الله بن بكير عن عمرو بن الاشعث بمثل ماحكوا اصحابه.

10 – It has been narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from his father, from Abdullah Bin Bakeyr, from Amro Bin Al-Ash'as, similar to what has been recounted by his companions'.

(11) حدثنا احمد بن محمد عن على بن الحكم عن ابيه عن ابن ابى حمزة عن ابى بصير عن ابى عبد الله عليه السلام قال سئلته وطلبت وقضيت إليه ان يجعل هذا الامر إلى اسماعيل فابى الله الا ان يجعله لابي الحسن موسى ع.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from his father, from Ibn Abu Hamza, from Abu Baseer, who said:

Abu Abdullah^asws said: 'I^asws was asked to request Allah^azwj that He^azwj may Make this Command (Imamate) to Ismail but Allah^azwj Refused and He^azwj Made it go to Abu Al-Hassan Musa^asws'.

(12) حدثنا الحسين بن محمد عن معلى بن محمد عن على بن محمد عن بكر بن صالح الرازي عن محمد بن سليمان المصرى عن عثمان بن اسلم عن معاوية بن عمار عن ابى عبد الله عليه السلام قال ان الامامة عهد من الله عزوجل معهود لرجل مسمى ليس للامام ان يزويها عمن يكون من بعده.

12 – It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Saleh Al-Razy, from Muhammad Bin Suleyman Al-Misry, from Usman Bin Aslam, from Muawiya Bin Amaar, who said:

'Abu Abdullah^asws said that: 'The Imamate, is a pledge from Allah^azwj Mighty and Majestic, Pledged to a man^asws called to it. It is not up to the Imam^asws that he^asws should conceal it from the one^asws who^asws is to be after him^asws'.

(13) حدثنا الحسن بن محمد عن على المعلى بن محمد عن احمد بن محمد بن عبد الله عن احمد بن الحسين عن على بن عبد الله بن مروان الانباري قال كنت حاضرا عنه مضى ابى جعفر بن ابى الحسن عليه السلام فجاء أبو الحسن فوضع له كرسى فجلس عليه وابو محمد قائم في ناحية فلما فرغ من ابى جعفر التفت أبو الحسن إلى ابى محمد فقال يا بنى احدث الله شكرا فقد احدث فيك امرا.

13 – It has been narrated to us by Al-Hassan Bin Muhammad, from Ali Al-Moala Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ahmad Bin Al-Husayn, from Ali Bin Abdullah Bin Marwaan Al-Anbary who said:

'I was present there when Abu Ja'far (9th Imam^asws) Bin Abu Al-Hassan^asws (8th Imam^asws) was about to pass away. Abu Al-Hassan^asws (10th Imam^asws) came. I placed a chair for him^asws. He^asws sat down on it, and Abu Muhammad^asws (11th Imam^asws) was standing nearby. When he^asws (10th Imam^asws) had finished from the burial of Abu Ja'far^asws (9th Imam^asws) Abu Al-Hassan^asws (10th Imam^asws) turned towards Abu Muhammad^asws (11th Imam^asws) and he^asws said: 'O my^asws son^asws, Be thankful to Allah^azwj, for He^azwj has Caused the Command to be in you^asws'.

(14) حدثنا الحسين بن محمد عن المعلى بن محمد عن الحسن بن على الوشا عن عمرو بن ابان عن ابى بصير قال كنت عند ابى عبد الله عليه السلام فذكروا الاوصياء وذكر اسماعيل فقال لا والله يا ابا محمد ما ذاك الينا وما هو الا إلى الله عزوجل ينزل واحدا بعد واحد.

14 – It has been narrated to us by Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa, from Amro Bin Aban, from Abu Baseer who said:

'I was in the presence of Abu Abdullah^asws, when there was a mention of the successors^asws and Ismail was mentioned, he^asws said: 'No, by Allah^azwj, O Abu Muhammad, that is not up to us^asws, and it (Imamate) is not, but up to Allah^azwj Mighty and Majestic. He^azwj Sends down one^asws after another one^asws'.

2 - باب في الائمة انهم يعلمون إلى من يوصون قبل موتهم مما يعلمهم الله

CHAPTER 2 – REGARDING THE IMAMSasws, THEYasws KNOW TO WHOM THEYasws SHOULD BEQUEATH (THE IMAMATE) TO BEFORE THEIRasws PASSING AWAY, FROM WHAT ALLAHazwj INFORMS THEMasws

(1) حدثنا السندي بن محمد عن صفوان بن يحيى عن عبد الله بن مسكان عن حجر عن حمران عن ابى عبد الله عليه السلام قال يقول ما مات عالم حتى يعلمه الله إلى من يوصى.

1 – It has been narrated to us by Al-Sanady Bin Muhammad, from Safwaan Bin Yahya, from Abdullah Bin Muskaan, from Hujr, from Hamraan, who said:

'Abu Abdullahasws having said: 'A knowledgeable onesws does not pass away until Allahazwj Makes himasws to know the oneasws heasws should bequeath it (Imamate) to'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمرو بن ابان عن ابى عبد الله عليه السلام قال ما مات منا عالم حتى يعلمه الله إلى من يوصى.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Amro Bin Abaan, who said:

'Abu Abdullahasws said: 'A knowledgeable oneasws from among usasws does not pass away until Allahazwj Makes himasws to know the oneasws heasws should bequeath it (Imamate) to'.

(3) حدثنا محمد بن عبد الجبار عن ابى عبد الله البرقى عن فضالة بن ايوب عن عمرو بن ابان عن سليمان بن خالد عن ابى عبد الله عليه السلام قال ما مات منا عالم حتى يعلمه الله إلى من يوصى.

3 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat Bin Ayub, from Amro Bin Abaan, from Suleyman Bin Khalid, who said:

'Abu Abdullahasws having said: 'A knowledgeable oneasws from among usasws does not pass away until Allahazwj Makes himasws to know the oneasws heasws should bequeath it (Imamate) to'.

(4) حدثنا محمد بن الحسين عن الحسن بن على بن منصور عن كلثوم عن عبد الرحمن الخزاز عن ابى عبد الله عليه السلام قال كان لاسماعيل بن ابراهيم ابن صغير يحبه وكان هوى اسماعيل فيه فابى الله ذلك فقال يا اسماعيل هو فلان فلما قضى الله الموت على اسماعيل وجاء وصيه فقال يا بنى إذا حضر الموت فافعل كما فعلت فمن اجل ذلك ليس يموت امام الا اخبره الله إلى من يوصى.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Mansour, from Kalsoom, from Abdul Rahmaan Al-Khazaaz, who said:

'Abu Abdullahasws said: 'Ismail Bin Ibrahimas had a young son whom was beloved to himas, and Ismailas was inclined regarding him (for successorship). Allahazwj Refused that. Heazwj Said: "O Ismailas, he is so and so". When Allahazwj Sent death to Ismailas, hisas successor came to himas. Heas said: 'O myas son, death has presented itself. You should act as Ias have done'. So, it is for this purpose that an Imamasws does not pass away until Allahazwj Informs himasws of the oneasws heasws should bequeath to'.

3 - باب في الامام ع انه يعرف من يكون بعده قبل موته

CHAPTER 3 – REGARDING THE IMAMasws, HEasws RECOGNISES THE ONEasws WHO IS TO BE AFTER HIMasws BEFORE HEasws PASSES AWAY

(1) حدثنا محمد بن الحسين عن جعفر بن بشير والحسن بن على بن فضال عن مثنى الحناط عن الحسن الصيقل قال قال أبو عبد الله عليه السلام لا يموت الرجل منا حتى يعرف وليه.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer and Al-Hassan Bin Ali bin Fazaal, from Masny Al-Hanaat, from Al-Hassan Al-SayqAl-who said:

'Abu Abdullahasws said: 'The manasws from usasws does not pass away until heasws recognises hisasws heir'.

(2) حدثنا محمد بن القاسم عن صفوان بن يحيى عن المعلى بن ابى عثمان عن المعلى بن خنيس عن ابى عبد الله عليه السلام قال ان الامام يعرف الامام الذى من بعده فيوصى إليه.

2 – It has been narrated to us by Muhammad Bin Al-Qasim, from Safwaan Bin Yahya, from Al-Moala Bin Abu Usmaan, from Al-Moala Bin Khunays, who said:

'Abu Abdullahasws having said that: 'The Imamasws recognises the Imamasws who is the oneasws after himasws. Heasws bequeaths to himasws'.

(3) حدثنا محمد بن الحسين عن الحسن بن محبوب عن العلاء عن عبد الله بن ابى يعفور عن ابى عبد الله عليه السلام قال لا يموت الامام حتى يعلم من يكون بعده.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Al-A'ala, from Abdullah Bin Abu Ya'four, who said:

'Abu Abdullahasws said: 'The Imamasws does not pass away until heasws comes to know the oneasws whoasws is to be (an Imamasws) after himasws'.

(4) حدثنا على بن اسماعيل عن احمد بن النضر الخزاز عن الحسن بن ابى العلاء عن ابى عبد الله عليه السلام قال الامام يعرف الامام الذى يكون من بعده.

4 – It has been narrated to us by Ali Bin Ismail, from Ahmad Bin Al-Nazar Al-Khazaaz, from Al-Hassa Bin Abu Al-A'la, who said:

'Abu Abdullahasws said: 'The Imamasws recognises the Imamasws whoasws is to be after himasws'.

(5) حدثنا محمد بن شعيب عن ابى بصير عن ابى عبد الله عليه السلام قال الامام يعرف الامام الذى يكون من بعده.

5 – It has been narrated to us by Muhammad Bin Shuayb, from Abu Baseer, who said:

'Abu Abdullahasws having said: 'The Imamasws recognises the Imamasws who is to be after himasws'.

(6) حدثنا محمد بن عيسى عن على بن النعمان عن شعيب عن ابى حمزة عن ابى جعفر عليه السلام قال الامام يعرف الامام الذى يكون من بعده.

6 – It has been narrated to us by Muhammad Bin Isa, from Ali Bin Al-No'man, from Shuayb, from Abu Hamza, who said:

'Abu Ja'farasws said: 'The Imamasws recognises the Imamasws whoasws is to be (an Imamasws) after himasws'.

(7) حدثنا محمد بن عيسى عن الحسين بن سعيد عن فضالة بن ايوب عن الحسين بن ابى العلاء عن ابى عبد الله عليه السلام قال الامام يعرف الامام الذى يكون من بعده.

7 – It has been narrated to us by Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Al-Husayn Bin Abu Al-A'la, who said:

'Abu Abdullahasws said: 'The Imamasws recognises the Imamasws whoasws is to be (an Imamasws) after himasws'.

(4) باب في الامام الذى يؤدى إلى الامام الذى يكون من بعده

CHAPTER 4 – REGARDING THE IMAM[asws] WHO ENTRUSTS TO THE IMAM[asws] WHO IS TO BE (AN IMAM[asws]) AFTER HIM[asws]

(1) حدثنا يعقوب بن يزيد عن حماد بن عيسى عن حريز عن زراة عن ابى جعفر عليه السلام في قول الله تبارك وتعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال الامام إلى الامام ليس له ان يزويها.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareyz, from Zarara, who said:

'Abu Ja'far, regarding the Statement of Allah[azwj] "***[4:58] Surely, Allah commands you to make over trusts to their owners***", said: 'The Imam[asws] to the Imam[asws], it is not for him[asws] to conceal it'.

(2) حدثنا العباس بن معروف عن حماد بن عيسى عن ربعى عن الفضيل عن ابى جعفر عليه السلام في قول الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال الامام إلى الامام ليس له ان يزويها عنه.

2 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Rab'ie, from Al-Fazeyl, who said:

'Abu Ja'far[asws] regarding the Statement of Allah[azwj] the High "***[4:58] Surely Allah commands you to make over trusts to their owners***", said; 'The Imam[asws] to the Imam[asws], it is not for him[asws] to conceal it from him[asws]'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن خالد عن ابن بكير عن زرارة قال سألت ابا جعفر عليه السلام عن قول الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها وإذا حكمتم بين الناس ان تحكموا بالعدل ان الله نعما يعظكم به قال فينا انزلت والله المستعان.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Khalid, from Ibn Bakeyr, from Zarara, who said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] the High "***[4:58] Surely, Allah commands you to make over trusts to their owners, and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent***". He[asws] said: 'This (Verse) has Come down regarding us[asws], and Allah[azwj] is the Helper'.

(4) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن عمر بن اذينه عن بريد بن معاوية عن ابى جعفر عليه السلام في قول الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها وإذا حكمتم بين الناس ان تحكموا بالعدل ان الله نعما يعظكم به قال ايانا عنى ان يؤدى الاول منا إلى الامام الذى يكون من بعده الكتب والسلاح وإذا حكمتم بين الناس ان تحكموا بالعدل إذا ظهرتم ان تحكموا بالعدل الذى في ايديكم.

4 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya, who said:

'Abu Ja'far[asws] regarding the Statement of Allah[azwj] the High "***[4:58] Surely, Allah commands you to make over trusts to their owners, and that when you judge between people you judge with justice; surely, Allah admonishes you with what is excellent***". He[asws] said: 'It means us[asws], meaning that the first of us[asws] should entrust to the Imam[asws] who[asws] is to be after him[asws], the Book, and the weapons, and if he[asws] judges between the people that judgement should be with justice. That judgement with justice has appeared in that, which is in your hands (possession)'.

(5) حدثنا عباد بن سليمان عن سعد بن سعد واحمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل عن ابى الحسن عليه السلام في قول الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال هم الائمة من آل محمد يؤدى الامانة إلى الامام من بعده ولا يخص بها غيره ولايزويها عنه.

5 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd Bin Sa'd and Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl, who said:

'Abu Al-Hassan[asws] regarding the Statement of Allah[azwj] the High "***[4:58] Surely, Allah commands you to make over trusts to their owners***". He[asws] said: 'They[asws] are the Imams[asws] from the Progeny[asws] of Muhammad[saww], entrusting the Trusts to the imam[asws] from after him[asws], and not specialise by it anyone else, and not concealing it from him[asws]'.

(6) حدثنا احمد بن محمد عن ابن سنان عن اسحق بن عمار عن ابن ابى يعفور عن معلى بن خنيس قال سئلت ابا عبد الله عليه السلام عن قول الله عزوجل ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال امر الله الامام الاول ان يدفع إلى الامام بعده كل شئ عنده.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Is'haq Bin Amaar, from Ibn Abu Yafour, from Moala Bin Khunays who said:

'I asked Abu Abdullah[asws] regarding the Statement of Allah[azwj] Mighty and Majestic "***[4:58] Surely Allah commands you to make over trusts to their owners***". He[asws] said: 'Allah[azwj] has Ordered the first Imam[asws] that he[asws] should hand over to the next Imam[asws] after him[asws], everything that is in his[asws] possession'.

(7) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال هو والله اداء الامانة إلى الامام والوصية.

7 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer who said:

'I heard Abu Abdullah[asws] say: "***[4:58] Surely Allah commands you to make over trusts to their owners***". He[asws] said: 'By Allah[azwj], It is the handover of the Trusts to the Imam[asws] and the Bequest (Imamate)'.

(8) حدثنا على بن اسماعيل عن محمد بن عمرو عن يحيى بن مالك عن رجل من اصحابنا قال سألته عن قول الله عزوجل ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال الامام يؤدى إلى الامام قال ثم قال يا يحيى انه والله ليس منه انما هو امر من الله.

8 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro, from Yahya Bin Maalik, from a man from our companions who said:

'I asked him[asws] about the Statement of Allah[azwj] Mighty and Majestic "***[4:58] Surely, Allah commands you to make over trusts to their owners***". He[asws] said: 'The Imam[asws] handing over to the Imam[asws]'. Then he[asws] said: 'O Yahya, by Allah[azwj], it is not from them[asws], but rather it is the Order from Allah[azwj]'.

(9) حدثنا على بن اسماعيل عن ابى عبد الله البرقى عن على بن داود بن مخلد البصري عن مالك الجهنى قال قال أبو جعفر عليه السلام ان الله يأمركم ان تؤدوا الامانات إلى اهلها وإذا حكمتم بين الناس ان تحكموا بالعدل فيمن نزلت قلت يقولون في الناس قال افكل الناس يحكم بين الناس اعقل فيمن نزلت.

9 – It has been narrated to us by Ali Bin Ismail, from Abu Abdullah Al-Barqy, from Ali Bin Dawood Bin Makhlad Al-Basry, from Maalik Al-Jahny who said:

'Abu Ja'far[asws] said: "***[4:58] Surely Allah commands you to make over trusts to their owners, and that when you judge between people you judge with justice***", for whom[asws] did it Descend?' I said, 'They are saying that it is regarding the people'. He[asws] said: 'Is it all the people who judge between the people or a few about whom that it has Descended?'

(10) حدثنا محمد بن صفوان ابن يحيى عن منصور بن حازم عن ابى بصير عن ابى عبد الله عليه السلام في قول الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال هو والله اداء الامانة إلى الامام والوصية.

10 – It has been narrated to us by Muhammad Bin Safwaan Ibn Yahya from Mansour Bin Hazim, from Abu Baseer, who said:

'Abu Abdullah[asws] regarding the Statement of Allah[azwj] the High "***[4:58] Surely Allah commands you to make over trusts to their owners***". He[asws] said: 'By Allah[azwj], it is the handover of the Trusts to the Imam[asws] and the Bequest (of the Imamate)'.

(11) حدثنا عمران بن موسى عن يعقوب بن يزيد عن الحسن بن محبوب عن محمد بن الفضيل عن ابى الحسن عليه السلام في قول الله ان الله يأمركم ان تؤدوا الامانات إلى اهلها وإذا حكمتم بين الناس ان تحكموا بالعدل قال هم الائمة من آل محمد صلى الله عليه وآله يؤدى الامانة إلى الامام من بعده لا يخص بها احد غيره ولا يزويها عنه.

11 – It has been narrated to us by Umraan Bin Musa, from Yaqoub Bin Yazeed, from Al-Hassa Bin Mahboub, from Muhammad Bin Al-Fazeyl, who said:

'Abu Al-Hassan[asws] regarding the Statement of Allah[azwj] "***[4:58] Surely, Allah commands you to make over trusts to their owners, and that when you judge between people you judge with justice***". He[asws] said: 'They[asws] are the Imams[asws] from the Progeny[asws] of Muhammad[saww], handing over the Trusts to the Imam[asws] after him[asws], not specialising by it anyone else, nor concealing it from him[asws]'.

(12) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن ابراهيم بن عبد الحميد عن موسى النميري عن علاء بن سيابه عن ابى عبد الله عليه السلام في قول الله تعالى ان هذا القرآن يهدى للتى هي اقوم قال يهدى إلى الامام.

12 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin abdul Hameed, from Musa Al-Numeiry, from A'ala Bin Syaabah, who said:

'Abu Abdullah[asws] regarding the Statement of Allah[azwj] the High "***[17:9] Surely this Quran guides to the most upright***". He[asws] said: 'It Guides to the Imams[asws]'.

(13) حدثنا الحسين بن محمد عن المعلى بن محمد عن محمد بن جمهور عن سليمان بن سماعة عن عبد الله بن القاسم عن ابى بصير قال قال أبو عبد الله عليه السلام ان الامام يعرف نطفة الامام التى يكون منها امام بعده.

13 – It has been narrated to us by Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al-Qasim, from Abu Baseer who said:

'Abu Abdullah[asws] said that: 'The Imam[asws] recognises the seed from which the Imam[asws] has to be after him[asws]'.

(5) باب الوقت الذى يعرف الامام الاخير ما عند الاول

CHAPTER 5 – THE TIME WHEN THE SUCCEEDING IMAM[asws] RECOGNISES WHAT IS IN THE POSSESSION OF THE PRECEDING IMAM[asws]

(1) حدثنا محمد بن الحسين عن على بن اسباط عن الحكم بن مسكين عن عبيد بن زرارة وجماعة معه قالوا سمعنا ابا عبد الله عليه السلام يقول يعرف الامام الذى بعده علم من كان قبله في آخر دقيقة تبقى من روحه.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Al-hakam Bin Miskeen, from Ubeyd Bin Zarara, and there was a group with him, who said:

'We heard Abu Abdullah[asws] say: 'The succeeding Imam[asws] recognises the knowledge from the one[asws] that was before him[asws], in the last minute that remains from his[asws] soul'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن على بن اسباط عن الحكم بن مسكين عن بعض اصحابه قال قلت لابي عبد الله عليه السلام متى يعرف الاخر ما عند الاول قال في آخر دقيقة تبقى من روحه.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Asbaat, from Al-Hakam Bin Miskeen, from one of his companions who said:

'I said to Abu Abdullah[asws], 'When does the succeeding Imam[asws] recognise what was with the preceding one[asws]?' He[asws] said: 'In the last minute remaining from his[asws] soul'.

(3) حدثنا يعقوب بن يزيد عن على بن اسباط عن بعض اصحابه عن ابى عبد الله عليه السلام قال قلت الامام متى يعرف امامته وينتهى الامر إليه قال في آخر دقيقة من حيوة الاول.

3 – It has been narrated to us by Yaqoub Bin Yazeed, from Ali Bin Asbaat, from one of his companions, who said:

'Abu Abdullah[asws] said: 'I said, 'When does the Imam[asws] recognise the Imamate and that the matter has ended up with him[asws]?' He[asws] said: 'In the last minute from the life of the preceding Imam[asws]'.

6 - باب في الائمة انهم لو وجدوا من يحتمل عنهم لاعطوهم علما لا يحتاجون إلى نظر في حلال وحرام مما في عندهم

CHAPTER 6 – REGARDING THE IMAMS[asws], HAD THEY[asws] FOUND THE ONE WHO CAN CARRY THE BURDEN, THEY[asws] WOULD HAVE GIVEN HIM THE KNOWLEDGE SO THAT HE WOULD NOT HAVE THE NEED TO LOOK INTO THE PERMISSIBLE AND THE PROHIBITED FROM WHAT IS WITH HIM[asws]

(1) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ذريح المحاربي و احمد بن محمد عن البرقى عن صفوان عن ذريح قال سمعت ابا عبد الله عليه السلام يقول ان ابى نعم الاب رحمة الله عليه كان يقول لو اجد ثلثة رهط استودعهم العلم وهم اهل لذلك لحدثت بما لا يحتاج فيه إلى نظر في حلال ولا حرام وما يكون إلى يوم القيمة ان حديثنا صعب مستصعب لا يؤمن به الا عبد امتحن الله قلبه للأيمان.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Zareeh Al-Mahaarby and Ahmad Bin Muhammad, from Al-Barqy, from Safwaan, from Zareeh who said:

'I heard Abu Abdullah[asws] say that: 'My[asws] father[asws] was a good father, may Allah[azwj] Have mercy on him[asws]. He[asws] used to say: 'If only I[asws] could find three people, I[asws] would have given them the knowledge, provided they had been deserving of that. I[asws] would narrate to them with what they would have had no need to look into regarding the Permissible and the Prohibited and what will be happening until the Day of Judgement . Our[asws] Hadeeth are difficult and become more difficult, none will believe in these except for the servant whose heart has been Tested for faith by Allah[azwj]'.

(2) حدثنا احمد بن محمد عن على بن اسماعيل عن على بن النعمان عن عنبسة بن مصعب عن ابى عبد الله عليه السلام قال لو لا ان يقع عند غيركم كماقد وقع غيره لا عطيتكم كتابا لا تحتاجون إلى احد حتى يقوم القائم.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Ismail, from Ali Bin Al-No'man, from Anbasat Bin Musa'ab, who said:

'Abu Abdullah[asws] said: 'Had I[asws] not feared your ending up with the others (enemies) just as others have ended up with them, I[asws] would have given you a Book, you would not need anyone up to the standing of Al-Qaim[asws]'.

(3) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن خلف بن حماد عن ذريح عن ابى حمزة الثمالى عن ابى جعفر عليه السلام قال سمعته يقول ان ابى نعم الاب رحمة الله عليه يقول لو وجدت ثلثة رهط استودعهم العلم وهم اهل لذلك لحدثت بما لا يحتاج فيه بعدى إلى حلال ولا حرام وما يكون إلى يوم القيمة.

3 – It has been narrated to us by Ibrahim Hashim, from Abu Abdullah Al-Barqy, from Khalaf Bin Hamaad, from Zareeh, from Abu Hamza Al-Thumaly, who said:

'I heard Abu Ja'far[asws] say: 'My[asws] father[asws] was a good father, may Allah[azwj] have Mercy on him[asws]. He[asws] was saying: 'Had I[asws] found three people, I[asws] would have given them the knowledge, provided they were deserving of that, I[asws] would narrated to them with that after they would have had no need, after me[asws], regarding the Permissible and the Prohibited, and what will be happening up to the Day of Judgement '.

(4) حدثنا احمد بن محمد عن محمد بن سنان عن مرازم وموسى بن بكر قال سمعت ابا عبد الله عليه السلام يقول ان عندنا من حلال الله وحرام ما يسعنا كتمانه ما تستطيع يغنى إن تخبر به احدا.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Maraazim and Musa Bin Bakr who said:

'I heard Abu Abdullah[asws] say that: 'We[asws] have with us[asws] the Permissible and the Prohibited, what we[asws] can conceal it, but you cannot. The one whom we inform about it become needless'.

(5) حدثنا ابراهيم بن هاشم عن محمد بن ابى عمير عن جميل بن صالح عن منصور بن حازم قال قال أبو عبد الله عليه السلام ما اجد من احدثه ولو انى احدث رجلا منكم بالحديث فما يخرج من المدينة حتى اوتى بعينيه فاقول لم اقله.

5 – It has been narrated to us by Ibrahim Bin Hashim, from Muhammad bin Abu Umeyr, from Jameel bin Saleh, from Mansour bin Hazim who said:

'Abu Abdullah[asws] said: 'I[asws] cannot find anyone (among you) to whom I[asws] can narrate a (Hadith) to. And if I[asws] were to narrate a Hadeeth to a man from among you all, he will not exit from Al-Medina but he will be brought with exactly it (same Hadith). Upon being asked about it (by our[asws] enemies) I[asws] will have to distance (myself[asws]) from him (to observe Taqqaya on behalf of my Shias so their lives are spared)'.

7 - باب في الائمة ان بعضم من بعض وعلمهم بالحلال والحرام واحد

CHAPTER 7 – REGARDING THE IMAMS^asws, ONE^asws FROM THE OTHER^asws AND THEIR^asws KNOWLEDGE OF THE PERMISSIBLE AND THE PROHIBITED IS ONE (SAME)

(1) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن محمد بن يحيى عن ابى بصير قال قال أبو عبد الله عليه السلام يا ابا محمد كلما نجرى في الطاعة والامر مجرى واحد وبعضنا اعلم من بعض.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyyr, from Muhammad Bin Yahya, from Abu Baseer who said:

'Abu Abdullah^asws said: 'O Abu Muhammad, with regards to the obedience, and the Command, all of us^asws flow with the same flow, and one^asws of us^asws knows from another^asws'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ايوب بن الحر عن ابى عبد الله عليه السلام قال قلنا الائمة بعضهم اعلم من بعض قال نعم وعلمهم بالحلال والحرام وتفسير القرآن واحد.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ayub Bin Al-Hurr, who said:

'Abu Abdullah^asws said, 'We (only) say that which the Imams^asws, one^asws of them^asws knows from the other^asws?' He^asws said: 'Yes, and their^asws knowledge of the Permissible and the Prohibited, and the explanation of the Quran is one (the same)'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابى عمير عن الحسين بن زياد عن ابى عبد الله عليه السلام قال قلنا الائمة بعضهم اعلم من بعض قال نعم وعلمهم بالحلال والحرام وتفسير القرآن واحد.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Al-Husayn Bin Zyad, who said:

'Abu Abdullah^asws said, 'We say that the Imams^asws, one^asws of them^asws knows from the other^asws?' He^asws said: 'Yes, and their^asws knowledge of the Permissible and the Prohibited, and the explanation of the Quran is one (the same)'.

8 - باب في الائمة في ان الحجة والطاعة والعلم والامر والنهى والشجاعة واحد ولرسول الله ص وعلى صلوات الله عليهم

CHAPTER 8 – REGARDING THE IMAMS asws WITH REGARD TO THE PROOF, AND THE OBEDIENCE, AND THE COMMAND, AND THE FORBIDDING, AND THE COURAGE ARE ONE (SAME), AND FOR THE MESSENGER OF ALLAH saww AND ALI asws (ARE MORE)

(1) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن على بن حسان بن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام قال الذيى آمنوا واتبعتهم ذريتهم بايمان الحقنا بهم ذرياتهم وما التناهم من عملهم من شئ قال الذين آمنوا النبي وامير المؤمنين والذرية والائمة الاوصياء الحقنا بهم ولم تنقص ذريتهم من الجهة التى جاء بها محمد صلى الله عليه وآله في على وحجتهم واحدة وطاعتهم واحدة.

1 – It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan Bin Abdul Rahmaan Bin Kaseer, who said:

Abu Abdullah asws having said: "***[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work***". He asws said: '***And (as for) those who believe*** – this is the Prophet saww and Amir-ul-Momineen asws, ***and their offspring*** and the Imams asws, the successors asws ***We will unite*** and nothing will be deficient from the offspring anything from the authority which Muhammad saww came with regarding Ali asws, and their asws Proofs are one, and their asws obedience is one (the same)'.

(2) حدثنا على بن اسماعيل عن صفوان بن يحيى عن ابن مسكان عن الحرث النضرى عن ابى عبد الله عليه السلام قال سمعته يقول رسول الله صلى الله عليه وآله ونحن في الامر والنهى والحلال والحرام نجرى مجرى واحد فاما رسول الله صلى الله عليه وآله وعلى فلهما فضلهما.

2 – It has been narrated to us by Ali Bin Ismail, from Safwaan Bin Yahya, from Ibn Muskaan, from Al-Hars Al-Nazary, who said:

'I heard Abu Abdullah asws say: 'The Messenger of Allah saww, and us asws, with regards to the Command, and the Forbidding, and the Permissible, and the Prohibition, we asws flow with one flow (the same). As for the Messenger of Allah saww, and Ali asws, for both of them asws are more preferences'.

(3) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن داود النميري عن على بن جعفر عن ابى الحسن عليه السلام قال نحن في العلم والشجاعة سواء وفى العطايا على قدر ما نؤمر.

3 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Dawood Al-Numeyri, from Ali Bin Ja'far, who said:

'Abu Al-Hassan asws having said: 'We asws are equal in the knowledge and the courage, and in the Grants (Gifts) we asws act in accordance to what we asws have been Commanded to'.

9 - باب في الائمة انهم يعرفون متى يموتون ويعلمون ذلك قبل ان ياتيهم الموت عليهم ع

CHAPTER 9 – REGARDING THE IMAMS^asws, THEY^asws RECOGNISE WHEN THEY^asws WILL BE PASSING AWAY, AND THAT IS BEFORE THE DEATH COMES TO THEM ^sws

(1) حدثنا احمد بن الحسن بن على بن فضال عن على بن اسباط يرفعه إلى امير المؤمنين عليه السلام قال دخل امير المؤمنين الحمام فسمع صوت الحسن عليه السلام والحسين عليه السلام قد علا فقال لهما مالكما فداكما ابى وامى فقالا اتبعك هذا الفاجر فظننا انه يريد ان يضرك قال دعاه والله ما اطلق الا له.

1 – It has been narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Asbaat with an unbroken chain going up to Amir-ul-Momineen^asws, said:

'Amir-ul-Momineen^asws entered the bathroom. He^asws heard the voices of Al-Hassan^asws and Al-Husayn^asws, which were raised. He^asws said to both of them^asws: 'May my^asws father^as, and my^asws mother^as be sacrificed for you^asws, what is the matter with you^asws both?' They^asws said: 'This evil doer followed you^asws. We^asws think that he wants to harm you^asws'. He^asws said: 'Supplicate to Him^azwj, by Allah^azwj, there is no Call except to Him^azwj'.

(2) حدثنا محمد بن عبد الجبار عن محمد بن اسماعيل عن على بن النعمان عن عمر بن مسلم صاحب الهروي عن سدير قال سمعت ابا عبد الله عليه السلام يقول ان ابى مرض مرضا شديدا حتى خفنا عليه فبكا بعض اهله عند راسه فنظر فقال لى لست بميت من وجعى هذا انه اتانى اثنان فاخبراني انى لست بميت من وجعى هذا قال فبراء ومكث ما شاء الله ان يمكث فبينا هو صحيح ليس به بأس قال يا بنى ان الذى اتيانى من وجعى ذلك اتيانى فاخبراني انى ميت يوم كذاوكذا قال فمات في ذلك اليوم.

2 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al-No'man, from Umar Bin Muslim, the companion of Al-Harwiya, from Sudeyr who said:

'I heard Abu Abdullah^asws say that: 'My^asws father^asws was severely ill, to the extent that we^asws feared for him^asws. Some of his^asws family members wailed near his^asws bedside'. He^asws looked at me^asws. He^asws said to me^asws: 'I^asws will not be passing away from the pain of this. Two (Prophet Mohammed^saww and Ali^asws ibn Abu Talib^asws) came to me^asws. They informed me^asws that I^asws will not be passing away from this pain'. He^asws became free from it, and stayed. It was Allah^azwj's Desire that he^asws should stay. Whatever that he^asws had said, was true. He^asws was all right and there was no distress from it. He^asws said: 'O my^asws son^asws, The ones who came to me^asws during my^asws pain, came to me^asws and informed me^asws that I^asws will be passing away on such and such a day'. He^asws passed away in that particular day'.

(3) وحدثنا احمد بن محمد عن ابراهيم بن ابى محمود عن بعض اصحابنا قال قلت للرضا عليه السلام الامام يعلم إذا مات قال نعم يعلم بالتعليم حتى يتقدم في الامر قلت علم أبو الحسن بالرطب والريحان المسمومين الذين بعث إليه يحيى بن خالد قال نعم قلت فاكله وهو يعلم قال انساه لينفذ فيه الحكم.

3 – And It has been narrated to us by Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud, from one of our companions who said:

'I said to Al-Reza^asws, 'The Imam^asws knows when he^asws is going to pass away?' He^asws said: 'Yes, he^asws knows with the information, to the extent that he^asws proceeds in the matter'. I said, 'Abu Al-Hassan Al-Reza^asws was aware of the poison in the dates and the basil which were sent to him^asws from Yahya Bin Khalid?' He^asws said: 'Yes'. I said, 'He^asws ate it, and he^asws was aware of it?' He^asws said: 'He^asws was made to ignore it (that it contains poison) so that the Judgement could be implemented'.

(4) حدثنا عبد الله بن محمد عن على بن مهزيار عن ابى مسافر قال قال لى أبو جعفر عليه السلام في العشية التى اعتل فيها من ليلتها العلة التى توفى فيها يا عبد الله ما ارسل الله نبيا من انبيائه إلى احد حتى يأخذ عليه ثلثة اشياء قلت واى شئ هو يا سيدى قال الاقرار بالله بالعبودية والوحدانية وان الله يقدم ما يشاء ونحن قوم أو نحن معشر إذا لم يرض الله لا حدنا الدنيا نقلنا إليه.

4 – It has been narrated to us by Abdullah Bin Muhammad, from Ali Bin Mahziyar, from Abu Musaafir, who said:

'Abu Ja'far[asws] said to me in the evening in which he[asws] became ill with the illness in which he[asws] passed away: 'O Abdullah, Allah[azwj] did not Send a Prophet[saww] from His[azwj] Prophets[as] to anyone until He[azwj] Took three things from him[as]'. I said, 'And what things were they, O my Chief[asws]'. He[asws] said: 'The acceptance of Allah[azwj] of His[azwj] worship, and the Oneness, and that Allah[azwj] Proceeds with whatsoever He[azwj] Desires to, and we[asws] are a people, or we[asws] are a group, if Allah[azwj] is not Pleased with the world for (their treatment to) one of us[asws], He[azwj] Transfers us[asws] to Himself[azwj]'.

(5) حدثنا ايوب بن نوح عن صفوان بن يحيى عن مروان بن اسماعيل عن حمزة بن حمران عن ابى عبد الله عليه السلام قال ذكرنا خروج الحسين وتخلف ابن الحنفية عنه قال قال أبو عبد الله يا حمزة انى سأحدثك في هذا الحديث ولا تسئل عنه بعد مجلسنا هذا ان الحسين لما فصل متوجها دعا بقرطاس وكتب بسم الله الرحمن الرحيم من الحسين بن على إلى بنى هاشم اما بعد فانه من الحق بى منكم استشهد معى ومن تخلف لم يبلغ الفتح والسلام.

5 – It has been narrated to us by Ayub Bin Nuh, from Safwaan Bin Yahya, from Marwaan Bin Ismail, from Hamza Bin Hamraan, who said:

'Abu Abdullah[asws] said, 'We mentioned the coming out of Al-Husayn[asws], and Ibn Hanafiyya stayed behind from it. He[asws] said: 'O Hamza, I[asws] will narrate to you regarding this a Hadeeth, and do not ask about it after this session of ours. When Al-Husayn[asws] decided to go ahead, he[asws] requested for a paper, and wrote: 'In the Name of Allah[azwj], the most Beneficent, the most Merciful. This is from Al-Husayn[asws] Bin Ali[asws] to the Clan of Hashim. He is on the truth, the one from you who will be martyred with me[asws], and the one who is left behind, the victory will not reach to him. With greetings'.

(6) حدثنا احمد عن الحسن بن على الوشا عن احمد بن عايذ قال حدثنا أبو سلمة عن ابى عبد الله عليه السلام انه قال كنت عند ابى في اليوم الذى قبض فيه ابى محمد بن على فأوصاني باشياء في غسله وفى كفنه وفى دخوله قبره قال قلت يا ابتاه والله ما رايت منذ اشتكيت احسن هيئة منك اليوم وما رايت عليك اثر الموت قال يا بنى اما سمعت على بن الحسين عليه السلام نادانى من وراء الجدران يا محمد تعال عجل.

6 – It has been narrated to us by Ahmad, from Al-Hassan Bin Ali Al-Washa, from Ahmad Bin Ayaz, from Abu Salmat, who said:

'Abu Abdullah[asws] having said: 'I[asws] was with my[asws] father on the day that he[asws] passed away, my father[asws] Muhammad Bin Ali[asws]. He[asws] advised me[asws] about several matters regarding the washing of his[asws] body, and his[asws] shrouding, and placing him[asws] is his[asws] grave'. I[asws] said: 'I[asws] have never seen you[asws] in better health, since you[asws] complained about your[asws] illness, than today, and I[asws] do not see in you[asws] the effects of death'. He[asws] said: 'Have you[asws] not heard Ali[asws] Bin Al-Husayn[asws] calling to me[asws] from behind the wall: 'O Muhammad[asws], come quickly!?'

(7) حدثنا ابراهيم بن هاشم عن الحسن بن على بن عقبه قال حدثنى جدى عن ابى عبد الله عليه السلام انى اتى ابا جعفر بليلة قبض وهو يناجى فاومأ إليه بيده ان تأخر فتأخر حتى فرغ من المناجات ثم اتاه فقال يا بنى ان هذه الليلة التى اقبض فيها وهى الليلة التى قبض فيها رسول الله صلى الله عليه وآله قال وحدثني ان اباه على بن الحسين اتاه بشراب في الليلة التى قبض فيها وقال اشرب هذا فقال يا بنى ان هذه الليلة التى وعدت ان اقبض فيها فقبض فيها.

7 – It has been narrated to us by Ibrahim Bin Haashim, from Al-Hasan Bin Ali Bin Uqba, from his grandfather, who said:

'Abu Abdullah[asws] said: 'I[asws] came to Abu Ja'far[asws] on the night in which he[asws] passed away, and he[asws] whispering. He[asws] gestured with his[asws] hand for me[asws] to wait. I[asws] waited until he[asws] was free from the whispering (Al-Munajaat), then I came to him[asws]'. He[asws] said: 'O my[asws] son[asws], this is the night in which I[asws] will be passing away, and this is the night in which the Messenger of Allah[saww] passed away'. And he[asws] narrated to me[asws] that he[asws] gave his[asws] father[asws] Ali[asws] Bin Al-Husayn a drink on the night in which he[asws] passed away, and he[asws] said: 'O my[asws] son[asws], this is the night in which I[asws] have been Promised that I[asws] shall pass away'. He[asws] passed away during it'.

(8) حدثنا الحسن بن على الزيتوني عن ابراهيم بن مهزيار وسهل بن هرمزان عن محمد بن ابى الزعفران عن ام ابى محمد قالت قال لى أبو محمد يوما من الايام تصيبني في سنة ستين حرارة اخاف ان انكب فيها نكبة فان سلمت منها فالى سنة سبعين قالت فاظهرت الجزع وبكيت فقال لى لابد لى من وقوع امر الله فلا تجزعي فلما ان كان ايام صفر اخذها المقيم المقعد وجعلت تقوم وتقعد وتخرج في الاجانبين إلى الجبل تجسس الاحباب حتى ورد عليها الخبر.

8 – It has been narrated to us by Al-Hassan Bin Ali Al-Zatoony, from Ibrahim Bin Mahziyar, and Sahl Bin Harmazaan, from Muhammad Bin Abu Al-Zafraan, who said:

'The mother[as] of Abu Muhammad[asws] who said, 'Abu Muhammad[asws] said to me in one of the days: 'On My[asws] sixtieth year, I[asws] will be struck by a fever which would be calamitous. If I[asws] were to pass safely from it, I[asws] will get to the seventieth year'. She[as] said, 'I[as] displayed anxiety and cried'. He[asws] said to me[as]: 'It has been Ordained to transpire for me[asws] from the Command of Allah[azwj]. Do not grieve'. When it was the days of Safar, she[as] was grabbed by back problems, and she used to stand and sit in distress, and she[as] went out to the side of the mountain. She[as] used to keep herself informed of her[as] loved ones, until the news reached to her[as]'.

(9) حدثنا احمد بن محمد عن الحسن بن على الوشا عن الرضا عليه السلام قال لمسافر يا مسافر هذه القناة فيها حسن قال نعم جعلت فداك قال اما انى رايت رسول الله صلى الله عليه وآله البارحة وهو يقول يا على عندنا خير لك.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, who said:

'Al-Reza[asws] said to Musafar: 'O Musafar, our matters (obscured from others) are beautiful'. He said, 'Yes, may I be sacrificed for you[asws]'. He[asws] said: 'I[asws] saw the Messenger of Allah[saww] last night, and he[saww] was saying: 'O Ali[asws] to be with us[asws] is better for you[asws]'.

(10) حدثنا محمد بن عيسى عن السائى قال دخلت عليه وهو شديد العلة فرفع رأسه من المخدة ثم يضرب بها رأسه ويزيده قال فقال لى صاحبكم أبو فلان قال فقلت جعلت فداك نخاف ان يكون هؤلاء اغتالوك عندما رأوك من شدة عليك قال فقال ليس على بأس فبرأ الحمد الله رب العالمين.

10 – It has been narrated to us by Muhammad Bin Isa, from Al-Sa'ai who said:

'I came to him[asws], and he[asws] was extremely ill. He[asws] raised his[asws] head from the head rest, then placed it back, and his[asws] illness increased. He[asws] said to me: 'Your companion, Abu so and so, spoke to me[asws]'. I said, 'May I be sacrificed for you[asws], we are afraid that they would imprison you[asws] if they were to see you[asws] in the extremity which you[asws] are in'. He[asws] said: 'This is not going to happen to me[asws]. I[asws] am away (from that) and Imam became well, Praise be to Allah[azwj], Lord[azwj] of the worlds'.

(11) حدثنا محمد بن احمد عن محمد بن اسماعيل عن سعدان بن مسلم عن ابى عمران عن رجل عن ابى عبد الله عليه السلام قال لما كان الليلة التى وعدها على بن الحسين قال لمحمد يا بنى ابغى وضوء قال فقمت فجئت بوضوء قال لا ينبغى هذه فان فيه شيئا ميتا قال فخرجت فجئت بالمصباح فإذا فيه فارة ميتة فجئت بوضوء غيره قال فقال يا بنى هذه الليلة وعدتها فأوصى بناقته ان يحضر لها عصام ويقام لها علف فجعلت فيه فلم نلبث ان خرجت حتى اتت القبر فضربت

بجرانها ورغت وحملت عيناها فأتاها فقال مه الان قومي بارك الله فيك فسارت ودخلت موضعها فلم نلبث ان خرجت حتى اتت القبر فضربت بجرانها ورغت وهملت عيناها فاوتى محمد بن على فقيل له ان الناقة قد خرجت فما نفعل قال دعوها فانها مودعة فلم تلبث الا ثلثة حتى نفقت وان كان ليخرج عليها إلى مكة فيتعلق السوط بالرحل فما يقرعها قرعة حتى يدخل المدينة.

11 – It has been narrated to us by Muhammad Bin Ahmad Bin Ismail, from Sa'daan Bin Muslim, from Abu Umraan, from a man, who said:

'Abdullah[asws] having said: 'When it was the night which has been Promised to Ali[asws] Bin Al-Husayn[asws], he[asws] said to Muhammad[asws]: 'O my[asws] son[asws], I[asws] want (to perform) ablution'. He[asws] said: 'I[asws] stood up and came with the water for ablution'. He[asws] said to me[asws]: 'This is no befitting for me[asws] for something has died in it'. He[asws] said: 'I[asws] went out and came back with a lamp, and there was a dead mouse in it. I[asws] came with other water for ablution'. He[asws] said to me[asws]: 'O my[asws] son[asws], This is the promised night'. He[asws] bequeathed about his[asws] camel, that she should be protected and her feed to be replaced. It was not long before that she came to the grave. She struck herself to its side and started rolling on the ground. Her eyes filled up (with tears). He[asws] came up to her and said: 'Enough now, stand up, and may Allah[azwj] Bless you'. She went back to her place. It was not long before she went out and came up to the grave. She struck herself to its side and rolled on the ground, and her eyes filled up (with tears). They (people) came up to Muhammad Bin Ali[asws] and said to him[asws] that, 'The camel has gone out. What shall we do?' He[asws] said: 'Let her be, for she is saying her farewell'. She did not survive except for three days until she died. And that, whenever he[asws] used to ride her to Mecca, he[asws] would hang the whip away. He[asws] would not draw it out until he[asws] entered Al-Medina'.

(12) حدثنا احمد بن محمد عن ابراهيم بن ابى محمود قال قلت الامام يعلم متى يموت قال نعم فقلت حيث ما بعثه إليه يحيى بن خالد برطب وريحان مسمومين علم به قال نعم قلت فاكله وهو يعلم فيكون معينا على نفسه فقال لا يعلم قبل ذلك ليتقدم فيما يحتاج إليه فإذا جاء الوقت القى الله على قلبه النسيان ليقضى فيه الحكم.

12 – It has been narrated to us by Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud who said:

'I said, 'Does the Imam[asws] know when he[asws] is going to pass away?' He[asws] said: 'Yes'. I said, 'What Yahya Bin Khalid sent to him[asws] of the poisonous dates and the basil, he[asws] has the knowledge of it?' He[asws] said: 'Yes'. I said, 'He[asws] ate it and he[asws] was aware of it? ' He[asws] said: 'He[asws] helped himself[asws] (by submitting to the Will of Allah[azwj])'. He[asws] said: 'Yes, he[asws] did know before that, but he[asws] proceeded with what was required from him[asws]. When the time came to meet Allah[azwj], He[azwj] Made his[asws] heart to disregard it, in order for the Judgement to be Implemented'.

(13) حدثنا سلمة بن الخطاب عن سليمان بن سماعة وعبد الله بن محمد بن القاسم بن حرث المبطل عن ابى بصير أو عمن روى عن ابى بصير قال قال أبو عبد الله عليه السلام ان الامام لو لم يعلم ما يصيبه والى ما يصير فليس ذلك بحجة الله على خلقه.

13 – It has been narrated to us by Salmat Bin Al-Khataab, from Suleyman Bin Sama'at and Abdullah Bin Muhammad Bin Al-Qasim Bin Hars Al-Mubtal, from Abu Baseer who said:

'Abu Abdullah[asws] said that: 'An Imam, who does not know what will happen to him and to what events he is proceeding to, that (person) is not a Proof of Allah[azwj] on His[azwj] creatures'.

(14) حدثنا يعقوب بن يزيد عن الحسن بن على الوشا قال حدثنى مسافر قال كنت مع ابى الحسن بمنى فر يحيى بن خالد فغطى انفه من الغبار فقال مساكين لا يدرون ما يحل لهم في هذه السنة ثم قال وما اعجب من هذا وانا وهو وتر كهاتين وضم اصبعيه قال مسافر ما عرفت معنى حديثه حتى دفناه معه.

14 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washa, from Musafar who said:

‘I was with Abu Al-Hassan[asws] at Mina. Yahya Bin Khalid fled, hiding his face from the dust. The poor people said, ‘He does not know what will transpire with him in this year’. Then he[asws] said: ‘And what is strange from this is that I[asws] and him will be like these two’ – and he[asws] joined his[asws] two fingers together. Musafir said, ‘I did not understand the meaning of his[asws] Hadeeth until he was buried with him[asws]’. He died within a short time from him[asws].

(10) باب الارض لا يخلوا من الحجة وهم الائمة ع

CHAPTER 10 – THE EARTH CANNOT BE EMPTY FROM THE PROOF[asws], AND THEY[asws] ARE THE IMAMS[asws]

(1) حدثنا احمد بن محمد عن على بن الحكم عن ربيع بن محمد المسلمى عن عبد الله بن سليمان العامري عن ابى عبد الله عليه السلام قال ما زالت الارض الا ولله الحجة يعرف الحلال والحرام ويدعو إلى سبيل الله ولا ينقطع الحجة من الارض الا اربعين يوما قبل يوم القيمة فإذا رفعت الحجة اغلق باب التوبة ولا ينفع نفسا ايمانها لم تكن امنت من قبل ترفع ان الحجة اولئك شرار من خلق الله وهم الذين عليهم تقوم القيمة.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Rabi'e Bin Muhammad Al-Muslimy, from Abdullah Bin Suleyman Al-Aamiry, who said:

'Abu Abdullah[asws] said: 'By Allah, the earth will not cease to be without the Proof[asws], who recognises the Permissible and the Prohibited, and calls to the way of Allah[azwj], and the earth will not be cut off from the Proof[asws] except for forty days before the Day of Judgement. When the Proof[asws] is raised up, the door of repentance will be closed, and no soul shall benefit from its faith who had not secured themselves before the raising up of the Proof[asws]. These are the most evil from the creatures of Allah[azwj], and they are the ones against whom the standing will be Established'.

(2) حدثنا محمد بن عيسى عن صفوان عن ذريح المحاربي عن ابى عبد الله عليه السلام قال الارض لا تكون الا وفيها عالم لا تصلح الناس الا ذاك.

2 – It has been narrated to us by Muhammad Bin Isa, from Safwaan, from Zareeh Al-Maharaby, who has narrated:

'Abu Abdullah[asws] said: 'The earth will not be except it will have in it a knowledgeable one[asws]. It is not good for the people apart from that'.

(3) حدثنا محمد بن عيسى عن ابن ابى عمير عن على بن ابى حمزة عن ابى بصير عن ابى عبد الله عليه السلام قال ان الله جل وعز اجل واعظم من ان يترك الارض بغير امام.

3 – It has been narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated:

'Abu Abdullah[asws] said that: 'Allah[azwj] is more Majestic, and more Mighty, and more Great, than Leaving the earth without an Imam[asws] (being in it)'.

(4) حدثنا محمد بن عيسى عن محمد بن الفضيل عن ابى حمزة عن ابى جعفر عليه السلام قال والله ما ترك الارض منذ قبض الله ادم الا وفيها امام يهتدى به إلى الله وهو حجة الله على عباده ولا تبقى الارض بغير امام حجة الله على عباده.

4 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has narrated:

'Abu Ja'far[asws] having said: 'By Allah[azwj], the earth has not been left, since the Capture (passing away) of Adam[as], except that in it is an Imam[asws] guiding to Allah[azwj], and he[asws] is the Proof[asws] of Allah[azwj] on His[azwj] servants, and the earth does not remain without an Imam[asws], Proof[asws] of Allah[azwj] on His[azwj] servants'.

(5) حدثنا محمد بن عيسى عن ابن ابى عمير عن الحسين بن ابى العلاء قال قلت لابي عبد الله تبقى الارض يوما بغير امام قال لا.

5 – It has been narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Al-Husayn Bin Abu Al-A'ala who said:

'I said to Abu Abdullah[asws], 'Can the earth remain without an Imam[asws] for even one day?' He[asws] said: 'No'.

(6) حدثنا احمد بن محمد عن النضر بن سويد عن يحيى الحلبي عن ايوب بن حر عن سليمان بن خالد عن ابى جعفر عليه السلام قال ما كانت الارض الا ولله فيها عالم.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Nazar Bin Suweyd, from YYahya Al-Halby, from Ayub Bin Hur, from Suleyman Bin Kahlid, who has narrated:

'Abu Ja'far[asws] said: 'The earth was never in a state, but in it was a knowledgeable one[asws]'.

(7) حدثنا بعض اصحابنا عن الوشا عن ابان الاحمر عن الحسن بن زياد العطار قال قلت لابي عبد الله عليه السلام ما يكون الارض الا وفيها عالم قال بلى.

7 – It has been narrated to us by one of our companions, from Al-Washaa, from Abaan Al-Ahmar, from Al-Hassan Bin Ziyad Al-Ataar who said:

'I asked from Abu Abdullah[asws], 'The earth will never be except in it is a knowledgeable one[asws]?' He[asws] said: 'Yes'.

(8) وعنه عن الحسن بن على الوشا عن ابان الاحمر عن الحرث بن المغيرة قال سمعت ابا عبد الله عليه السلام يقول ان الارض لا تترك الا بعالم يحتاج الناس إليه ولا يحتاج إلى الناس ويعلم الحلال والحرام.

8 – And from him, from Al-Hassan Bin Ali Al-Washaa, from Abaan Al-Ahmar, from Al-Hars Bin Al-Mugheira who said:

'I heard Abu Abdullah[asws] say that: 'The earth will not be left except with a knowledgeable one[asws], the people being needy to him[asws], and he[asws] not being needy to the people, and he[asws] would know the Permissible and the Prohibited'.

(9) حدثنا احمد بن يعقوب عن يزيد عن ابن ابى عمير عن سعد بن ابى خلف عن الحسن بن زياد العطار قال سمعت ابا عبد الله عليه السلام يقول ان الارض لا تكون الا وفيها حجة انه لا يصلح الناس الا ذاك ولا تصلح الارض الا ذاك.

9 – It has been narrated to us by Ahmad Bin Yaqoub, from Yazeed, from Ibn Abu Umeyr, from Sa'd Bin Abu Khalaf, from Al-Hassan Bin Ziyad Al-Ataar who said:

'I heard Abu Abdullah[asws] say that: 'The earth does not (exist) except that in it is a Proof[asws]. It is neither good for the people and nor for the earth to be without him[asws]'.

(10) حدثنا محمد بن عيسى عن ابن ابى عمير عن منصور بن يونس عن اسحق بن عمار عن ابى عبد الله عليه السلام قال سمعته يقول ان الارض لا تخلوا الا وفيها حجة كيما ازداد المؤمنون شيئا ردهم وان نقصوا شيئا اتمه لهم.

10 – It has been narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Amaar, who has narrated:

'I heard Abu Abdullah[asws] say that: 'The earth is not abandoned, except in it is a Proof[asws] in order to rectify the believers, if they are in excess of something, he[asws] reduces it from them, and if they are deficient in something, he[asws] completes it for them'.

(11) حدثنا على بن اسماعيل عن احمد بن النضر عن الحسين بن ابى العلا قال قلت لابي عبد الله عليه السلام تترك الارض بغير امام قال لا فقلنا له تكون الارض وفيها امامان قال لا الا امام صامت لا يتكلم ويتكلم الذى قبله.

11 – It has been narrated to us by Ali Bin Ismail, from Ahmad Bin Al-Nazar, from Al-Husayn Bin Abu Al-A'ala who said:

'I said to Abu Abdullah[asws], 'Is the earth left without an Imam[asws]?' He[asws] said: 'No'. We said to him[asws], 'Will there be (a time) for the earth and in it are two Imams[asws]?' He[asws] said: 'No, except that an Imam[asws] will be silent, and the one[asws] preceding him[asws] will speak'.

(12) حدثنا احمد بن محمد عن الحسن بن على بن فضال عن ثعلبة عن اسحق بن عمار عن مولى لابي عبد الله عليه السلام قال سمعته يقول لا تكون الارض الا وفيها من يعرف الزيادة والنقصان فإذا جاء المسلمون بزيادة رمى بالزيادة واذ جاؤا بالنقصان اتمه لهم ولولا ذلك لاختلط على المسلمين امرهم.

12 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Tha'albat, from Is'haq Bin Amaar, from a slave of Abu Abdullah[asws] who said:

'I heard him[asws] say: 'There will never be (a time) for the earth except in it will be one[asws] who recognises the excesses and the deficiencies. If the Muslims come with excess, he[asws] will dispose of the excess, and if they come with the deficiency, he[asws] will complete it for them, and had it not been for that, the matters would be confusing for the Muslims'.

(13) حدثنا عباد بن سليمان عن سعد بن سعد عن محمد بن عمارة عن ابى الحسن الرضا عليه السلام قال ان الحجة لا تقوم لله على خلقه الا بامام حتى يعرف.

13 – It has been narrated to us by Abaad Bin Suleyman, from Sa'ad Bin Sa'ad, from Muhammad Bin Amaarat, who has narrated:

'Abu Al-Hassan Al-Reza[asws] said that: 'Allah[azwj] does not Establish the Proof[asws] except by an Imam[asws], until he[asws] is recognised (as being the Proof[asws])'.

(14) حدثنا محمد بن عيسى عن الحسن بن محبوب والحجال عن العلا عن محمد بن مسلم عن ابى جعفر عليه السلام قال لا تبقى الارض بغير امام ظاهر.

14 – It has been narrated to us by Muhammad Bin Isa, from Al-Hassan Bin Mahboub and Al-Hajaal, from Al-A'ala, from Muhammad Bin Muslim, who has narrated:

'Abu Ja'far[asws] said: 'The earth does not remain without an apparent Imam[asws]'.

(15) حدثنا محمد بن عيسى عن الحسن بن محبوب عن هشام بن سالم عن ابى اسحق الهمداني قال حدثنى الثقة من اصحابنا انه سمع امير المؤمنين عليه السلام يقول اللهم لا تخلى الارض من حجة لك على خلقك ظاهر أو خافى مغمور لئلا تبطل حجتك وبنيانك.

15 – It has been narrated to us by Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Hashaam Bin Saalim, from Abu Is'haq Al-Hamadany, from a reliable one from his companions, who has narrated:

'I heard Amir-ul-Momineen[asws] say: 'Our[asws] Allah[azwj], Does not Keep the earth empty from a Proof[asws] for You[azwj] on Your[azwj] creatures, apparent or hidden, so as not to invalidate Your[azwj] Argument and the argument of Your[azwj] Prophets[as]'.

(16) حدثنا محمد بن عيسى واحمد بن محمد عن الحسن بن محبوب عن يعقوب السراج قال قلت لابي عبد الله عليه السلام تخلوا الارض من عالم منكم حى ظاهر تفزع إليه الناس في حلالهم وحرامهم فقال يا ابا يوسف لا ان ذلك لبين في كتاب الله تعالى فقال يا ايها الذين آمنوا اصبروا وصابروا عدوكم ممن يخالفكم ورابطوا امامكم واتقوا الله فيما يأمركم وفرض عليكم.

16 – It has been narrated to us by Muhammad Bin Isa, and Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Yaqoub Al-Siraaj who said:

'I said to Abu Abdullah[asws], 'Is the earth ever be empty from a knowledgeable one[asws] from among you[asws] that the people can resort to regarding their Permissible and their Prohibitions?' He[asws] said: 'O Abu Yusuf, No. That has been Explained in the Book of Allah[azwj]. He[azwj] Said: "***[3:200] O you who believe! be patient and excel in patience***", from your enemies that are against you, "***and remain steadfast***" with your Imam[asws] "***and fear Allah[azwj]***", for what He[azwj] has Ordered you and Obligated upon you'.

(17) حدثنا احمد بن الحسين بن على عن على بن فضال عن عمرو بن سعيد المدايني عن صدق بن صدقه قال سمعت ابا عبد الله عليه السلام يقول لن تخلو الارض من حجة عالم يحيى فيها ما يميتون من الحق ثم تلا هذه الاية يريدون ان يطفئوا نور الله بافواههم والله متم نوره ولو كره الكافرون.

17 – It has been narrated to us by Ahmad Bin Al-Husayn Bin Ali, from Ali Bin Fazaal, from Amro Bin Saeed Al-Madainy, from Sadaq Bin Sadaqa who said:

'I heard Abu Abdullah[asws] say: 'The earth will never be empty from a Proof[asws], a knowledgeable one[asws] who revives in it what has died from the truth'. Then he[asws] recited this Verse "***[9:32] They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse***".

(11) باب في الائمة ان الارض لا تخلو منهم ولو كان في الارض اثنان لكان احدهما الحجة

CHAPTER 11 – REGARDING THE IMAMSasws THAT THE EARTH IS NOT EMPTY FROM THEMasws, AND IF THERE WERE IN THE EARTH TWOasws, ONEasws OF THEMasws WOULD BE THE PROOFasws

(1) حدثنا الهيثم النهدي عن البرقى عن خلف بن حماد عن ابان بن تغلب قال قال أبو عبد الله عليه السلام الحجة قبل الخلق ومع الخلق وبعد الخلق.

1 – It has been narrated to us by Al-Hasam Al-Nahdy, from Al-Barqy, from Khalaf Bin Hamaad, from Abaan Bin Taghlub who said:

'Abu Abdullahasws: 'The Proofasws was before the creation, and is with the creation, and will be after the creation'.

(2) حدثنا الهيثم النهدي عن ابيه عن يونس بن يعقوب قال سمعت ابا عبد الله عليه السلام يقول لو لم يكن في الدنيا الا اثنان لكان الامام احدهما.

2 – It has been narrated to us by Al-Haysam Al-Nahdy, from his father, from Yunus Bin Yaqoub who said:

'I heard Abu Abdullahasws say: 'If there will ever be no one in the world except for two persons, oneasws of them would be the Imamasws'.

(3) حدثنا احمد بن محمد عن على بن اسماعيل عن ابن سنان عن حمزة بن الطيار قال سمعت ابا عبد الله عليه السلام يقول لو لم يبق في الارض الا اثنان لكان احدهما الحجة على صاحبه.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Ismail, from Ibn Sinan, from Hamza Bin Al-Tayaar who said:

'I heard Abu Abdullahasws say: 'If no one remains in the earth except for two persons, oneasws of them will be the Proofasws on hisasws companion'.

(4) حدثنا احمد بن محمد عن محمد بن الحسن عن ابن سنان عن ابن عمارة بن الطيار قال لو لم يبق في الارض الا اثنان لكان احدهما الحجة ولو ذهب احدهما بقى الحجة

4 – It has been narrated to us by Ahmad bin Muhammad, from Muhammad Bin Al-Hassan, from Ibn Sinan, from Ibn Amaarat Bin Al-Tayaar who said:

'If no one remains in the earth except for two persons, oneasws of them will be the Proofasws, and if one of them asws goes, the remaining one will be the Proofasws'.

(5) حدثنا محمد بن عيسى عن ابى عمارة بن الطيار قال سمعت ابا عبد الله عليه السلام يقول لو لم يبق في الارض الا اثنان لكان احدهما الحجة.

5 – It has been narrated to us by Muhammad Bin Isa, from Abu Amaarat Bin Al-Tayaar who said:

'I heard Abu Abdullahasws say: 'If no one remains in the earth except for two persons, one of themasws will be the Proofasws'.

(12) ان الارض لا تبقى بغير امام لو بقيت لساخت

CHAPTER 12 – THE EARTH DOES NOT REMAIN WITHOUT AN IMAM^asws, IF IT DOES SO, IT WILL SINK (IMPLODE)

(1) حدثنا محمد بن الحسين عن ابى داود المسترق عن احمد بن عمر قال قلت لابي الحسن عليه السلام هل يبقى الارض بغير امام فانا نروى عن ابى عبد الله عليه السلام قال لا يبقى الارض الا ان يسخط الله على العباد قال لا تبقى إذا لساخت.

1 – It has been narrated to us by Muhammad Bin Al-Hassan, from Abu Dawood Al-Mustaraq, from Ahmad Bin Umar who said:

'I said to Abu Al-Hassan^asws, 'Does the earth remain without an Imam^asws, for we are reporting from Abu Abdullah^asws having said that the earth does not remain (without an Imam^asws) except that Allah^azwj would Make it implode on the servants'. He^asws said: 'It cannot remain so or it will implode'.

(2) حدثنا محمد بن عيسى عن محمد بن الفضيل عن ابى حمزة الثمالى قال قلت لابي عبد الله عليه السلام تبقى الارض بغير امام قال لو بقيت الارض بغير امام لساخت.

2 – It has been narrated to us by Muhammad Bin Isa, from Muhammd Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I said to Abu Abdullah^asws, 'Does the earth remain without an Imam^asws?' He^asws said: 'If the earth were to be without an Imam^asws, it would implode'.

(3) حدثنا محمد بن عيسى قال حدثنى المؤمن حدثنى أبو هراسة عن ابى جعفر عليه السلام قال لو ان الامام رفع من الارض ساعة لساخت باهله كما يموج البحر باهله.

3 – It has been narrated to us by Muhammad Bin Isa, from Al-Mo'min, from Abu Haraasa, who has narrated:

'Abu Ja'far^asws said: 'If the Imam^asws were to be raised from the earth for a moment, it would implode (swallowing up) its inhabitants just as the waves of the sea would (swallow) its inhabitants'.

(4) حدثنا محمد بن على بن اسماعيل عن العباس بن معروف عن على بن مهزيار عن محمد بن الهيثم عن محمد بن الفضيل عن ابى الحسن الرضا عليه السلام قال قلت له يكون الارض بلا امام فيها قال لا إذا ساخت باهلها.

4 – It has been narrated to us by Muhammad Bin Ali Bin Ismail, from Al-Abbas Bin Ma'rouf, from Ali Bin Mahziyar from Muhammad Bin Al-Haysam, from Muhammad Bin Al-Fazeyl, who has narrated:

'I said to Abu Al-Hassan Al-Reza^asws, 'Will the earth ever be without an Imam^asws in it?' He^asws said: 'No, it would sink with its inhabitants'.

(5) حدثنا محمد بن سليمان عن سعد بن سعد عن احمد بن عمر عن ابى الحسن الرضا عليه السلام قال قلت له هل تبقى الارض بغير امام قال لا قلت فانا نروى عن ابى عبد الله عليه السلام انه قال لا تبقى الا ان يسخط الله على العباد قال لا تبقى إذا لساخت.

5 – It has been narrated to us by Muhammad Bin Suleyman, from Sa'd Bin Sa'd, from Ahmad Bin Umar, who has narrated:

'Abu Al-Hassan Al-Reza^asws said, 'I said to him^asws, 'Does the earth remain without an Imam^asws?' He^asws said: 'No'. I said, 'We are reporting from Abu Abdullah^asws that he^asws said that the earth will not remain except that Allah^azwj would Make it implode on the servants'. He^asws said: 'It does not remain if it (does then it will) implode'.

(6) حدثنا الحسين بن محمد عن معلى بن محمد عن الحسن بن على الوشا قال سألت الرضا عليه السلام هل تبقى الارض بغير امام قال لا قلت فانا نروى انها لا تبقى الا ان يسخط الله على العباد قال لا تبقى إذا لساخت.

6 – It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washa who said:

'I asked Al-Reza[asws], 'Does the earth remain without an Imam[asws]?' He[asws] said: 'No'. I said, 'We are reporting that it does not remain and that Allah[azwj] would Make it to implode on the servants'. He[asws] said: 'It does not remain if it implodes'.

(7) حدثنا محمد بن محمد عن ابى طاهر محمد بن سليمان عن احمد بن هلال قال اخبرني سعيد عن سليمان الجعفري قال سألت ابا الحسن الرضا عليه السلام قلت تخلو الارض من حجة الله قال لو خلت الارض طرفة عين من حجة لساخت باهلها.

7 – It has been narrated to us by Muhammad Bin Muhammad, from Abu Tahir Muhammad Bin Suleyman, from Ahmad Bin Hilal, from Saeed, from Suleyman Al-Ja'fary who said:

'I asked Abu Al-Hassan Al-Reza[asws], I said, 'Will the earth be empty from Proof[asws] of Allah[azwj]?' He[asws] said: 'If the earth were to be empty from the Proof[asws] of Allah[azwj] for the blink of an eye, it would implode on its inhabitants'.

13 - باب في الائمة إذا مضى منهم امام يعرف الذى بعده

CHAPTER 13 – REGARDING THE IMAMSasws, WHEN AN IMAMasws FROM THEMasws PASSES AWAY, THE ONEasws AFTER HIMasws REALISES THAT

(1) حدثنا الحسين بن محمد عن ابى جعفر محمد الربيع عن رجل من اصحابنا عن ابى الجارود قال قلت لابي جعفر عليه السلام جعلت فداك إذا مضى عالمكم اهل البيت باى شئ يعرف الذى يجئ من بعده قال بالهدائة والاطراق واقرار آل محمد صلى الله عليه وآله بالفضل ولا يسأل عن شئ مما بين دفتين الا اجاب عنه.

1 – It has been narrated to us by Al-Husayn Bin Muhammad, from Abu Ja'far Muhammad Al-Rab'ie, from a man from our companions, from Abu Al-Jaroud who said:

'I said to Abu Ja'farasws, 'May I be sacrificed for you, when a knowledgeable oneasws from among youasws the Peopleasws of the Household passes away, by what thing can heasws be recognised as being the one after himasws?' Heasws said: 'By the calmness, and the silence, and the acceptance of the Progenyasws of Muhammadsaww, with the preference, and heasws will not be asked about anything which is in between the two covers (Holy Quran), except that heasws will answer from it'.

(2) وعنه عن معلى بن محمد عن محمد بن جمهور عن موسى عن الحنان عن الحرث بن المغيرة قال قلت لابي عبد الله عليه السلام بم يعرف صاحب هذا الامر قال بالسكينة والوقار والعلم والوصية.

2 – And from him, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Musa, from Al-Hanaan, from Al-Hars Al-Mugheira who said:

'I said to Abu Abdullahasws, 'With what does heasws know that heasws is the Masterasws of this Command (Imamate)?' Heasws said: 'With the tranquillity, and the dignity, and the knowledge, and the bequest'.

14 - باب في الائمة ان الخلق الذى خلف المشرق و المغرب يعرفونهم ويؤتونهم ويبرؤن من اعدائهم

CHAPTER 14 – REGARDING THE IMAMSasws THAT THE CREATURES WHICH ARE BEHIND THE EAST AND THE WEST RECOGNISE THEMasws, AND THEY COME TO THEMasws, AND KEEP AWAY FROM THEIRasws ENEMIES

(1) حدثنا محمد بن الحسين عن صفوان بن يحيى عن بعض رجاله عن ابى عبد الله عليه السلام عن ابيه عن على بن الحسين عن امير المؤمنين عليه السلام قال ان لله بلدة خلف المغرب يقال لها جابلقا وفى جابلقا سبعون الف امة ليس منها امة الا مثل هذه الامة فما عصوا الله طرفة عين فما يعملون عملا ولا يقولون قولا الا الدعاء على الاولين والبرائة منهما والولاية لاهل بيت رسول الله صلى الله عليه وآله.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from one of his men, who has narrated:

'Abu Abdullahasws, from hisasws fatherasws, from Ali Bin Al-Husaynasws, from Amir-ul-Momineenasws having said that: 'Allahazwj has a city behind the West, which is called Jaabalqa, and in Jaabalqa there are seventy thousand communities. There is no community from it like this community. They do not disobey Allahazwj even for the blink of an eye. They do not perform any deed, nor do they speak any words except that they supplicate against the first two and keep away from them both (Tabarra), and they are on the Wilayah of the Peopleasws of the Household of the Messenger of Allahsaww'.

(2) حدثنا يعقوب بن اسحق بن ابراهيم الجريرى عن ابى عمران الارمني عن الحسن بن الجارود عمن حدثه عن ابى عبد الله عليه السلام قال ان من وراء ارضكم هذه ارضا بيضاء ضوؤها منها فيها خلق يعبدون الله لا يشركون به شيئا يتبرؤن من فلان وفلان.

2 – It has been narrated to us by Yaqoub Bin Is'haq Bin Ibrahim Al-Jareery, from Abu Umraan Al-Armany, from Al-Hassan Bin Al-Jaroud, who has narrated:

'Abu Abdullahasws said: 'There is at the back of this earth of yours, a white earth with light illuminating from it. In it are creatures that worship Allahazwj. They do not associate anything with Himazwj. They keep away (Tabarra) from that one and that one'.

(3) حدثنا احمد بن موسى عن الحسين بن موسى الخشاب عن على بن حسان عن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام قال ان من وراء عين شمسكم هذه اربعين عين شمس فيها خلق كثير وان من وراء قمركم اربعين قمرا فيها خلق كثير لا يدرون ان الله خلق آدم ام لم يخلقه الهموا الهاما لعنة فلان وفلان.

3 – It has been narrated to us by Ahmad Bin Musa, from Al-Husayn Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has narrated:

Abu Abdullahasws said: 'Behind this sun of yours there are forty suns in which are numerous creatures, and that behind this moon of yours there are forty moons in which are numerous creatures. They do not know whether Allahazwj Created Adamas or not. Heazwj has Inspired them with an Inspiration, so they send curses upon that one and that one'.

(4) حدثنا احمد بن محمد بن الحسين قال حدثنى احمد بن ابراهيم عن عمار عن ابراهيم بن الحسين عن بسطام عن عبد الله بن بكير قال حدثنى عمر بن يزيد عن هشام الجواليقى عن ابى عبد الله عليه السلام قال ان لله مدينة خلف البحر سعتها مسيرة اربعين يوما فيها قوم لم يعصوا الله قط ولا يعرفون ابليس ولا يعلمون خلق ابليس نلقاهم في كل حين فيسألونا عما يحتاجون إليه ويسألونا الدعاء فنعلمهم ويسئلونا عن قائمنا حتى يظهر

4 – It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn, from Ahmad Bin Ibrahiim, from Amaar, from Ibrahim Bin Al-Husayn, from Bastaan, from Abdullah Bin Bakeyr, from Amro Bin Yazeed, from Hashaam Al-Jawalayqi, who has narrated:

Abu Abdullah[asws] having said that: 'Allah[azwj] has a city behind the ocean. Its capacity (area) is the travel distance of forty days. In it are a people who do not disobey Allah[azwj] at all, and do not recognise Iblees[la], nor do they know of the creation of Iblees[la]. We[sws] meet them all the time. They ask us[asws] of whatever their requirements may be, and they ask us[asws] to pray for them. We[asws] teach them, and they ask us[asws] about our[asws] Qaim[asws] until he[asws] makes his[asws] appearance.

وفيهم عبادة واجتهاد شديد ولمدينتهم ابواب مابين المصراع إلى المصراع مأة فرسخ لهم تقديس واجتهاد شديدا لو رأيتموهم لاحتقرتم عملكم يصلى الرجل منهم شهرا لا يرفع راسه من سجوده طعامهم التسبيح ولباسهم الورق ووجوههم مشرقة بالنور إذا رأوا منا واحد لحسوه واجتمعوا إليه واخذوا من اثره إلى الارض يتبركون به

And among them, they perform worship with great diligence, and for their city there are doors, the distance between one of its shutter to the other shutter is of forty *Farsakhs*. They perform (acts of worship) with great reverence and diligence. If you were to see them, you would despise your own deeds. The man among them Prays for a month without raising his head from prostration. Their food is the Praise, and their clothing is the paper, and their faces are shining by the light. If one of you were to see one of them, you would gather around him, and take from him the effects of it to the earth in order to be blessed by it.

لهم دوى إذا صلوا اشد من دوى الريح العاصف فيهم جماعة لم يضعوا السلاح منذ كانوا ينتظرون قائمنا يدعون ان يريهم اياه وعمر احدهم الف سنة إذا رأيتهم رأيت الخشوع والاستكانه وطلب ما يقربهم إليه إذا حبسنا ظنوا ان ذلك من سخط يتعاهدون ساعة التى نائتيهم فيها

Their sounds, which they make whilst Praying, is more severe than the sound made by the wind. The violent ones among them have not put down their weapons since the time they have been waiting for our[asws] Qaim[asws] claiming that lest they should see him[asws] even if the age of one of them is of a thousand years. If you were to see them, you will see reverence and submissiveness, and they seek that which will bring them closer to him[asws]. If we[asws] are imprisoned, they think that this is from the difficulties of the time in which we[asws] will be coming to them.

لا يسئمون لا يفترون يتلون كتاب الله كما علمناهم وان فيما نعلمهم مالو تلى على الناس لكفروا به ولانكروه يسئلوننا عن الشئ إذا ورد عليهم من القرآن ولا يعرفونه فإذا اخبرناهم به انشرحت صدورهم لما يسمعون منا ويسئلوا الله طول البقاء وان لا يفقدونا ويعلمون ان المنة من الله عليهم فيما نعلمهم عظيمة

They do not get bored, nor do they fabricate. They recite the Book of Allah[azwj] just as we[asws] have taught them, and that what we[asws] have taught them is what they recite to the people. They do not disbelieve in it, nor do they deny any of it. They ask us[asws] about something which they come across from the Quran, and they do not understand it, and if they are informed about it, their chests are pleased by it when they hear it from us[asws]. They ask Allah[azwj] to lengthen our[asws] stay and that they should not lose us[asws], and they know that this is a Favour from Allah[azwj] to them, for what we[asws] have taught them is great.

ولهم خرجة مع الامام إذا قاموا يسبقون فيها اصحاب السلاح منهم ويدعون الله ان يجعلهم ممن ينتصر به لدينهم فيهم كهول وشبان وإذا رأى شاب منهم الكهل جلس بين يديه جلسة العبد لا يقوم حتى يأمره لهم طريق اعلم به من الخلق إلى حيث يريد الامام

They will come out with the Imam[asws] if he[asws] makes a stand. Among them is an armed group and they supplicate to Allah[azwj] that He[azwj] should Make them to be the ones by whom the Religion will triumph, including the elderly and the young ones of them. And if you were to see the young ones from them sees a middle-aged person, he would sit in front of him like the sitting of a slave, not getting up until he orders

them. For them is a way which they know of from the people, as to what is required by the Imam[asws].

فإذا امرهم الامام بامر قاموا ابدا حتى يكون هو الذى يأمرهم بغيره لو انهم وردوا على مابين المشرق والمغرب من الخلق لافنوهم في ساعة واحدة لا يختل الحديد فيهم ولهم سيوف من حديد غير هذا الحديد لو ضرب احدهم بسيفه جبلا لقده حتى يفصله يغزو بهم الامام الهند والديلم والكرك والترك والروم وبربر وما بين جابرسا إلى جابلقا وهما مدينتان واحدة بالمشرق واخرى بالمغرب لا يأتون على اهل دين الا دعوهم إلى الله والى الاسلام والى الاقرار بمحمد صلى الله عليه وآله ومن لم يسلم قتلوه حتى لا يبقى بين المشرق والمغرب وما دون الجبل احد الا اقر.

If the Imam[asws] were to order them with a command, they will keep to it forever until he[asws] issues an order other than that. If they respond to what is in between the East and the West from the creatures, they would do it in an hour. The iron does not break them as their swords are made of a metal other than this iron. If one of them were to strike at the mountain with his sword, it would disintegrate. The Imam[asws] will rise supported by them, Al-Hind (India), and Al-Daylam (Persia) and Al-Kark, and Al-Tark, and Al-Roum (Rome), and Berber (North Africa), and what is in between Jabarsa upto Jabalqa, and these two are cities. One of them is in the East and the other one is in the West.

They will not come to a people of a religion except that they will invite them to Allah[azwj], and to Islam, and to the acceptance of Muhammad[saww], and the one who does not submit, they will kill him, until there will not remain anyone in between the East and the West, and what is inside the mountain, except that he will accept'.

(5) حدثنا سلمة بن الخطاب عن سليمان بن سماعة وعبد الله بن محمد عن عبد الله ابن القاسم عن سماعة يرفعه إلى الحسن وابى الجارود وذكراه عن ابن سعيد الهمداني قال قال الحسن بن على عليه السلام ان لله مدينة في المشرق ومدينة في المغرب على كل واحد سور من حديد في كل سور سبعون الف مصراع يدخل من كل مصراع سبعون الف لغة ادمى ليس منها لغة الا مخالف الاخرى وما فيها لغة الا وقد علمناها وما فيهما وما بينها ابن نبى غيرى وغير اخى وانا الحجة عليهم.

5 – It has been narrated to us by Salmat Bin Al-Khattab, from Suleyman Bin Sama'at and Abdullah Bin Muhammad, from Abdullah Al-Qasim, from Sama'at with an unbroker chain going up to Al-Husayn and Abu Al-Jaroud, from Abu Saeed Al-Hamdany who said:

'Al-Hassan Bin Ali[asws] said that: 'Allah[azwj] has a city in the East and a city in the West. Each one of them has a wall of iron, and on each wall are seventy thousand shutters. From each of the shutters are people who speak seventy thousand languages, with each language being different than the other, and there is no language therein but we[asws] know of it, and what is in them and what is in between them, and there is no son[asws] of a Prophet[as] other than myself[asws], and other than my[asws] brother[asws], and I[asws] am the Proof[asws] over them'.

(6) حدثنا سلمة عن احمد بن عبد الرحمن بن عبد ربه الصيرفى عن محمد بن سليمان عن يقطين الجواليقى عن قلقلة عن ابى جعفر عليه السلام قال ان الله خلق جبلا محيطا بالدنيا من زبرجد خضر وانما خضرة السماء من خضرة ذلك الجبل وخلق خلقا ولم يفرض عليهم شيئا مما افترض على خلقه من صلوة وزكوة وكلهم يلعن رجلين من هذه الامة وسماهما.

6 – It has been narrated to us by Salmat, from Ahmad Bin Abdul Rahmaan Bin Abd Rabih Al-Sayrafi, from Muhammad Bin Suleyman, from Yaqteen Al-Jawalayqi, from Qalqalat, who has narrated:

'Abu Ja'far[asws] having said that: 'Allah[azwj] Created a mountain of green aquamarine which encompasses the world, and that mountain is more greener than the vegetation under the sky. And He[azwj] Created creatures, and did not Obligate them anything from what He[azwj] has Obligated upon the creatures from the Prayers and the Zakaat, and all of them are invoking curses upon two men from this community'. He[asws] named them both'.

(7) حدثنا احمد بن الحسين عن على بن زيات عن عبيد الله بن عبد الله الدهقان عن ابى الحسن عليه السلام قال سمعته يقول ان الله خلق هذا النطاق زبرجدة خضراء فمن خضرتها اخضرت السماء قال قلت وما النطاق قال الحجاب ولله وراء ذلك سبعون الف عالم اكثر من عدد الانس والجن وكلهم يلعن فلانا وفلانا.

7 – It has been narrated to us by Ahmad Bin Al-Husayn, from Ali Bin Ziyaat, from Ubeydullah Bin Abdullah Al-Dahqaan, who has narrated:

'I heard Abu Al-Hassan[asws] say that: 'Allah[azwj] has Created this Domain of green aquamarine. It is from its greenery that the sky appears as such'. I said, 'And what is the Domain?' He[asws] said: 'The veil. By Allah[azwj], behind that (veil) are seventy thousand worlds, more numerous that the number of the human beings, and the Jinn, and all of them curse that one and that one'.

(8) حدثنا محمد بن هارون عن ابى يحيى الواسطي عن سهل بن زياد عن عجلان ابى صالح قال سئلت ابا عبد الله عليه السلام عن قبة آدم فقلت له هذه قبة آدم فقال نعم ولله قباب كثيرة اما ان خلف مغربكم هذا تسعة وثلثين مغربا ارضا بيضاء ومملوة خلقا يستضيئون بنورنا لم يعصوا الله طرفة عين لا يدرون اخلق الله آدم ام لم يخلقه يبرؤن من فلان وفلان قيل له كيف هذا يتبرؤن من فلان وفلان وهم لا يدرون اخلق الله آدم ام لم يخلقه فقال للسائل اتعرف ابليس قال لا الا بالخبر قال فأمرت باللعنة والبرائة منه قال نعم قال فكذلك امر هؤلاء.

8 – It has been narrated to us by Muhammad Bin Haroun, from Abu yahya Al-Waasity, from Sahl Bin Ziyad, from Ajlaan Abu Saleh who said:

'I asked Abu Abdullah[asws] about Adam[as]'s dome. I said to him[asws], 'This is Adam[as]'s dome'. He[asws] said: 'Yes, by Allah[azwj], there are many domes, and that behind this west of yours, are thirty nine white earths, and are full of creatures, who get illuminated by our[asws] light. They do not disobey Allah[azwj] even for the blink of an eye. They do not know that Allah[azwj] Created Adam[as] or whether He[azwj] did not Create him[as]. They keep away (Tabarra) from that one and that one'. I said to him[asws], 'How do they keep away from that one and that one, and they do not know whether Allah[azwj] has Created Adam[as] or did not Create him[as]?' He[asws] said to the questioner: 'Do you know Iblees[la]?' He said, 'No, except by the news'. He[asws] said: 'You have been ordered for the curses and the keeping away from him[la]?' He said, 'Yes'. He[asws] said: 'And such is the matter for those ones'.

(9) حدثنا محمد بن عيسى عن يونس عن عبد الصمد عن ابى جعفر عليه السلام قال سمعته يقول ان من وراء هذه اربعين عين شمس ما بين شمس إلى شمس اربعون عاما فيها خلق كثير ما يعلمون ان الله خلق آدم اولم يخلقه وان من وراء قمركم هذا اربعين قمرا مابين قمر إلى قمر مسيرة اربعين يوما فيها خلق كثير ما يعلمون ان الله خلق آدم اولم يخلقه قد الهموا كما الهمت النحل لعنة الاول والثانى في كل وقت من الاوقات وقد وكل بهم ملائكة متى ما لم يلعنوها عذبوا.

9 – It has been narrated to us by Muhammad Bin Isa, from Yunus, from Abdul Samad, who has narrated:

'I heard Abu Ja'far[asws] say that: 'Behind this here, are forty suns, and between the sun to the (other) sun are forty years. In them are numerous creatures who do not know that whether Allah[azwj] Created Adam[as] or whether He[azwj] did not Create him[as]. And behind this moon of yours, are forty moons, and the distance between a moon to the (other) moon is a travel distance of forty years. In them are numerous creatures who do not know whether Allah[azwj] Created Adam[as] or whether He[azwj] did not Create him[as]. He[azwj] Inspired them just as He[azwj] Inspired the bee. They curse the first and the second all the time from the times. Each one of them has an Angel with him. When he does not invoke curses, the Angel punishes him'.

(10) حدثنا احمد بن محمد عن ابى يحيى الواسطي عن درست عن عجلان ابى صالح قال دخل رجل على ابى عبد الله عليه السلام فقال له جعلت فداك هذه قبة آدم قال نعم وفيه قباب كثيرة ان خلف مغربكم هذا تسعة وثلثين مغربا ارضا بيضاة مملوة خلقا يستضيئون بنورها لم يعصوا الله طرفة عين ما يدرون ان الله خلق آدم ام لم يخلق يتبرؤن من فلان وفلان لعنهما الله.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Abu Yahya Al-Waasity, from Darsat, from Ajlaan Abu Saleh who said:

'A man came to Abu Abdullah[asws]. He said to him[asws], 'May I be sacrificed for you[asws], this here is the dome of Adam[as]'. He[asws] said: 'Yes, and in it are many domes behind this West of yours, where there are twenty nine white earths full of creatures, being illuminate by its light. They do not disobey Allah[azwj] even for the blink of an eye. They do not know that whether Allah[azwj] Created Adam[as] or He[azwj] has not Created. They keep away (Tabarra) from that one and that one, may Allah[azwj] Curse both of them'.

(11) وروى يعقوب بن يزيد عن ابن ابى عمير عن رجاله عن ابى عبد الله عليه السلام رفع الحديث إلى الحسن بن على انه قال ان لله مدينتين احدهما بالمشرق والاخرى بالمغرب عليهما سور من حديد وعلى كل مدينة منهما سبعون الف الف مصراع من ذهب وفيها سبعون الف الف لغة يتكلم كل لغة بخلاف لغة صاحبه وانا اعرف جميع اللغات وما فيهما وما بينهما وما عليهما حجة غيرى وغير الحسين عليه السلام اخى

11 – It has been reported by aqoub Bin Yazeed, from Ibn Abu Umeyr, from his man, who has narrated:

'Abu Abdullah[asws] has narrated with an unbroken chain from Al-Hassan Bin Ali[asws] having said that: 'Allah[azwj] has two cities, one of them in the East, and the other in the West. In both of them are walls of iron, and on each of the two cities are seventy thousand, thousand shutters of gold, and in them seventy thousand, thousand languages are spoken, each language being different to the other language, and I[asws] understand all the languages, and what is in them, and what is between them, and there is no Proof[asws] over them other than myself[asws] and my[asws] brother Al-Husayn[asws]'.

(12) حدثنا الحسين بن محمد بن عامر عن معلى بن محمد الاصفهانى عن محمد بن جمهور عن سليمان بن سماعه عن عبد الله بن القاسم عن سماعة عن مهران عن ابى الجارود عن ابى سعيد قال قال الحسن بن على ان لله مدينة بالمشرق ومدينة بالمغرب على كل واحدة سور من حديد في كل سور سبعون الف مصراع من ذهب تدخل من كل مصراع سبعون الف لغة ادميين وليس فيها لغة الا مخالف للاخرى وما منها لغة الا وقد علمتها ولا فيهما ولا بينهما ابن نبى غيرى و غير اخى وانا الحجة لهم.

12 – It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad Al-Asfahany, from Muhammad Bin Jamhour, from Suleyman Bin Sama'hu, from Abdullah Bin Al-Qasim, from Sama'at, from Mahraan, from Abu Al-Jaroud, from Abu Saeed who said:

'Al-Hassan Bin Ali[asws] said that: 'Allah[azwj] has a city in the East and a city in the West, and on each one of them is a wall from iron, and in each wall are seventy thousand shutters of gold, and from every shutter seventy thousand languages are included, and there is no language among these but it differs from the other, and there is no language from it except that I[asws] have the knowledge of it, and there is no son[asws] of a Prophet[as] other than myself[asws] and other than my[asws] brother[asws], and I[asws] am the proof[asws] to them'.

15 باب في ان الائمة إذا دخلوا على سلطان واحبوا ان يحال بينهم ففعلوا

CHAPTER 15 – REGARDING THE IMAMS[asws], WHENEVER THEY[asws] ENTERED TO THE (PRESENCE OF) SULTAN, THEY[asws] LIKED TO HAVE A VEIL IN BETWEEN, SO THEY[asws] DID THAT

(1) حدثنا احمد بن محمد عن الحسين بن على عن على بن ميسر قال لما قدم أبو عبد الله عليه السلام على ابى جعفر اقام أبو جعفر مولى له على راسه وقال له إذا دخل على فاضرب عنقه فلما دخل أبو عبد الله عليه السلام نظر إلى ابى جعفر واسر شيئا بينه وبين نفسه لا يدرى ما هو ثم اظهر يامن يكفى خلقه كلهم ولا يكفيه احد اكفني شر عبد الله بن على فصار أبو جعفر لا يبصر مولاه ولا يبصره قال فقال أبو جعفر يا جعفر بن محمد لقد اتعبتك في هذا الحر فانصرف فخرج أبو عبد الله من عنده فقال أبو جعفر لمولاه ما منعك ان تفعل ما امرتك به فقال لا والله ما ابصرته ولقد جاء شئ حال بينى وبينه قال أبو جعفر والله لئن حدثت بهذا الحديث لاقتلنك.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Ali, from Ali Bin Maysar who said:

‘When Abu Abdullah[asws] went to Abu Ja’far (Al-Mansour the Abbasid Caliph), Abu Ja’far positioned his slave near to his head and said to him, ‘When he[asws] enters, strike his[asws] neck (With a sword)’. When Abu Abdullah[asws] entered, he[asws] looked at Abu Ja’far (Al-Mansour) and there was something between him and himself[asws], I don’t know what it was. Then he[asws] supplicated: ‘O One Who[azwj] Suffices for all His[azwj] creatures, and no one suffices for Him[azwj], save me[asws] from the evil of Abdullah Bin Ali’. Abu Ja’far (Al-Mansour) did not see his slave nor did his slave see him. Abu Ja’far (Al-Mansour) said, ‘O Ja’far Bin Muhammad[asws], I have troubled you[asws] in this heat, so you[asws] can leave’. Abu Abdullah[asws] went out from his presence. Abu Ja’far (Al-mansour) said to his slave, ‘What prevented you to do what I had ordered you with?’ He said, ‘No, by Allah[azwj], I did not see him[asws], and something came between me and him[asws]’. Abu Ja’far (Al-Mansour) said, ‘By Allah[azwj], if you narrate this incident (to anyone), I will kill you’.

(2) عنه عن الهيثم النهدي عن الحسن بن محبوب عن معاوية بن وهب قال كنت مع ابى عبد الله بالمدينة وهو راكب حماره فنزل وقد كنا صرنا إلى السوق أو قريبا من السوق قال فنزل وسجد واطل السجود وانا انتظره ثم رفع راسه قال قلت جعلت فداك رأيتك نزلت فسجدت قال انى ذكرت نعمة الله على قال قلت قرب السوق والناس يجيئون ويذهبون قال انه لم يرنى احد.

2 – From him, from Al-Haysam, from Al-Hassan Bin Mahboub, from Muawiya Bin Wahab who said:

‘I was with Abu Abdullah[asws] in Al-Madina, and he[asws] was riding on his[asws] donkey. He[asws] descended, and we were at the market, or very close to the market. He[asws] descended and prostrated, and prolonged his[asws] prostration, and I was looking at him[asws]. Then he[asws] raised his[asws] head. I said, ‘May I be sacrificed for you[asws]. I saw that you[asws] descended and you[asws] prostrated’. He[asws] said: ‘I[asws] remembered the Bounty of Allah[azwj] to me[asws]’. I said, ‘Near the market, and the people are coming and going?’ He[asws] said, ‘Not one of them has seen me[asws]’.

(3) حدثنا محمد بن عيسى رفعه إلى المفضل بن عمر قال قال المفضل كان بين ابى عبد الله وبين بعض بنى امية شئ فدخل أبو عبد الله عليه السلام على الديوان فقام إلى البوابين فقال من ادخل على هذا قالوا لا والله ما راينا احدا.

3 – It has been narrated to us by Muhammad Bin Isa, with an unbroken chain going up to Al-Mufazzal Bin Umar who said:

‘There used to be something (a veil) between Abu Abdullah[asws] and some of the Clan of Umayya. Abu Abdullah[asws] entered into the court. The gatekeepers were asked, ‘Who entered by this door?’ They said, ‘No, by Allah[azwj], we did not see anyone’.

16 - باب في الائمة انهم الذين ذكرهم الله يعرفون اهل الجنة والنار

CHAPTER 16 – REGARDING THE IMAMSasws, THEYasws ARE THE ONES ABOUT WHOMasws ALLAHazwj HAS MENTIONED THAT THEYasws RECOGNISE THE INHABITANTS OF THE PARADISE AND THE FIRE

(1) حدثنا محمد بن الحسين عن عبد الرحمن بن ابى هاشم عن سالم بن ابى سلمه عن الهلقام عن ابى جعفر عليه السلام في قول الله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم قال نحن اولئك الرجال الائمة منا يعرفون من يدخل النار ومن يدخل الجنة كما تعرفون في قبائلكم الرجل منكم يعرف من فيها من صالح أو طالح.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hashaam, from Saalim Bin Abu Salmah, from Al-Halqam, who has narrated:

'Abu Ja'farasws regarding the Statement of Allahazwj Mighty and Majestic "***[7:46] And on the Heights are men who know them all by their marks***". Heasws said: 'Weasws are those menasws. The Imamsasws from usasws recognise the ones who will enter the Fire, and the ones who will enter the Paradise, just as you recognise in your tribes, the men from among you, recognising the ones from it from the good or evil'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الحصين عن محمد بن الفضيل عن ابى حمزة عن ابى جعفر عليه السلام واسحق بن عمار عن ابى عبد الله عليه السلام في قول الله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم قال هم الائمة

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Husayn, from Muhammad Bin Al-Fazeyl, from Abu Hamza, from Abu Ja'farasws, and Is'haq Bin Amaar, who has narrated:

'Abu Abdullahasws regarding the Statement of Allahazwj Mighty and Majestic "***[7:46] And on the Heights are men who know them all by their marks***". Heasws said: 'Theyasws are the Imamsasws'.

(3) حدثنا احمد بن محمد عن الحسن بن على الوشا عن احمد بن عايذ عن ابى زيد عن الهلقام عن ابى جعفر عليه السلام قال سئلته عن قول الله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم ما يعنى بقوله وعلى الاعراف رجال قال الستم تعرفون عليكم عريفا على قبائكم لتعرفوا من فيها من صالح أو طالح قلت بلى قال فنحن اولئك الرجال الذين يعرفون كلا بسيماهم.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa, from Ahmad Bin Ayaaz, from Abu Zayd, fro Al-Halqam, who has narrated:

'I asked Abu Ja'farasws about the Statement of Allahazwj Mighty and Majestic "***[7:46] And on the Heights are men who know them all by their marks***", what is the meaning of Hisazwj Words "***[7:46] And on the Heights are men***"?' Heasws said: 'Do you not have recognition among you in your tribes to recognise whom from it is good or evil?' I said, 'Yes'. Heasws said: 'And so weasws are those menasws who will be recognising them all by their virtues'.

(4) حدثنا المنبه عن الحسين بن علوان عن سعد بن طريف عن ابى جعفر عليه السلام قال سألته عن هذه الاية وعلى الاعراف رجال يعرفون كلا بسيماهم قال يا سعد آل محمد لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم و انكروه واعراف لا يعرف الله الا بسبيل معرفتهم.

4 – It has been narrated to us by Al-Manbah, from Al-Husayn Bin Alwaan, from Sa'ad Bin Tareyf, who has narrated:

'I asked Abu Ja'farasws about this Verse "***[7:46] And on the Heights are men who know them all by their marks***". Heasws said: 'O Sa'ad, the Progenyasws of Muhammadsaww will not let anyone enter the Paradise except the one who recognises themasws and theyasws recognise him, nor will they let anyone enter the Fire except the one who has denied themasws, and theyasws denied him, and the

'Heights…' means Allah[azwj] cannot be Recognised, except by the way of recognising them[asws]'.

(5) حدثنا احمد بن محمد عن الحسن بن محبوب عن ابى ايوب عن بريد العجلى قال سئلت ابا جعفر عليه السلام عن قول الله وعلى الاعراف رجال يعرفون كلا بسيماهم قال انزلت في هذه الامة والرجال هم الائمة من آل محمد قلت فالاعراف قال صراط بين الجنة والنار فمن شفع له الائمة منا في المؤمنين المذنبين نجا ومن لم يشفعوا له هوى.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Ayyub, from Bureyd Al-Ajaly who said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] "***[7:46] And on the Heights are men who know them all by their marks***". He[asws] said: 'Descended in this community, and the men, they[asws] are the Imams[asws] from the Progeny[asws] of Muhammad[saww]'. I said, 'And the Heights?' He[asws] said: 'The Path between the Paradise and the Fire. The ones for whom the Imams[asws] from us[asws] shall intercede, among the believers, the sinners, will be rescued, and the ones for whom they[asws] shall not intercede, for them is the Fire'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن طريف عن الاصبغ بن نباته قال كنت عند امير المؤمنين عليه السلام جالسا فجائه رجل فقال له يا امير المؤمنين عليه السلام الاعراف رجال يعرفون كلا بسيماهم فقال له على نحن الاعراف نحن نعرف انصارنا بسيماهم ونحن الاعراف الذيى لا يعرف الله الا بسبيل معرفتنا ونحن الاعراف نوقف يوم القيمة بين الجنة والنار فلا يدخل الجنة الا من عرفنا وعرفناه ولا يدخل النار الا من انكرنا وانكرناه وذلك بان الله تبارك وتعالى لو شاء لعرف الناس حتى يعرفوه ويوحدوه ويأتوه من بابه ولكن جعلنا ابوابه وصراطه وسبيله وبابه الذى يؤتى منه.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Tareyf, from Al-Asbagh Bin Nabata who said:

'I was seated in the presence of Amir-ul-Momineen[asws], when a man came over and said to him[asws], 'O Amir-ul-Momineen [asws] "***[7:46] And on the Heights are men who know them all by their marks***". Ali[asws] said to him: 'We[asws] are the "A'raaf" (Recognisers). We[asws] will recognise our[asws] helpers by their marks, and we[asws] are the "A'raaf" who, Allah[azwj] cannot be recognised except by the way of our[asws] recognition, and we[asws] are the "A'raaf", we[asws] will stand between the Paradise and the Fire. None shall enter the Paradise except the one who recognises us[asws] and we[asws] recognise him, and none shall enter the Fire except for the one who denies us[asws] and we[asws] deny him, and that Allah[azwj] Blessed and High, had He[azwj] so Wished He[azwj] would have Granted the people the understanding so that they would have recognised Him[azwj], and His[azwj] Oneness, and would have come to Him[azwj] His[azwj] Doors, but He[azwj] has Made us[asws] to be His[azwj] Doors, and His[azwj] Path and His[azwj] Way, and His[azwj] Doors to get to Him[azwj]'.

(7) حدثنا الحسن بن على بن فضال عن على بن اسباط عن احمد بن حنان عن بعض اصحابه رفع إلى الاصبغ بن نباته عن سلمان الفارسى قال اقسم بالله لسمعت رسول الله صلى الله عليه وآله وهو يقول لعلى يا على انت والاوصياء من بعدى أو قال من بعدك اعراف لا يعرف الله الا سبيل معرفتكم واعراف لا يدخل الجنة الا من عرفكم وعرفتموه ولا يدخل النار الا من انكركم وانكرتموه.

7 – It has been narrated to us by Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Asbaat, from Ahmad Bin Hanaan, from one of his companions with an unbroken chain going up to Al-Asbagh Bin Nabata, from Salmaan Al-Farsy[ar] who said:

'I[ar] say by Allah[azwj], I[asws] heard the Messenger of Allah[saww] and he[saww] said to Ali[asws]: 'O Ali[asws], you[asws] and the successors[asws] from after me[saww]', or he[saww] said: 'from after you[asws]', 'are the "A'raaf" (Recognisers). Allah[azwj] cannot be recognised except by the way of your[asws] recognition, and the "A'raaf" (Recognisers) will not let enter the Paradise anyone except for the one who recognises them[asws], and they[asws] will recognise him, and will not let anyone enter the Fire except for the one who denies them[asws] and they will deny him'.

(8) حدثنا الحسين بن محمد بن عامر عن معلى بن محمد عن محمد بن جمهور عن عبد الله بن عبد الرحمن عن الهيثم بن واقد عن مقرن قال سمعت ابا عبد الله عليه السلام يقول جاء ابن الكوا إلى امير المؤمنين عليه السلام فقال يا امير المؤمنين وعلى الاعراف رجال يعرفون كلا بسيماهم فقال نحن الاعراف نعرف انصارنا بسيماهم و نحن الاعراف الذين لا يعرف الله عزوجل الا على الصراط فلا يدخل الجنة الا من عرفنا ونحن عرفناه ولا يدخل النار الا من انكرنا وانكرناه ان الله لو شاء لعرف العباد نفسه ولكن جعلنا ابوابه وصراطه وسبيله والوجه الذى يؤتى منه فمن عدل عن ولايتنا أو فضل علينا غيرنا فانهم عن الصراط لناكبون ولا سواء من اعتصم الناس به ولا سواء من ذهب حيث ذهب الناس ذهب الناس إلى عيون كدرة يفرغ بعضها في بعض وذهب من ذهب الينا إلى عين صافية تجرى باموارلانفاد لها ولا انقطاع.

8 – It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahmaan, from Al-Hasam Bin Waaqid, from Muqaran who said:

'I heard Abu Abdullah^asws say: 'Ibn Kawaa came up to Amir-ul-Momineen^asws and said, 'O Amir-ul-Momineen^asws, "***[7:46] And on the Heights are men who know them all by their marks***". He^asws said: 'We^asws are the "A'raaf" (Recognisers). We^asws recognise our^asws helpers, and we^asws are the "A'raaf" (Recognisers) who, Allah^azwj Mighty and Majestic cannot be recognised except on their^asws Path. We^asws will not let anyone enter the Paradise except for the one, who recognises us^asws, and we will recognise him, and we^asws will not let anyone enter the Fire except for the one who denies us^asws and we^asws will deny him. If Allah^azwj so Desires to, He^azwj can Recognise the servants Himself^azwj, but He^azwj has Made us to be His^azwj Doors, and His^azwj Path, and His^azwj Way, and His^azwj Perspective to get to Him^azwj. The one who turned away from our^asws Wilayah, or preferred others over us^asws, so he is the one who will fall headlong from the Bridge (Al-Siraat), and the one who stayed with it (Al-Wilayah) is not equal to the one who went where the people went. The people went to the turbid springs and some of it emptied into the others, whilst the one who came to us^asws came to the clear spring flowing constantly without depletion or being cut off'.

(9) حدثنا الحسين بن محمد عن معلى بن محمد قال حدثنى أبو الفضل المدايني عن ابى مريم الانصاري عن منهال بن عمرو عن رزين بن حبيش قال سمعت عليا عليه السلام يقول ان العبد إذا دخل حفرته اتاه ملكان اسمهما منكر ونكير فاول من يسئلانه عن ربه ثم عن نبيه ثم عن وليه فان اجاب نجا وان عجز عذباه

9 – It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Al-FazAl-Al-Madainy, from Abu Maram Al-Ansar, from MinhaAl-Bin Amro, from Razeyn Bin Habeysh who said:

'I heard Ali^asws say that: 'When the servant enters his grave, two Angels come up to him, called *Munkar* and *Nakeer*. Firstly, they will question him about his Lord^azwj, then about his Prophet^saww, then about his Wali^asws (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished'.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذبذب لا إلى هؤلاء ولا إلى هؤلاء ومن يضلل الله فلن تجد له سبيلا ذلك لاسبيل له وقد قيل للنبى صلى الله عليه وآله من الولى يا نبى الله قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتج الله به لئلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا نتبع آياتك من قبل ان نذل ونخزى تمام ضلالتهم جهالتهم بالايات وهم الاوصياء

A man said to him^asws, 'For the one who recognises his Lord^azwj, and his Prophet^saww, and does not recognise his Wali^asws?' He^asws said: 'Not to those, and not to those, and one whom Allah^azwj Let's astray, that way will not be found for him, there will be no way for him. And it was said to the Prophet^saww, 'Who is the Wali^asws O Prophet^saww?' He^saww said: 'Your Wali in this era is Ali^asws, and the one^asws after him^asws, his^asws successor^asws, and for every era there is a knowledgeable one^asws that Allah^azwj Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets^as, 'Our Lord^azwj, Send to us a

Messenger so that we may follow Your[azwj] Signs before we become disgraced and discredited'. They were completely misguided and ignorant from the Signs, as were (established) for the successors[as] (of their Prophets[as])

فأجابهم الله قل تربصوا فستعلمون من اصحاب الصراط السوى ومن اهتدى فانما كان تربصهم ان قالوا نحن في سعة عن معرفة الاوصياء حتى نعرف اماما فعرفهم الله بذلك والاوصياء اصحاب الصراط وقوف عليه لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم وانكروه لانهم عرفاء الله عرفهم عليهم عند اخذ المواثيق عليهم ووصفهم في كتابه فقال عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم

Allah[azwj] Answered them. He[azwj] Said ***"[20:135] Await: So you will come to know who is the follower of the even path and who goes right."*** So, their waiting was that they said, 'We are at the moment waiting to recognise the successor[as] until we end up recognising the Imam[asws]. So, due to that Allah[azwj] enabled them to recognise that. The successors[asws] are the Masters of the Bridge (Al-Siraat). They will be made to pause to them[asws]. None will enter the Paradise except the one who recognises them[asws] and they[asws] recognise him, and none will enter the Fire except the one who denies them[asws] and they[asws] deny him, because they[asws] are the recognisers (*Urafaa*) of Allah[azwj] whom Allah[azwj] Made them[asws] to be recognised when the Covenant was taken with them, and has Described them in His[azwj] Book. The Mighty and Majestic Said ***"[7:46] And on the Heights are men who know them all by their marks"***.

هم الشهداء على اوليائهم والنبى الشهيد عليهم اخذ لهم مواثيق العباد بالطاعة واخذ النبي صلى الله عليه وآله عليهم المواثيق بالطاعة فجرت نبوته عليهم وذلك قول الله فكيف إذا جئنا من كل امة بشهيد وجئنا بك على هؤلاء شهيدا يومئذ يود الذين كفروا وعصوا الرسول لو تسوى بهم الارض ولا يكتمون الله حديثا.

They[asws] are witnesses over their[asws] friends, and the prophet[saww] is the witness over them[asws], having taken a Covenant for them[asws] over the servants of their obedience to them[asws], and the Prophet[saww] took a Covenant to them[asws] for their[asws] obedience to him[saww]. His[saww] Prophet-hood flows through them[asws], and that is the Statement of Allah[azwj] ***"[4:41] How will it be, then, when We bring from every people a witness and bring you as a witness against these? [4:42] On that day will those who disbelieve and disobey the Messenger desire that the earth were levelled with them, and they shall not hide any word from Allah"***

(10) حدثنا احمد بن محمد عن ابى محمد الحجال عن رجل من نصر العطار رفعه قال قال رسول الله صلى الله عليه وآله لعلى يا على ثلث اقسم انهن حق انك والاوصياء من بعدك عرفاء لا يعرف الله الا بسبيل معرفتكم وعرفاء لا يدخل الجنة الا من عرفكم وعرفتموه وعرفاء لا يدخل النار الا من انكركم وانكرتموه.

10 –It has been narrated to us by Ahmad Bin Muhammad, from Abu Muhammad Al-Hajaal, from a man, from Nasr Al-Ataar with an ubroken chain said:

'The Messenger of Allah[saww] said to Ali[asws]: 'O Ali[asws], three types are true. You[asws] and the successors[asws] from after you[asws] and their[asws] recognisers. Allah[azwj] cannot be recognised except by way of your[asws] recognition, and the recognisers will not let anyone enter the Paradise except the one who recognises them[asws] and they[asws] will recognise him, and the recognisers will not let anyone enter the Fire except the one who denies them[asws] and they[asws] will deny him'.

(11) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن بعض اصحابه عن سعد الاسكاف قال قلت لابي جعفر عليه السلام قوله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم فقال يا سعد انها اعراف لا يدخل الجنة الا من عرفهم وعرفوه واعراف لا يدخل النار الا من انكرهم وانكروه واعراف لا يعرف الله الا بسبيل معرفتهم فلا سواء ما اعتصمت به المعتصمة ومن ذهب مذهب الناس ذهب الناس إلى عين كدرة يفرغ بعضها في بعض ومن اتى آل محمد اتى عينا صافية تجرى بعلم الله ليس لها نفاد ولا انقطاع ذلك وان الله لو شاء لا ريهم شخصه حتى يأتوه من بابه لكن

جعل الله محمدا وآل محمد الابواب التى تؤتى منه و ذلك قوله وليس البر بان تأتوا البيوت من ظهورها ولكن البر من اتقى وآتوا البيوت من ابوابها.

11 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muha Bin Sa'dan, from Abdullah Bin Al-Qasim, from one of his companions, from Sa'd Al-Askaaf who said:

'I said to Abu Ja'far[asws], the Statement of the Mighty and Majestic "***[7:46] And on the Heights are men who know them all by their marks***". He[asws] said: 'They[asws] are the "A'raaf" (Recognisers) who will not let anyone enter the Paradise except the one who recognises them[asws] and they[asws] will recognise him, and will not let anyone enter the Fire except the one who denies them[asws] and they[asws] will deny him.

Allah[azwj] cannot be recognised except by the way of their[asws] recognition. They are not equal to the one who stages a sitting and those that sit in it. And the one who went on the religion of the people, the people went to a turbid spring emptying one on to the other, and the one who came to the Progeny[asws] of Muhammad[saww], came to a clean spring flowing with the knowledge of Allah[azwj], for which there is no depletion nor interruption (in the flow), and that Allah[azwj], had He[azwj] so Desired, would not have Nurtured the person until he came to His[azwj] door, because Allah[azwj] has Made Muhammad[saww] and the Progeny[asws] of Muhammad[saww] as Doors which are from Him[azwj], and that is His[azwj] Statement "***[2:189] and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard; and go into the houses by their doors***".

(12) حدثنا عبد الله بن عامر واحمد بن محمد بن عيسى عن عبد الله بن محمد الحجال عن رجل عن نصر العطار قال قال رسول الله صلى الله عليه وآله لعلى يا على عليه السلام ثلث اقسم انهن حق انك والاوصياء عرفاء لا يعرف الله الا بسبيل معرفتكم وعرفاء لا يدخل الجنة الا من عرفكم وعرفتموه وعرفاء لا يدخل النار الا من انكركم وانكرتموه.

12 – It has been narrated to us by Abdullah Bin Aamir and Ahmad Bin Muhammad bin Isa, from Abdullah Bin Muhammad Al-Hajaal, from a man from Nasr Al-Ataar who said:

'The Messenger of Allah[saww] said to Ali[asws]: 'O Ali[asws], three types, they are true. You[asws] and the successors[asws] from after you[asws] and their[asws] recognisers. Allah[azwj] cannot be recognised except by way of your[asws] recognition, and the recognisers will not let anyone enter the Paradise except the one who recognises them[asws] and they[asws] will recognise him, and the recognisers will not let anyone enter the Fire except the one who denies them[asws] and they[asws] will deny him'.

(13) حدثنا الحجال عن الحسن بن الحسين عن ابن سنان عن عيينه بياع القصب عن ابى بصير عن ابى عبد الله عليه السلام قال سئلته عن قوله وعلى الاعراف رجال يعرفون كلا بسيماهم قال نحن اصحاب الاعراف فمن عرفناه كان منا ومن كان منا كان في الجنة ومن انكرناه في النار.

13 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn, from Ibn Sinan, from Abu Baseer, who said:

'I asked Abu Abdullah[asws] about His[azwj] Statement "***[7:46] And on the Heights are men who know them all by their marks***". He[asws] said: 'We[asws] are the Masters of the Heights. The one whom we[asws] recognise as being from us[asws], and the one from us[asws] will be in the Paradise, and the one whom we[asws] deny will be in the Fire'.

(14) حدثنا احمد بن محمد عن الحسن بن على عن اسحق بن ميمون عن رجل عن سعد قال سئلت ابا جعفر عليه السلام عن قول الله تعالى وعلى الاعراف رجال يعرفون كلا بسيماهم فقال الائمة يا سعد.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Is'haq Bin maymoun, from A man from Sa'ad who said:

'I asked Abu Ja'far[asws] about the Statement of Allah[azwj] the High "***[7:46] And on the Heights are men who know them all by their marks***". He[asws] said: 'The Imams[asws], O Sa'ad'.

(15) حدثنا عبد الله بن محمد عمن رواه عن الحسن ابن الحسين اللؤلؤي عن ابن سنان عن عنبسة القضبانى عن ابى بصير عن ابى عبد الله عليه السلام قال سئلته عن قول الله وعلى الاعراف رجال يعرفون كلا بسيماهم قال نحن اصحاب الاعراف فمن عرفنا كان منا ومن كان منا كان في الجنة ومن انكرنا كان في النار.

15 – It has been narrated to us by Abdullah Bin Muhammad, from Al-Hassan Ibn Al-Husayn Al-Lu'lui, from Ibn Sinan, from Anbasat Al-Qazbany, from Abu Baseer, who said:

'I asked Abu Abdullah[asws] about the Statement of Allah[azwj] "***[7:46] And on the Heights are men who know them all by their marks***". He[asws] said: 'We[asws] are the Masters of the Heights. The one whom we[asws] recognise as being from us[asws], and the one from us[asws] will be in the Paradise, and the one whom we[asws] deny will be in the Fire'.

(16) حدثنا محمد بن الحسين عن ابن اسنان عن عمار بن مروان عن المنخل عن جابر عن ابى جعفر عليه السلام قال سألته عن الاعراف ماهم قال هم اكرم الخلق على الله.

16 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ibn Asnaan, from Amaar Bin Marwaan, from Al-Mankhal, who said:

'I asked Abu Ja'far[asws] about the "A'raaf". He[asws] said: 'They[asws] are the creatures most Prestigious to Allah[azwj]'.

(17) حدثنا على بن اسماعيل عن صفوان بن يحيى عن اسحق بن عمار عن ابى عبد الله في قول الله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم قال هم الائمة من اهل بيت محمد صلى الله عليه وآله.

17 – It has been narrated to us by Ali Bin Ismail, from Safwaan Bin Yahya, from Is'haq Bin Amaar, who said:

'Abu Abdullah[asws] regarding the Statement of Allah[azwj] Mighty and Majestic "***[7:46] And on the Heights are men who know them all by their marks***", said: 'They[asws] are the Imams[asws] from the Progeny[asws] of Muhammad[saww]'.

(18) حدثنا عباد بن سليمان عن سعد بن سعد قال سألت ابا جعفر عليه السلام من هذه الاية وعلى الاعراف رجال يعرفون كلا بسيماهم فقال هم يا سعد الائمة من آل محمد صلى الله عليه وآله.

18 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd Bin Sa'd who said:

'I asked Abu Ja'far[asws] who[asws] are these (men) in this Verse "***[7:46] And on the Heights are men who know them all by their marks***"?' He[asws] said: 'O Sa'd, they[asws] are the Imams[asws] from the Progeny[asws] of Muhammad[saww]'.

(19) حدثنا بعض اصحابنا عن محمد بن الحسين عن صفوان بن يحيى عن ابن مسكان عن ابى بصير عن ابى جعفر عليه السلام في قول الله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم قال الائمة منا اهل البيت في باب من ياقوت احمر على سور الجنة يعرف كل امام منا ما يليه قال رجل ما معنى ما يليه قال من القرن الذى هو فيه إلى القرن الذى كان.

19 – It has been narrated to us by one of our companions, from Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Ibn Muskaan, from Abu Baseer, who said the following:

'Abu Ja'far [asws] regarding the Statement of Allah [azwj] Mighty and Majestic "***[7:46] And on the Heights are men who know them all by their marks***", said: 'The Imams[asws] from us[asws], the People[asws] of the Household, in the door of red rubies on the walls or the Paradise. Each Imam[asws] from us[asws] recognises what will be next'. A man said, 'What is the meaning of "What will be next"?' He[asws] said: 'From the century in which he[asws] is in to the century in which he[asws] was'.

17 - باب في الائمة انه كلمهم غير الحيوانات

CHAPTER 17 – REGARDING THE IMAMSasws, TO THEMasws SPOKE OTHER THAN THE ANIMALS

(1) حدثنا ابراهيم بن هاشم عن الحسن بن علی اليعقوبي عن بعض اصحابه عن عبد الاعلی مولی آل سام عن ابی عبد الله عليه السلام قال اتی يهودی يقال له سجت رسول الله صلی الله عليه وآله فقال يا محمد جئتك ان اسألك عن ربك فان اجبتني عما اسألك عنه والا رجعت قال سل عما شئت قال اين ربك قال هو في كل مكان وليس في شئ من المكان محدود قال فكيف هو قال اصف ربی بالكيف والكيف مخلوق الله ولا يوصف بخلقه فمن يعلم انك نبی قال فما بقی حوله حجر ولا غير ذلك الا تكلم بلسان عربي مبين ياسجت انه رسول الله صلی الله عليه وآله فقال سجت بالله ما رايت كاليوم ابين ثم قال اشهد ان لا اله الا الله وان محمدا رسول الله صلی الله عليه وآله.

1 – It has been narrated to us by Ibrahim Bin Hasham, from Al-Hassan Bin Ali Al-Yaqouby, from one of his companions, from Abdul A'ala, the slave of the Clan of Saam, from Abu Abdullahasws having said:

'A Jew by the name of Sajat came to the Messenger of Allahsaww. He said, 'O Muhammadsaww, I have come to yousaww so that I may question yousaww about yoursaww Lordazwj. If yousaww answer me about what I ask from yousaww, I shall return (to yoursaww faith)'. Hesaww said: 'Ask whatever you like'. He said, 'Where is yoursaww Lordazwj?' Hesaww said: 'Heazwj is in every place, and there is nothing which is in a place, but it is limited by it'. He said, 'How is Heazwj?' Hesaww said: 'You are describing mysaww Lordazwj by qualities, and the quality is a creation of Allahazwj, and cannot be described by Hisazwj creatures. The 'one' who teaches you, is a Prophetsaww'. There did not remain any stone, or anything else except that it spoke in the clear Arabic language, 'O Sajat, hesaww is the Messenger of Allahsaww'. Sajat said, 'By Allahazwj, I have not seen a day as clear like this'. Then he said, 'I testify that there is no god but Allahazwj and that Muhammadsaww is the Messenger of Allahazwj'.

(2) حدثنا احمد بن موسی عن احمد بن محمد المعروف بغزال عن محمد بن عمر الجرجاني يرفعه إلی عبد الرحمن بن احمد السلمانی عن امير المؤمنين علی بن ابی طالب عليه السلام قال دعاني رسول الله صلی الله عليه وآله فوجهني إلی اليمن لا صلح بينهم فقلت له يارسول الله عليه السلام انهم قوم كثير وانا شاب حدث فقال لی يا علی عليه السلام إذا صرت باعلی عقبة فيق فناد باعلی صوتك يا شجر يا مدر يا ثری محمد رسول الله صلی الله عليه وآله يقرأكم السلام

2 – It has been narrated to us by Ahmad Bin Musa, from Ahmad Bin Muhammad Al-Marouf Bagzaal, from Muhammad Bin Umar Al-Jarjany with an unbroken chain going up to Abdul Rahmad Bin Ahmad Al-Salman, who said:

'Amir-ul-Momineen Aliasws Bin Abu Talibasws said: 'The Messenger of Allahsaww called measws. Hesaww directed measws to go to Yemen to effect a reconciliation between them. Iasws said to himsaww: 'O Messenger of Allahsaww, they are a numerous people, and Iasws have recently become a young man'. Hesaww said to measws: 'O Aliasws, whenever youasws come to a big obstacle, call out in a loud voice: 'O tree, O mound of mud, O soil, Muhammadsaww, the Messengersaww of Allahazwj sends hissaww greetings to you'.

قال فذهبت فلما صرت باعلی عقبة فيق اشرفت علی اليمن فإذا هم باسرهم مقبلون نحوی مشرعون اسنتهم متنكبون قسيهم شاهرون سلاحهم فناديت با علی صوتي يا شجر يامدر ياثری محمد صلی الله عليه وآله يقرئكم السلام قال فلم يبق شجرة ولا مدرة ولا ثری الا ارتجت بصوت واحد وعلی محمد رسول الله صلی الله عليه وآله و عليك السلام فاضطربت قوايم القوم وارتعدت ركبهم ووقع السلاح من ايديهم و اقبلوا مسرعين فاصلحت بينهم وانصرفت.

Heasws said: 'Iasws went. When Iasws came to the high point of Uqba, therein were the honourable ones of Yemen who were all equipped with their weapons in readiness for battle. So Iasws called out in a loud voice: 'O tree, O mound of mud, O soil, Muhammadsaww sends hissaww greetings to you'. Heasws said: 'There did not remain a

tree, nor a mound of mud, nor soil except that they all responded in unison, 'And upon Muhammad[saww] the Messenger of Allah[azwj], and upon you[asws] be greetings'. The people became restless and their knees trembled and the placed their weapons down from their hands and welcomed me in a rush. So I[asws] effected a reconciliation between them and left'.

(3) حدثنا احمد بن محمد ومحمد بن الحسين عن الحسن بن محبوب عن على بن رياب عن ابى عبد الله عليه السلام وزرارة عن ابى جعفر عليه السلام قال لما قتل الحسين ارسل محمد بن الحنفية إلى على بن الحسين عليه السلام فخلا به ثم قال له يابن اخى قد علمت ان رسول الله صلى الله عليه وآله كان قد جعل الوصية والامامة من بعده إلى على بن ابى طالب عليه السلام ثم إلى الحسن عليه السلام ثم إلى الحسين عليه السلام وقد قتل ابوك ولم يوص و انا عمك وصنو ابيك وولادتي من على وانا في سنى وقديمي احق بها منك في حداثتك فلا تنازعني الوصية والامامة ولا تجانبنى

3 – It has been narrated to us by Ahmad Bin Muhammad and Muhammad Bin Al-Hassan, from Al-Hassan Bin Mahboub, from Ali Bin Rayaab, who said:

'Abu Abdullah[asws], as well as Zarara from Abu Ja'far[asws] having said: 'When Al-Husayn[asws] was killed, Muhammad Bin Al-Hanafiyya sent a message to Ali[asws] Bin Al-Husayn[asws]. When he was alone with him[asws], he said, 'O son of my brother[asws], it is known that the Messenger of Allah[saww] had made the bequest and the Imamate from after him[saww] to Ali[asws] Bin Abu Talib[asws], then to Al-Hassan[asws], then to Al-Husayn[asws], and your[asws] father[asws] has been killed and he[asws] did not bequeath, and I am your[asws] uncle, and a twin of your[asws] father, and have been born from Ali[asws], and I, in age am older and more deserving of it than you[asws] are regarding recent events. Do not dispute with me regarding the bequest and the Imamate, and do not put me on the side'.

فقال له على بن الحسين يا عم اتق الله ولا تدع ما ليس لك بحق انى اعظك ان تكون من الجاهلين يا عم ان ابى صلوات الله عليه اوصى إلى قبل ان يتوجه إلى العراق وعهد إلى في ذلك قبل ان يستشهد بساعة وهذا سلاح رسول الله صلى الله عليه وآله عندي فلا تتعرض لهذا فانى اخاف عليك نقص العمر وتشتت الحال تعال حتى نتحاكم إلى الحجر الاسود ونسئله عن ذلك

Ali[asws] Bin Al-Husayn[asws] said to him: 'O uncle, fear Allah[azwj] and do not make a claim to what is not for you by right. I[asws] am admonishing you, lest you become one of the ignorant. O uncle, my[asws] father[asws] bequeathed to me[asws] before he[asws] directed himself[asws] to Iraq, and took an oath to me[asws] with regards to that an hour before he[asws] was martyred, and these are the weapons of the Messenger of Allah[saww] in my[asws] possession. Do not expose yourself to this matter, for I[asws] fear for you a reduction in your life and you should disperse immediately. Come, let us go for judgement to the Black Stone (*Al-Hajr Al-Aswad*), and we ask it about that'.

قال أبو جعفر عليه السلام وكان الكلام بينهما بمكة فانطلقا حتى إذا اتيا الحجر فقال على لمحمد ابداء وابتهل إلى الله وسله ان ينطق لك فسأله محمد وابتهل في الدعاء وسأل الله ثم دعا الحجر فلم يجبه فقال له على بن الحسين عليه السلام اما انك يا عم لو كنت وصيا واماما لا جابك فقال له محمد فادع انت يابن اخى وسله فدعا الله على بن الحسين بما اراد ثم قال اسئلك بالذى جعل فيك ميثاق الانبياء والاوصياء و ميثاق الناس اجمعين لما اخبرتنا من الوصي والامام بعد الحسين بن على عليه السلام

Abu Ja'far[asws] said: 'There was a discussion between them at Mecca, and they went until they came up to the Stone. Ali[asws] said to Muhammad: 'Demonstrate it by supplicating to Allah[azwj] and ask it to speak to you'. Muhammad asked it, and supplicated in the supplication, and asked Allah[azwj]. Then he called out to the Stone. It did not answer him. Ali[asws] Bin Al-Husayn[asws] said to him: 'But, O uncle, if you were the successor[asws] and the Imam[asws], it would have answered you'. Muhammad said to him[asws], 'You supplicate, O son[asws] of my brother[asws], and ask it'. Ali[asws] Bin Al-

Husayn[asws] supplicated to Allah[azwj] of what he[asws] wanted, then he[asws] said: 'I[asws] ask you, by the One Who[azwj] Made to be in you the Covenant of the Prophets[saww] and the successors[as] and the Covenant of the people altogether, inform us of the successor[asws] and the Imam[asws] after Al-Husayn Bin Ali[asws]'.

فتحرك الحجر حتى كاد ان يزول عن موضعه ثم انطقه الله بلسان عربي مبين فقال اللهم ان الوصية والامامة بعد الحسين بن على عليه السلام إلى على بن الحسين بن على عليه السلام ابن فاطمة عليها السلام بنت رسول الله صلى الله عليه وآله صلوات الله عليهم فانصرف محمد بن الحنفية وهو يتولى على بن الحسين.

The Stone moved until it was about to be displaced from its original place, then Allah[azwj] Made it speak in clear Arabic language. It said: 'Our Allah[azwj], The successorship and the Imamate after Al-Husayn Bin Ali[asws] is to (be with) Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws], the son[asws] of Fatima[asws], the daughter[asws] of the Messenger of Allah[saww]'. Muhammad Bin Al-Hanafiyya left, and he befriended Ali Bin Al-Husayn[asws]'.

(4) حدثنا محمد بن الجارود عن جعفر بن محمد بن يونس الكوفى عن رجل من اصحابنا عن ابى عبد الله عليه السلام قال لما انتهى رسول الله صلى الله عليه وآله إلى ركن الغربي قال فجازه فقال له الركن يا رسول الله صلى الله عليه وآله لست بعيدا من بيت ربك فما بالى لا لستسلم؟؟ قال فدنا منه النبي صلى الله عليه وآله فقال اسكن عليك السلام غير مهجور.

4 – It has been narrated to us by Muhammad Bin Al-Jaroud, from Ja'far Bin Muhammad Bin Yunus Al-Kufy, from a man from our companions, who said:

'Abu Abdullah[asws] having said: 'When the Messenger of Allah[saww] ended up at the Western Corner (*Rukn Al-Gharby*), it said to him[saww]: 'O Messenger of Allah[saww], I am not distant from the House of your[saww] Lord[azwj], so how come you[saww] did not greet me?' The Prophet[saww] approached it. He[saww] said: 'Be at rest, upon you be peace, I[saww] have not abandoned you'.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن على عن ابى بصير عن ابى عبد الله عليه السلام قال سم رسول الله صلى الله عليه وآله يوم خيبر فتكلم اللحم فقال يارسول الله صلى الله عليه وآله انى مسموم قال فقال النبي صلى الله عليه وآله عند موته اليوم قطعت مطاياى الاكلة التى اكلت بخيبر وما من نبى ولا وصى والا شهيد.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali, from Abu Baseer, who has narrated the following:

'Abu Abdullah[asws] said: 'The Messenger of Allah[saww] was poisoned on the day of Khayber. The meat spoke: 'O Messenger of Allah[saww], I am poisonous'. The Prophet[saww] said near to his[saww] passing away: 'Today my[saww] insides have been rent asunder by the meal which I[saww] ate at Khyber, and there is none from a Prophet[as] or a successor[as], but is a martyr'.

(6) حدثنا ابراهيم بن هاشم عن جعفر بن محمد عن عبد الله بن ميمون القداح عن ابى عبد الله عليه السلام قال سمت اليهودية النبي صلى الله عليه وآله في ذراع قال وكان رسول الله صلى الله عليه وآله يحب الذراع والكتف ويكره الورك لقربها من المبال قال لما اوتى بالشوا اكل من الذراع وكان يحبها فاكل ما شاء الله ثم قال الذراع يا رسول الله صلى الله عليه وآله انى مسموم فتركه وما ذاك ينتقض به سمه حتى مات صلى الله عليه وآله.

6 – It has been narrated to us by Ibrahim Bin Hashim, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun Al-Qadaah, who has narrated the following:

'Abu Abdullah[asws] said: 'The arm (of a cooked sheep) spoke to the Prophet[saww] and the Jews heard it. And the Messenger of Allah[saww] loved the arm, and the shoulder, but disliked the hip due to its proximity to the Excretion. When he[saww] was given the grill (meat), he[saww] ate from the arm, and he[saww] used to like it. He[saww] ate whatever Allah[azwj] so Desired, then the arm spoke, 'O Messenger of Allah[saww], I am poisonous. He[saww] left it, and that did not invalidate its poison, until he[saww] passed away'.

(7) حدثنا احمد بن موسى عن محمد بن احمد مولى حريز بن زيات عن محمد بن عمير الجرجاني عن رجل من اصحاب بشير المريسى عن ابى يوسف عن ابى حنيفة عن عبد الرحمن عن امير المؤمنين عليه السلام قال دعاني رسول الله صلى الله عليه وآله و وجهنى إلى اهل اليمن لا صلح بينهم فقلت يا رسول الله صلى الله عليه وآله انهم قوم كثير وانا شاب حدث فقال يا على إذا صرت باعلى عقبة فيق به ناد باعلى صوتك يا حجر يا شجر يا مدرى يا ثرى محمد رسول الله صلى الله عليه وآله يقرئكم السلام

7 – It has been narrated to us by Ahmad Bin Musa, from Ahmad Bin Muhammad the slave of Hareyz Bin Ziyaaat, from Muhammad Bin Umeyr Al-Jarjany, from a man from the companions of Basheer Al-Muraysi, from Abu Yusuf, from Abu Hanifa, from Abdul Rahman, who has said:

'Amir-ul-Momineen[asws] said: 'The Messenger of Allah[saww] called me[asws]. He[saww] directed me[asws] to go to Yemen to effect a reconciliation between them. I[asws] said to him[saww]: 'O Messenger of Allah[saww], they are numerous people, and I[asws] have recently become a young man'. He[saww] said to me[asws]: 'O Ali[asws], whenever you[asws] come to a big obstacle, call out in a loud voice: 'O tree, O mound of mud, O soil, Muhammad[saww], the Messenger[saww] of Allah[azwj] sends his[saww] greetings to you'.

قال فمضيت فلما صرت باعلى عقبة فيق اشرفت على اهل اليمن فإذا هم باسرهم مقبلون نحوى مشرعون اسنتهم متنكبون قسيهم شاهرون سلاحهم فناديت باعلى صوتي يا حجر يامدر يا ثرى ان محمدا رسول الله صلى الله عليه وآله يقرئكم السلام فلم تبق حجرة ولا شجرة ولا مدرة ولا ثرى الا ارتجت بصوت واحد وعلى محمد رسول الله صلى الله عليه وآله وعليك السلام فاضطربت فرائص القوم وارتعدت ركبتهم ووقع السلاح من اديهم واقبلوا نحوى مسرعين فاصلحت بينهم وانصرفت.

He[asws] said: 'I[asws] went. When I[asws] came to the high point of Uqba, therein were the honourable ones of Yemen who were all equipped with their weapons in readiness for battle. So I[asws] called out in a loud voice: 'O tree, O mound of mud, O soil, Muhammad[saww] sends his[saww] greetings to you'. He[asws] said: 'There did not remain a tree, nor a mound of mud, nor soil except that they all responded in unison, 'And upon Muhammad[saww] the Messenger of Allah[azwj], and upon you[asws] be greetings'. The people became restless and their knees trembled and the placed their weapons down from their hands and welcomed me in a rush. So I[asws] effected a reconciliation between them and left'.

(8) حدثنا احمد بن الحسين عن محمد بن ابراهيم عن عبد الله بن احمد بن كليب قال حدثنى محمد بن مسمع قال حدثنى صالح بن حسان عن ابراهيم بن عبد الاكرم الانصاري ثم النجارى ان رسول الله صلى الله عليه وآله دخل هو وسهل بن حنيف وخالد ابن ايوب الانصاري حايطا من حيطان بنى نجار فلما دخل ناداه حجر على رأس بئر لهم عليه السوانى يصيح عليك السلام يا محمد اشفع إلى ربك ان لا يجعلني من حجارة جهنم التى يعذب بها الكفرة فقال النبي صلى الله عليه وآله ورفع يديه اللهم لا تجعل هذا الحجر من احجار جهنم ثم ناداه الرمل السلام عليك يا محمد ورحمة الله وبركاته ادع الله ربك ان لا يجعلني من كبريت جهنم فرفع النبي صلى الله عليه وآله يديه وقال اللهم لا تعجل هذا الرمل من كبريت جهنم فلما دنا رسول الله صلى الله عليه وآله إلى النخل تدلت العراجين فاخذ منها رسول الله صلى الله عليه وآله فاكل و اطعم ثم دنى من العجوة فلما احسته سجدت فبارك عليها رسول الله صلى الله عليه وآله قال اللهم بارك عليها وانفع بها فمن ثم روت العامة ان الكماة من المن وثمارها شفاء للعين والعجوة من الجنة.

8 – It has been narrated to us by Ahmad Bin Al-Husayn, from Muhammad Bin Ibrahim, from Abdullah Bin Ahmad Bin Kaleb, from Muhammad Bin Masma'a, from Saaleh Bin Hasaan, from Ibrahim Bin Abdul Akram Al-Ansary, then Al-Najary that:

'The Messenger of Allah[saww] entered along with Sahl Bin Haneyf, and Khalid Ibn Ayub Al-Ansary, in a wall from the walls of Bu Najaar. When he[saww] entered, the stone at the top of their well called out shouting, 'And peace be upon you[saww], O Muhammad[saww], intercede to your[saww] Lord[azwj] that He[azwj] should not Make me to be one of the stones of Hell, with which to Punish the infidels'. The Prophet[saww] lifted his[saww] hands and said: 'Our[saww] Lord[azwj], do not Make this stone to be one of the stones of Hell'. Then the sand called out to him[saww], 'Peace be upon you[saww], O

Muhammad[saww], and Mercy of Allah[azwj] and His[azwj] Blessings. Supplicate to Allah[azwj], your[saww] Lord[azwj] that He[azwj] should not Make me to be of the igniters of Hell'. The Prophet[saww] raised his[saww] hands and said: 'Our[saww] Allah[azwj], do not Make this sand to be of the igniters of Hell'. When the Messenger of Allah[saww] approached the palm tree, the dates were dangling from it. The Messenger of Allah[saww] took from it. He[saww] ate and fed, then the (Al-Ajwa) dates lowered themselves. When he[saww] felt it prostrating, the Messenger of Allah[saww] blessed it. He[saww] said: 'Our[saww] Allah[azwj], Bless it, and I[saww] have benefitted from it'. Hence the general public has narrated that *Al-Kamaat* (truffles) are from *Al-Mann* (Manna), and its fruit is a healing for the eye, and *Al-Ajwa* (dates) is from the Paradise'.